

THE
ORIENTAL BAPTIST,

PUBLISHED

UNDER THE AUSPICES OF THE ASSOCIATION OF BAPTIST
CHURCHES IN BENGAL.

TO THE LAW AND TO THE TESTIMONY: IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT IS BE-
CAUSE THERE IS NO LIGHT IN THEM."—ISAIAH VIII. 20.

VOL. II.

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THE ORIENTAL BAPTIST.

JANUARY, 1848.

Theology and Biblical Illustration.

THE NEW YEAR.

"COME let us anew, our journey pursue,
Roll round with the year,
And never stand still till the MASTER appear."

A HAPPY New Year to our readers! May it prove a year of happiness to all with whom we are privileged to commune through the medium of these pages. To both writers and readers may it be a year of usefulness, of progress in the right direction, that at its close all may occupy some vantage ground yet unattained. May the year bring mercy, pardon, reconciliation to the wandering;—higher degrees of grace and knowledge to those at "peace with God."

We embrace the opportunity that the opening year affords to express our fraternal sympathy with all who love the Lord Jesus Christ in sincerity. We deprecate the idea that the advocacy of some peculiar and important truths should alienate us from any of the members of the one great family. Not as though already perfect, but as still in the body, perplexed by imperfections of judgment and clogged by prejudices which mar our perceptions of truth, would we advocate our views of God's word; and earnestly do we hope that the spirit of meekness and love may characterize more than ever the lawful strivings of all brethren in Christ to discover and to enforce the exact meaning of their Father's will. Our ardent desire is that all the members of the family, however distinguished among men, should cultivate feelings of universal sympathy and love; so that if one denomination suffer, all may suffer with it; that if one have cause for rejoicing, all may share in the joy. Differences will exist, and must be stated, if the Church of God is to stand fast in the "liberty of Christ." Departures from the simplicity of Christ and from unshrinking obedience must be proclaimed upon the housetops, if the Church is to be preserved from the "yoke of bondage." But notwithstanding differences, believers are "one in Christ," and amidst all their diversities of opinion, they should turn to Him as the Omnipotent centre of attraction, whose influence circumscribes all, and unites all, in the irresistible bond of Christian love. We long for the time when the fearless and earnest expression of differences on minor points, shall serve but to impel the brotherhood to cling more closely together around the "Lamb that was slain."

The reverend Dr. Yates once stated at the ordinance of the Lord's supper on the first Sabbath of the year, that the "cup of blessing" would be followed during the

THE NEW YEAR.

"cup of death" to some then partaking of it. In every year of his year, one or more of those who had sat down together on the first Sabbath of the year, had been removed by death before its close. To some of our readers, the year on which we have entered will prove a *year of death*! This to many is an unpleasant subject; but it is one that imperatively demands attention. We live in exciting times. The world is speeding on. Science, commerce, invention, discovery advance with giant strides. The current of human affairs seems whirled along by some unwonted accessions—some mighty torrent of new events hurled into the channel of human existence. The myriads who bear an active part in these affairs are intensely occupied. The appointed six days are too little for the seemingly important and urgent employments of the great majority—they must rob God of the *seventh*. On, on the sweeping current bears them, but they heed it not; they have no time to look before them. Why is the world in such a hurry? Are the busy men of earth afraid they shall not have had their share of the bustle and turmoil ere the last trump shakes the globe, and shifts the scene to eternity? They have no time to live as they know they ought to live—no leisure to think about the future—no time to repent—no time to believe in and love the Saviour—ah, *but they will have time to die*!—UNCONVERTED READER! dwell upon the solemn thought:—Ere the year on which we have entered has run its course, some who read these lines will have stepped into eternity! *You* may be there—your body mingling with its kindred dust; your spirit—where?—Fellow-sinner, go not into eternity without having thought upon the matter. Here is a new starting-place in the journey of life. Pause, then, for a few moments. Deliberate calmly—decide reasonably. Choose *this day* whether you will spend your eternity in heaven, or in hell!—"Whosoever shall call upon the name of the Lord shall be saved." If you wish to be saved, you cannot misunderstand that.

FELLOW-CHRISTIAN!—Another stage of your journey has commenced. Another year of conflict is before you. Gird up your loins afresh, and press on by the mark towards the heavenly prize. Ye are the light of the world. Let not your light grow so dim that men shall reasonably question your claim to be followers of Him who appeared in our dark world as "a light to lighten the Gentiles." Be not content with a piety that shall exhibit but the mere *ignis fatuus* of Christianity, but let your light so shine that men, seeing your good works, shall glorify your Father who is in heaven. To the younger members of our Churches—the hope of years to come—we especially address ourselves. Live not, we beseech you, as if the Bible were a cunningly-devised fable. Let this be your motto for the year—"NOT AS THOUGH I HAD ALREADY ATTAINED." There is such a thing as the full stature of a man in Christ Jesus. There is even on earth the foretaste of "the joys at His right hand"—

"The Hill of Zion yields a thousand sacred sweets,
Before we reach the heavenly fields, or walk the golden streets."

And these heavenly blessings are within your reach—they are the rewards of deep meditation and fervent prayer. Strive then throughout this year after those developments of spiritual life which shall bring you into close communion with things unseen and eternal. These attainments will be the surest safeguards against the tempter's snares, and the brightest pledges of future comfort and usefulness. Recollect there can be no standing still. If the close of the year does not exhibit marks of progression, it most surely will the signs of retrogression. May your

progress during the year be such as to bring down blessings upon yourselves, the Church, and the world.

CHRISTIAN READER!—Ere the year closes you may be called to exchange worlds. Happy the believer who daily cherishes the desire to depart and be with Christ. “Watch!” is the Lord’s command. May none grow weary of watching for His appearing. May we all enter upon the year with a renewed determination that whether the time of our departure be near, or far off, we will “live unto the Lord,”

“And give a sure hope at the end of our days,
Of rising in brighter array.”

THE STANDARD OF DIVINE TRUTH.

BY THE LATE REV. A. CARSON, LL.D.

BEFORE any important advances can be made in any science, the foundations of it must be ascertained and accurately discerned by those employed in rearing the superstructure. Whatever rests on any other grounds, though it may add to the apparent size of the building, diminishes its strength and beauty. For more than two thousand years, the inquiries of philosophers concerning the works of God, were carried on by hypotheses invented by ingenious men, for explaining the phenomena of nature, and during all that time, few real discoveries were made with respect either to matter or mind. Lord Bacon was the first who clearly pointed out the proper method of philosophising; Sir Isaac Newton on Natural Philosophy, and Doctor Reid on the Science of the Mind, were the first to put it in practice. In both of these departments of knowledge, one theory succeeded another till the time of these illustrious philosophers; but since that period, their respective sciences rest upon a foundation from which they can never be moved. And what has produced this remarkable difference between their systems, and those of all preceding philosophers? It is solely the standard of truth which they ascertained, and to which in all their inquiries they appealed. Had he invented a theory, and proceeded by conjecture, Newton, with all his vast abilities, would have reared only a temporary fabric, to be blown away by the next innovator. The philosophy of Aristotle reigned in the schools without a rival, till the time of Des Cartes. That great man completely overturned the theories of the Stagyrice, but instead of building on more stable ground, he set himself to invent a theory of his own. By the contrivance of an immense whirlpool of subtle matter, he

carried round the heavenly bodies in their evolutions, like straws and chaff in a tub of water; and this wild conjecture satisfied a great part of the learned of Europe for a considerable time, and with many, prevented the reception, even of the discoveries of Newton, for half a century. Despising vain conjectures, and being guided in his experiments and observations by those self-evident rules of philosophising which he had laid down, Newton ascertained those laws of nature that must for ever give satisfaction to the mind of man.

The revolution effected by Doctor Reid in the philosophy of the mind, is not less wonderful than that effected by Sir Isaac Newton, in that of matter. By taking for granted principles that are false, and rejecting the authority of others that are self-evident, philosophy, till his time, had established the most monstrous and incredible absurdities. The principles adopted by philosophers had rejected the testimony of the senses, and left no evidence even that there is an external world. By the most conclusive reasoning from these principles, Berkeley had proved that there is no matter in the universe, and with equal validity Hume advanced a step farther, and boldly annihilated both matter and mind. According to this great philosopher, there is neither matter nor mind, neither God nor devil, nor angel nor spirit, nothing in the universe but impressions and ideas. And all these monstrous absurdities flowed regularly from the principles acknowledged by all philosophers till the time of Doctor Reid. And how did Reid restore us the world from the united grasp of all the wise men of the world? By settling the standard of philosophical truth, by vindicating the authority of the testi-

mony of our senses, and rejecting that of the figments of philosophers. In ascertaining the powers and faculties of the human mind, he admitted no appeal but to the mind itself by observation and experiment; and every fair result of such an appeal he received with avidity, however opposite to the established sentiments of philosophers. By this process he has done more to ascertain the principles of the human constitution, than all the philosophers who preceded him; and it is only by following in his track, that this science can be perfected.

It would not be without interest for a Christian to read the observations of this philosopher on hypotheses, as almost without exception they apply to the theories of men with respect to the contents of the Scriptures. If hypotheses have led men to misinterpret the works of God, hypotheses have led them to misinterpret his word. The analogy is singularly striking.

And if human conjecture has ever failed with respect to the works of creation, shall it succeed with respect to the depths of the divine counsels in the redemption of sinners? Vain theologians, will ye not learn from this, that the way to discover the mind of God, is not to form hypotheses, but to examine the Scriptures? What is it produces your infinite diversities? How is it ye deduce from Scripture your innumerable errors? Ye form theories, and then wrest the Scriptures to agree with these. With the arrogance of Satan, ye determine, by your own views, what must be the divine conduct and plans, and with Satanic ingenuity and effrontery, ye torture his word to speak your sentiments. While in words ye acknowledge the Scriptures to be a standard, ye take the liberty of erecting a standard of paramount authority in your own understandings, and of interpreting the oracles of God, by the delusions of your own faucies. Though

ye call the Scriptures a standard, ye do not allow them to be the sole standard of divine truth. Some things, ye say, God has left to be planned by the wisdom of man. How, then, can ye escape error? How can ye agree with each other? Christians, have ye no errors? have ye no differences? Believe it, they are mostly owing to the same cause. Strange as on first view it may appear, Christians do not all agree in the source of religious sentiments. Do not some, even till this moment, contend that some things are left to human institution? What common principle have we then to reason with such? With them the Scriptures are not the sole standard. Others by distinctions and difference of times, and various inventions, have considerably abridged this standard, so that almost the half of its testimony is not heard in evidence, but rejected as irrelevant. The testimony of the Holy Spirit is treated like that of an old honest, but doating man, who speaks now and then to the purpose, but is perpetually subject to mental wanderings. Even among those who acknowledge the Scriptures as the sole standard, I find there are few controvertists, who steadily and uniformly act up to their avowed principles. When the interest of a favourite dogma is at stake, every artifice is employed to make the witness prevaricate. With all their deference for the authority of the divine word, how do they grapple with it, when it seems to enjoin any disagreeable practice! Christians, in ascertaining the mind of God, let us banish all the prejudices and prepossessions of our own minds. Let us listen to the scriptures as the rule, as the perfect standard. Let nothing be received, because it commends itself to our wisdom; let nothing be rejected for want of this sanction. Let us remember that, in all things, the wisdom of God is not like the wisdom of man.

THE SHOWER OF STONES:

"AND it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword."—Joshua x. 11.

It is very doubtful whether a shower of hailstones, or of bodies actually stony,

or at least mineral, is here intended. The text literally rendered is, "And Jehovah caused *great stones* to fall [or to be cast down] upon them, and many more died by the *hailstones* than by the sword." This would be clear enough were it not that the word rendered *hail*, in its proper bearing and connection

here, seems less to state that the stones were actually hailstones than to express the vast quantity, the force, and execution of the stony shower; and the expression of flying, or falling, as thick as hail, is common in all ancient languages, and is retained in most of the modern. On this ground many interpreters, especially of late years, have been disposed to consider a shower of stones as the most obvious and natural explanation. This question has been argued without any wish to magnify or diminish the prodigy. *That* is nearly the same either way: for hailstones capable of killing men, are about as rare as showers of stone, while the latter are more capable, when they do occur, of producing serious effects. That the shower was timed so opportunely, and that it did not fall on the Israelites, but only on their enemies, are circumstances sufficient to refer the phenomenon to its true source, whether it were of stones or of hail. Either way, however, there is no doubt that a natural agency was employed. It was the time and the application that constituted the supernatural interposition. A shower of stones is as *natural* as a shower of hail, but it is certainly of far less frequent occurrence. Several instances of such showers, some of them extensively fatal to life, have been recorded by the most credible ancient historians, and some have occurred to modern observation. The countries in which the recorded instances have occurred the most frequently are Italy, Greece, and Asia Minor. The fact of such showers is now no longer doubted by any scientific man, although they account for them rather differently. So lately as 1803, and so

near as L'Aigle in Normandy, there was a fall of several stones weighing from ten to seventeen pounds each. However remote the places in which they fall, these mineral bodies are always found to be distinguished by one remarkable similarity, namely, their containing an alloy of iron and nickel, generally with twenty-five of the former to six or eight of the latter.

Yet that hailstones might be an adequate second cause of the described effect is proved by numerous examples of old and modern date. Such have indeed occurred in our own island. Dr. Halley describes two remarkable falls of hail which occurred in April and May, 1697. The latter was the most extraordinary. It occurred in Hertfordshire after a storm of thunder and lightning. Several persons were killed by the hail, their bodies being beaten black and blue: vast oaks were split by it, and fields of rye cut down as with a scythe. The stones measured from ten to thirteen or fourteen inches in circumference. Their figures were various, some angular, some oval, some flat. In the remarkable hail-fall, described by Dr. Neill, which occurred during a thunder-storm in the Orkneys, 24th July, 1818, mingled with ordinary hail were enormous masses of ice, some as large as the egg of a goose, whereby animals were killed, and several persons wounded. An enormous hailstone is recorded to have fallen, among other large masses, at Handsworth House, near Birmingham, during a thunder-storm in July, 1811. It consisted of a cuboidal mass, six and a half inches in diameter, and resembled a congeries of frozen balls, about the size of walnuts.—*Pict. Bible.*

BAD TIMES.

BLAME thyself that the times are so bad. There is a general complaint about the badness of the times; but every one shifts the blame off himself, and instead of accusing himself, accuses others. Ahab said to Elijah, "Art thou he that troubleth Israel?" Adam said to the Lord God, "The woman that thou gavest me, did give to me, and I did eat." The woman said, "The serpent beguiled me." Thus do we put it off from ourselves to others and rather will lay evil to God than see ourselves as helping to bring it. No man

says with Jonah, "For my sake is this come upon you;" no man saith, What have I done? do not my iniquities help to hide God's face, and to bring judgments on the earth? O then condemn yourselves, and amend your ways. The times would not be so bad if we were not so bad. Pray not so much for better times as for better hearts. Were there more of the presence and the blessing of God, thus sought and obtained, the times would soon grow better.

Brief Notices of the Baptist Churches in India.

BRIEF ANNALS OF THE BAPTIST MISSION AND CHURCH AT BENARES.

BENARES has by some been designated the Athens of the Hindus—regarding it as their chief seat of learning and of temple architecture. But, esteemed as it is by that deluded people as the holiest of cities, the peculiar residence of Deity, and being the chief resort of Hindu pilgrims, devotees and priests, it might as well be called the *Jerusalem* of the Pagan East. Or, in another light still—the light of darkness and of vice—viewing it as the principal abode of the most zealous votaries of superstition and iniquity, the concentration of all that is horrid and abominable, its most appropriate title, perhaps, might be the modern *Sodom* or “the citadel of *Satan*.”

It is not our object, however, to give an account of that city, but merely to take a retrospective glance at the history of the Baptist Mission there, and of the Church connected with it.

The first notice that occurs to us in the Annals of Christian Missions is the following brief passage in a journal of the Rev. John Chamberlain, while *en route* from Cutwa to Agra in 1811. Writing from Allahabad, April 4th, he says, “At Benares my spirit was overwhelmed within me. There Satan sits enthroned. I observed a great number of small monuments by the river side, and on inquiring, I discovered that they were erected to perpetuate the memory of those women who burned with their husbands. O when shall this horrid practice be utterly abolished!”

In this *one* respect Benares is improved since those days, for though the monuments still remain as objects of veneration and worship to the natives, or of curiosity to modern travellers, it is long since this savage

rite has ceased to be tolerated in the British dominions in the east.*

The next passage referring to this city that we meet with is in the Journal of the same devoted Missionary while on his return from Agra to the Presidency. It is dated Sept. 15th, 1812. “Passed by Benares this morning, just as it was getting light. Here we saw thousands of people at the ghâts, performing their oblations and morning ceremonies. Here the goddess Gangâ has made her depredations on the holiness of mortals. Several of the holy ghâts, and temples, and idols have been prostrated by her mighty stream. Several new places were building, and great preparations were making for other ghâts, temples and gods, which will not be more permanent than those which their ancestors built.”

* The memorable *Order in Council* prohibiting of Satiism, is dated Nov. 24th, 1829. Probably one of the last occasions of a Sati being perpetrated in Benares is noticed by the Rev. Mr. Smith in the following extract from his Journal for October 1827:—“On the 1st ultimo a Sati took place here, and another was going to take place on the 6th instant, but the Magistrate prohibited it, and placed a Chaprâsi at the woman's door in order to prevent her from injuring herself: she is living, and has now no inclination to burn herself.”

In the same connection we may quote another passage of Mr. S.'s Journal, dated “Benares, 13th Feb. 1829. Went out by the river side and conversed with a number of brâhmins on religious subjects, and also brought in the order respecting the prohibition of Satis. On hearing which, a brâhman exclaimed, What! has government now arisen from sleep? so many years has this cruel practice been carried on, and has compassion at last entered into their breasts! They ought to have prevented this horrid practice many years ago. It astonished me to hear such an expression from a Hindu.”—*Periodical Accounts*. The order here referred to may either have been the *final* order noticed above whilst yet only on the stocks, or else some other (perhaps of the district magistrate) less general and stringent in its terms.

In the early part of 1817, Mr. Chamberlain happening again to be passing Benares on his way to Mirzapore, spent a Sabbath and parts of two other days in communicating the light of revelation to the inhabitants of that benighted city.

As the earliest records of the introduction of the Gospel into this citadel of Satan may be interesting, we shall extract from Mr. C.'s Journal the notice of this passing visit.

"Feb. 15th.—Benares. Walked out to a ghât just by, where I began with one of the devotees who sat there, receiving the evening salutations. A large congregation was soon collected on the platform and steps, to which I preached till dark. This was a very encouraging opportunity. The people are as intelligent as idolaters can well be. Holy Spirit, send the word into their hearts, and dissipate the darkness of their minds.

"16th.—Lord's-day. A foggy morning prevented my commencing operations early: went out to the ghât where I was engaged yesterday, and continued reading and preaching for a long time in the midst of crowds of people. Went hence to another ghât, and sat aloft on some stones, surrounded by a very large congregation, till about three o'clock, reading, explaining, preaching, and praying: many heard well, and all were very eager to get books. While at dinner, two very respectable Musalmâns with their attendants came to hear and get books; they wanted to know what this meant: after being engaged with them a long time, I went out on the beach, and preached to a very large and well behaved assembly. Great attention was paid, especially while in prayer, after which many tracts and gospels were given away, for which they were very clamorous. Am much fatigued.

"17th.—Went out after breakfast. Numbers of people, chiefly Musalmâns, had been waiting for me, for four hours before; but my body remonstrated against my going out. Under a tree I was engaged with the Musalmâns for some time; after this two learned ones and a pandit came to the boat, with whom I had great disputation indeed on the evidences of Christianity. Blessed be God for all the strength and help

afforded to me in the work: may the seed sown be for a future harvest."

We now quote from Williams' *Missionary Gazetteer*, a most useful book of reference for those who take an interest in Christian Missions.

"The Rev. W. Smith was appointed to Benares by the Baptist Missionary Society in 1816 and pursued his work with much constancy and vigour. Several Hindus were reclaimed by his instrumentality and baptized in the name of Jesus; among the rest, a brâhman of the name of Râm Dâs, whose subsequent concern on behalf of his deluded countrymen was described as happily attesting the sincerity of his profession. The powerful interest excited by the first introduction of the Gospel into this famous city appeared, in after years, not to have wholly subsided. Crowds of attentive Hindus were said to hear the word; and many instances occurred in which evident impressions were made. On one occasion, a brâhman, after listening to the Gospel, exclaimed, "I will leave all my friends to be instructed in the knowledge of Christ," throwing away, at the same time, a god of stone which he had been used to worship. Another ventured to predict—"In 80 years hence the worship of Ganga will vanish, the chains of caste will be dissolved, and all will have the true knowledge of God and become Christians;"* while a third invited Shiva Chandra and Lakshman, the native itinerants assisting Mr. Smith, to dine with him. They accepted his invitation, and had a long conversation with him respecting the Gospel; in the course of which he commended them for the part they had taken in embracing Christianity.

"In the establishment of schools Mr. Smith has been greatly encouraged by a rich native, resident on the spot, who subscribed very liberally towards their support. These schools were in a flourishing state, and the boys were said to read the scriptures with delight. Instances of disappointment, however, occurred here as well as elsewhere. Several persons who gladly received the word, and seemed for a while disposed to make any sacrifices for the sake of the Gospel,

* Or about A. D. 1900. The prophecy is not at all unlikely to be fulfilled in the *main*. God grant it may be so in the fullest sense!

were intimidated by the threats and insults of their former companions, and desisted from further attendance.

"In 1824, the church consisted of 12 members, among whom several brāhmans were included. Rām Dās, a native itinerant (or Catechist) was associated with Mr. Smith in his labours; and so much was he respected by the European inhabitants of the city that they subscribed, almost without solicitation, 1000 Rupees to assist him in erecting a small place of worship."*

Mr. Smith wrote in 1825—

"The work of the Lord is prospering here. I find the heathen very attentive to the Gospel. Last month I baptized Mr. S., a serious young man! and four persons gave in their names as candidates for the ordinance—a heathen, a Musalmān, and two Roman Catholics. The good people here (referring to Missionary brethren from other Societies) all live in union, which is a great blessing. At the assemblies of the heathen, we all meet together, reading, singing, speaking, and giving away books to those who apply for them or are able to read them."

* The above is an inaccuracy which we are glad of this opportunity to correct. The misstatement has doubtless originated in the misconception of a communication from Mr. Smith, by the Editors of the Periodical Accounts of the Serampore Missionaries. The error was pointed out to them at the time by Mr. Smith, but omitted to be noticed in a subsequent number of the accounts, as perhaps, of little consequence.

The facts are as follows: In 1823 or 1824 a few pious soldiers who had for some time previous been in the habit of attending religious service on Sabbath and Tuesday evenings at the house of the Rev. M. T. Adam of the London

Voluntary drownings, he remarks elsewhere, are less frequent than formerly; and it would appear, from an anecdote in Mr. Smith's Journal, that even in this holy city, and among brāhmans too, idols are (1826) falling into disrepute. "I asked a brāhman," says he, "why they take no notice of some stone gods lying under a wall." "We worshipped them several years," answered the brāhman; "but not deriving any benefit, we laid them aside, knowing they are but stones, and are not able to do good or evil."

(To be continued.)

Missionary Society, bethought themselves of raising a subscription for the erection of a Chapel in Cantonments, where such meetings might be more conveniently held than in a private house, and which it was stipulated should be open, *in perpetuo*, to the occasional labours of evangelical ministers of different denominations. The 1000 Rs. referred to above was collected for this purpose and not for the Baptist Chapel, which was erected by Mr. Smith at Rājghāt at his own private expense several years after. The mistake probably originated in the circumstance of the two non-commissioned officers who were mainly instrumental in raising the subscription, being of the Baptist persuasion.

It may be added that the said soldiers' chapel did not continue long in use for the purposes originally intended. The London Missionaries some years after disposed of the property to a private individual and with the proceeds of the sale erected a small Chapel in the city for the preaching of the Gospel to the heathen. At this chapel (Britkal) especially, as well as one or two others belonging to the London and Church Missions, Mr. Smith and his Baptist coadjutors have with the ready consent or invitation of their missionary brethren of the other Societies been in the habit for years of holding forth the word of life to the passers by.

Reviews.

Memoir of WILLIAM YATES, D. D. of Calcutta; with an abridgment of his Life of W. H. PEARCE, by JAMES HOBY, D. D. Sold at the Baptist Mission Press, Calcutta; Price 6 Rs.

Memoir of WILLIAM KNIBB, Missionary in Jamaica, by JOHN HOWARD HINTON, A. M.

THE important volumes mentioned at the head of this article, have already been announced in the pages of the *Oriental Baptist*, but we feel happy in being able to introduce them again to our readers with more special notice. We hail with real

pleasure new additions to this branch of christian literature, for we believe that the memoirs of eminent missionaries, when well drawn up, are entitled to rank, not only among the most interesting, but the most influential religious works of the present day.

They have their attractions for other besides decidedly serious minds, and will frequently secure a reading when a more strictly religious treatise, would find no favour. This is especially the case in reference to young persons. The scenes which such works depict of distant lands; the foreign natural productions so different from those of one's native country, which they describe, the strange manners and customs they bring to notice, and the romantic incidents with which they often abound, give them the character of books of voyages and travels, which have universal interest with youthful readers; and should it also happen that the mind be under religious influence, its warm and healthful sympathies will find still stronger attractions, in the affecting views which all such works present, of the debased moral condition of heathen nations. We know indeed that in such reading the best impressions have often been made, which have been as permanent as life itself, and have led to the most important results. There are few perhaps of the great body of labourers that have entered the mission field who have not to date their early impressions in favour of labour among the heathen, to the perusal of the memoirs of Brainerd and Martyn, Samuel Pearce and Harriet Newell, or some other similar work.

We believe also that writings of this class exert an important influence upon society generally. They are adapted to divest of prejudice, to disarm opposition, and to draw favourable attention to the gospel and its philanthropic and saving results. Unfavourably as missionaries and their object were generally regarded, only a few years since, by all but the genuine disciples of the Saviour, a change vast and marvellous has now come over the public mind in respect to them, and many that formerly would have looked upon a volume of missionary memoirs with scorn, will

now take up such a work in the expectation of being gratified, if not benefitted in its perusal. Fifty years of missionary labour have proved that evangelical missionaries have no object in view, besides that openly professed by them; that their efforts in respect to it are open and transparent; that the means they depend on for its accomplishment are simply the truths of the bible and moral suasion—that earthly governments have nothing whatever to fear from their operations—that the conversion of the heathen to christianity by the instrumentality which they employ is quite practicable—that the diffusion of christianity is the best means for the civilization of barbarous nations—that the idolater, the slave, the most wild and savage grades of the human family, have in thousands, been vastly benefitted by missionary labour; that missionary accounts are the statements of honest men, and will bear the closest investigation, and finally that evangelical missionaries are as a body, upright, humble, benevolent, holy men, whose labours stand confessed a blessing to mankind. These things we need not attempt to prove; they are patent and palpable to all; yet would we say, "Not unto them, but unto thy name, O Lord, be all the glory."

But while works of this kind have their attractions for other classes, it is in the important influence which they are adapted to exert on christian minds, and on the interests of religion in general, that we view them with more especial regard. Their widest circulation will of course be among those who are concerned for the enlargement of the Redeemer's kingdom in the world, to whom the honoured subjects of such memoirs, by report at least, will have been extensively known; and by whom they will have been esteemed highly in love for their works' sake. It is in fact, in obedience to the impulses of christian affection, and the known

wishes and expectations of the christian public at large, that the preparation of missionary memoirs is for the most part undertaken. Neither the love which is borne to such departed servants of Christ, nor a sense of what is due to the holy cause in which they were engaged, will allow that the remembrance of them, should fade quickly from our minds, and among their mementos which we shall naturally gather around us, memorials like these, of their thoughts and feelings, their principles and actions, their trials and successes, will assuredly command the highest place.

The value of christian biography in general is too well known to require here any remark, but it is important to observe, that *missionary* biography ranks high, very high in value among this class of writings. We speak not of the talent displayed in such compositions, which however we suppose will not suffer by comparison with that which is exhibited in biography generally; but of the elevated character of the subjects of them. The lives of eminent missionaries, are but the development in high degrees, of the principles of the gospel. The nature of the work to which they are called, requires more than the ordinary exercise of religion upon the heart; and the examples to which we can appeal, proves that it has been enjoyed. A glance at the positions that have been occupied in the world will make us feel at once, that nothing less than christian character of the highest order, would be adequate to encounter the antagonistic circumstances which would present themselves. What would the common run of piety do, were it called to christian labours on the desolate shores of Greenland; or in the prospect of early death in the pestilential marshes of Sierra Leone; or if it were required to forsake the comforts of civilized life, and become a companion of wild bushmen in the South African deserts; or to jeopar-

dize life on the shores of Erromanga; or even to labour perseveringly among the mild and polite, yet besotted and apathetic Hindus. No, we feel it is only the spirituality of a Brainerd, the self-denial of a Vanderkemp and a Moffat, the zeal and courage of a Williams, the sympathy, love of justice, and intrepidity of a Knibb, the unwearied perseverance of a Carcy and a Yates, that is at all suited for the high places of the battle-field, on which they were called to wage war with the powers of darkness; and that it is in such characters that we possess the most eminent examples of the power of the Gospel, which modern times afford.

In the delineation of such examples of missionary character, the excellency and glory of the gospel is brought out in bold relief. The object which it proposes as the business of life, the energy it imparts in the prosecution of it, and the moulding influence it exerts in fitting the servant of God for the post he is called to fill, do each and all demand and secure the admiration and homage of every mind that has any true perception of moral grandeur. Such will not fail to perceive in particular, its benign aspect towards a lost and wretched world. Perhaps this is the chief and best impression, which missionary memoirs convey to their readers. The missionary spirit is the spirit of love—the love which was manifested by the Son of God. Love which seeks to bring glory to God in the highest, and breathes peace on earth and good-will to man. It eschews selfishness, and has no affinity with those impulses that carry men all over the world, in the pursuits of commerce, or of personal gratification and glory. No, it foregoes personal advantage and comfort, in the wish to impart happiness, substantial happiness, to others. How ample is its range! How far do its thoughts and sympathies extend! It looks out on the great human family

afflicted with a thousand woes, and sighs deeply over their helpless condition. It sees man far from God the fountain of good, and longs and flies to impart the means of restoration to communion with him. It finds nations involved in gross darkness, in deepest ignorance, and straightway endeavours to diffuse among them divine light and knowledge. It is moved with horror in beholding worship rendered universally to hideous idols, the works of men's hands, and rends its garments saying, "Sirs, why do ye these things? Turn, Turn, from these vanities unto the living God, which made heaven and earth." It comes into contact with barbarous customs and cruel rites, and labours to have them exchanged for such as confer social happiness and honour. It beholds oppression under the sun, and nobly seeks its extirpation. It is afflicted with scenes of vice in a thousand hideous forms, and looks above that God would forgive and cleanse the world, by diffusing universally, religion and virtue, in the garb and spirit and example of heaven itself. In the sight of human guilt, and restless anxiety, it directs to the Lamb of God and travails in soul, that Christ may be formed in the hearts of perishing sinners, the hope of eternal glory. Such indeed is the pure missionary spirit; and such is the gospel which imparts it. How noble! how supreme! how divine! We envy not, we pity, nay more, we are alarmed for the state of that person, who can contemplate its development in christian missions, without admiration and benefit

Another important effect which is produced by missionary biography, is the lively impression that God is present in the great missionary enterprise of our times. How vital a matter this is, in order to well sustained mission effort, is too evident to need any lengthened proof. If Moses felt so much the importance of God's presence, when leading the

people of Israel to the possession of Caanan, as to beseech the Lord saying, "If thy presence go not with us, take us not up hence," much more may they who are labouring for the conversion of the heathen feel, that if the presence of God be not with them, the work in which they are embarked is one altogether impracticable and hopeless. But God is with his faithful servants in this work, and the evidence of it is as bright as was the shining of the fiery pillar which betokened the presence of God among his ancient people in the wilderness. Much of what we have already written is a part of that evidence, and in the numerous converts which have been gathered into the christian church, from among people of every diversity of character and condition in the world, we have the most gratifying proof to the same effect. But what in our limited space, we would more particularly call attention to, in reference to this subject, is the character of the instruments which have been engaged in carrying on the Redeemer's cause in the world, especially in their marked adaptation in many cases to meet the particular circumstances of the different fields in which they were called to labour. Although the message of salvation be one and the same, to whomsoever it may be sent, yet the diversified circumstances in which the people of different countries are found, require great diversity of character in the men who undertake to convey that message, and also an equal diversity in the modes of conveying it. Now in looking at the agents who have been sent into different parts of the world for the diffusion of the gospel, we find not only, as might be expected, great variety in their characters, but also in many instances, a remarkable adaptation of their respective peculiarities, to the circumstances of the people among whom they were led to settle. The case of Dr. Carey, the first missionary sent

out by the Baptist Churches to India, is full in point. What qualifications, whether natural, moral, or acquired, could have been better suited to the sphere which he was led to occupy, than those that were possessed by that eminent man? Whether we consider the wants of the people of the country, or the state of feeling which prevailed among his own countrymen in India at the time, we are struck with the fact, that by his extraordinary talent for languages, he opened up the means of spiritual communication with the myriads of heathen around him, and at the same time conciliated the hostility which unhappily prevailed among the members of the government against missionary efforts in India. Thus may it be said, in the peculiar adaptation of his talents to the circumstances into which he was brought, was laid the foundation of that vast work of christian effort which has since been carried on in this land, and for aught we can see, had those talents been wanting, this work would probably have been delayed for many years. The late Dr. Yates and Mr. Knibb are also remarkable instances of the same kind, both of them being singularly adapted for their respective spheres of labour, although as totally unlike each other as two christian ministers could well be. Had they exchanged places, they had probably accomplished little. Neither was suited for the other's position; as it was, by the one, that work was carried on to comparative perfection which Dr. Carey had so nobly commenced, and by the other, the finishing stroke was given to the existence of Slavery not only in Jamaica, but throughout the British dominions. It is only for our readers to glance over the wide mission field, to find many similar examples. This adaptation of the instruments to the work that was required to be done, will appear the more striking when it is understood, that the foresight and judgment

of man have had little to do in the apportioning of such adaptation, whether we regard the arrangement of Committees, or the choice of missionaries themselves. In the early stage of modern missions, little was known at home, of the fields which missionaries were sent to cultivate, and often as little of the peculiar talents of the individuals, who were chosen to go out. Often have the wishes of missionaries and the appointments of Committees been crossed, in the occupation of a sphere of labour, which has afterwards yielded abundant fruit. We have seen one of the most interesting missions in the east originated in the circumstance that when a missionary was looking about for a vessel to carry him *somewhere*, his choice was determined for *Burmah* by the first vessel that appeared being bound for Rangoon. Thus truly has "the lot been cast into the lap, and the disposal thereof been of the Lord." Nor must we forget, that the principle which guided the divine procedure, in the choice of instruments for the propagation of the gospel in apostolic times, has received many similar illustrations in the history of modern missions. Then the Lord proved his presence in the victories which were achieved by the gospel, by choosing "the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty," and is it not so now? Of those who have been distinguished in modern evangelic efforts by a large measure of success, how few of them can boast of high birth, or worldly countenance, or connexion with ancient seats of learning. In most cases, they were called out of comparative obscurity, and previously to the grace of God reaching their hearts, they had enjoyed few literary advantages. Probably at that time, there was little of any kind to indicate that they would or could rise to distinction, whether in the world or

in the church. The impetus which was given to their minds, they owed entirely to the grace of God, and a combination of events over which they had no control, opened the way and introduced them into the service of the Lord. He chose them; His grace fitted them, His providence appointed them their work, and in the evidence to their minds of the same, the prevailing impression of each was, "By the grace of God I am what I am," and such must be the impression of those also, who become acquainted with their history.

We should like to extend our remarks on this subject, did our limits admit, but it is time to turn our attention to the memoirs which have occasioned this article. We place these two volumes together, partly because they have appeared simultaneously, but chiefly because combined, they present, as it were in one view, the different nature of missionary work, in the east and west Indies, the two great departments of the Baptist Mission, and also some of the most important results of its operations, in those interesting fields of labour. In regard to these memoirs we feel assured, that we shall be borne out by those who may peruse them, in our conviction, that they yield in interest to none that have preceded them of late, and that under the blessing of God their publication will do much to sustain the cause of missions at the present time. The memoir of Mr. Knibb is indeed a thrilling narrative, and nothing but a perusal can convey an adequate idea of the impression which it makes. In describing the respective character of these works, we would say that they are totally dissimilar to each other. The distinguished men whose lives they set forth, although animated by one common religion and object, had in respect to the structure of their minds,—the circumstances in which they were placed, and the particular work they were called to

do, but little in common. Hence we are introduced to scenes as different in nature, as the two hemispheres in which they are laid, differ from each other. In one we have the gospel exhibited in all its gentleness, and the steady operation of its power upon the mind of its subject, and in the other, as it is seen in daring mortal conflict with the powers of darkness. The one, is the retired life of the study, and the ordinary duties of a missionary or christian pastor; the other, the life of one engaged in public, at times, exerting his powers upon masses of the rudest specimens of the human mind—and then again, upon communities of an intelligent British public under circumstances of opposition, peril, and excitement of the highest degree. In both are seen, however, noble specimens of the energy which the mind of man can exhibit, and of the power of the gospel, in directing and impelling its agency.

We take the memoir of Dr. Yates first in order. It will not be expected that we should give any thing like an analysis of its contents. The labours of this devoted servant of God are too well known from his residence among us and the many recent notices of them which have appeared in this country, to require enumeration here. The volume is, we think, a faithful and complete view of his life, but chiefly important to readers here on account of the information it imparts of his early history, and from its introducing us more intimately into an acquaintance with his religious character, a subject that could not well be known hitherto beyond the circle of his immediate brethren and friends, and even they will learn much concerning it. It was Dr. Hoby's privilege, who drew up the memoir, to have had the enjoyment of his friendship and epistolary intercourse through life—so that he has been able to supply this great desideratum.

It may now be amply seen, that

the influence of the word of God which he laboured to convey to the millions of this country was, as indeed could never be doubted, the main-spring of his important exertions. Impelled by its benevolent influence, he consecrated the capacious powers of his mind for the acquisition of language, to the mission field, and nought could turn him from his purpose. In the same spirit when arrived on heathen ground, he set himself laboriously and patiently to work to obtain the requisite qualifications for a translator of the Holy Scriptures, and when after many years' labour, in his own deliberate judgment, and in the concurring judgment of others, he was prepared for that responsible work, he at once commenced it, and never intermitted the prosecution of his labour—till nature failed and sunk beneath the weight imposed on it, but not, thanks to God, till he was permitted to accomplish all, and more than all, he had hoped for in the outset. His faithful, idiomatic and elegant translation of the Bengál Bible, will be a lasting monument of the grace of God which rested on him,—not to mention his other important collateral works.

We love to exalt the gospel of Christ, and we do so in thus alluding to the life of our departed brother. We feel that its divine power is strikingly seen in labours like his. In intercourse with human minds in the daily avocation of ordinary missionary life, there is much that is novel and exciting, and especially when such labours are crowned with the conversion of sinners, and thus the mind finds much to sustain it in present reward; but in the incessant routine of the study, the constant exercise of thought, and the debilitating effect of sedentary exertions, with no prospect of present remuneration in the salvation of souls, there is much indeed to depress the spirits and make the soul succumb under its duties. Steady and strong therefore, must divine

grace flow, when the soul is borne up, and along under such circumstances, in the cheerful—hopeful prosecution of its daily duties through the long course of thirty years without fainting, and such it was in the case of Dr. Yates.

There is abundant evidence also in the memoir before us that his deep and glowing piety exercised a very important influence, in the character of the translations of the scriptures which he effected. His fear of God made him constantly solicitous to discharge his duties therein with all fidelity, and therefore secured that patient research, and the exercise of carefulness in decision, which are so requisite in so responsible a work; nor will it be doubted that the mind whose temper is most congenial with the spirit of the Bible, is in the best condition to understand its meaning, and give it.

It is to be expected that the intimate acquaintance which a translator of the word of God must possess with its blessed truths, would influence his mind in a marked manner in times of trial, and especially when his end was drawing near, and such is evinced to have been the case with Dr. Yates. His end, which occurred under the most painful circumstances in which he could be placed, afar off at sea from his family and friends, was not only peaceful but triumphant, and we cannot be too thankful that there was one on board the ship in which he sailed who was so well qualified to catch up his dying testimony, and record it for the glory of the Saviour and his precious word.

The history of Mr. Knibb, we presume, is not so well known in this country as that of the indefatigable labourer to whom we have just referred; our course of remarks must therefore be somewhat different. This remarkable agent of divine Providence, went out to the Island of Jamaica in 1824, as a schoolmaster in the service of the Baptist Mission. In that

occupation he continued for five years, when in 1828 he was called to take charge, first of a church at Savannah la Mar, and subsequently in 1830 of the church and congregation at Falmouth, on the north-west side of the Island—left destitute by the decease of Mr. Mann, which continued to be the scene of his ministry till the end of his life. Here he was introduced to scenes of great success in the conversion of sinners, but also of great opposition and trial in the discharge of his duties, in consequence of the animosity which was cherished by the Jamaica planters against the Baptist Missionaries and their work. At Christmas in 1831, the insurrection of the negroes took place, which proved so destructive to colonial property on the island, and nearly involved the ruin of the Baptist Mission there; for on the cessation of the panic which was occasioned by it, the planters turned their rage upon the missionaries, and in their violence destroyed most of their chapels—accused them of being the instigators of the rebellion, dispersed their flocks, and put a stop to all religious services by them, for several months. In this persecution Mr. Knibb and Mr. Burchell, became special objects of hatred. Both were taken into custody, on charges of treason; true bills were found against each of them, and no stone was left unturned to procure their conviction. The efforts of their enemies however failed, for neither against them, nor any of their brethren could a particle of proof be brought to their disadvantage.

It was now apparent to Mr. Knibb that the time was come when either slavery must be abolished, or christian effort cease to exist in the island of Jamaica; he therefore solemnly determined to seek the extirpation of that horrid system of oppression, whatever it might cost him. With this object in view he sailed for England, where he arrived in June 1832, and lost not a day in carrying his

purpose into effect. Being invited to speak at the anniversary meeting of the Baptist Missionary Society, he chose that occasion, for the commencement of his efforts; and there it was, that the grand moral features of his character, the amazing energy of his mind, and his extraordinary powers of speaking, burst for the first time upon the British public. The effect of his tale of oppression, wickedness, and woe, was beyond description. The audience became excited to the highest degree, and at the close of his address universally rose, and with loud acclamations expressed their concurrence in his purpose, and determination to support him to the utmost in its prosecution. With this reception he proceeded to visit all the great towns throughout the country, and produced every where the same effect; so that long ere the year was closed, the indignation of the British public against slavery was so aroused, that the nation rose as it were with one voice, and demanded its immediate extinction. With this demand, the government felt it incumbent on them to comply, and the following year 1833 was rendered forever memorable, by the passing of the Act of the Imperial Parliament, for the abolition of slavery throughout the British dominions. We had not intended, through want of room, to give any extracts from these volumes, but we cannot resist the wish to insert one description of the extraordinary power with which Mr. Knibb's addresses fell upon general auditories, and even on persons of the most cultivated class. The scene occurred at Aberdeen.

"The meeting was held," says Mr. Pottinger, "in the place of worship at which the Rev. Mr. Simpson then preached, and which was capable of holding a large congregation. The platform was filled by magistrates, merchants, professors from both colleges, and ministers of all denominations in the city, while the building was crammed to excess by persons of all ranks, eager to see and to hear this champion of the negroes. Knibb felt that the occasion was a great one; and his address that night surpassed all that his most devoted

friends had anticipated. One tale of woe followed another in rapid succession, and either excited the feelings of the auditors to indignation, or drew floods of tears from their eyes. The fire of eloquence which burst from the speaker may be said to have electrified the assembly. At one moment, they were convulsed with laughter, and the next they were sobbing aloud, or clenching their fists ready to knock down the monster which the magician had conjured up in their midst; and, as when the great orator of Greece had delivered his orations, the Athenians were accustomed to say, "Let us march against Philip," so when the man of God finished his noble speech on that memorable occasion, the multitude seemed to say, "Let us march against slavery."

"On the platform near me sat a gentleman, I believe either a professor in one of the colleges or a minister in one of the parish churches, whose spirit was deeply stirred within him. As the speaker continued to expose and denounce the abominations of colonial slavery, he made free use of a large stick which he held in his hand; but at length, after one of the finest bursts of eloquence to which I ever listened, he suddenly jumped on his feet, exclaiming, "This is Demosthenes."

"Thirteen years at least have passed away since that meeting rang the knell of slavery; but even now the speaker, the excited multitude, the shouts of applause, the tears of grief, and the whole scene, are as fresh in my recollection as they were that night, when I went home wondering at what I had seen and heard."

Mr. Knibb returned to Jamaica in 1834. The new state of things consequent on the passing of the Act of emancipation, enabled him and his brethren to resume their missionary labours without hindrance. The liberality of the British public, together with that of their people, enabled them to rebuild the chapels that had been destroyed, and upon a greatly enlarged scale, commensurate with the growing wants of the congregations. Success in the conversion of souls, in a vastly greater ratio than before, now attended their ministrations. In return for the ills which the African race had suffered, the Lord poured out his blessing upon them with an unsparing hand. With temporal freedom, thousands were made partakers also of the eternal liberty of the gospel. Instead of "one of a family and two of a city," they came by hundreds to seek admission into the churches. Mr. Knibb, during the course of his ministry baptised between 5000 and

6000 persons, and chiefly after the introduction of freedom. Signally, therefore, did the designs and the efforts of the wicked fail. They aimed at no less than the extirpation of the gospel from the land, but they had grappled with Omnipotence, only to be overthrown. The Lord triumphed gloriously, and the oppressed were set free. Mr. Knibb visited England again subsequently to his return to Jamaica in 1834, in order to counteract the evil designs of the planters against the negro population, or in other ways to promote the welfare of the mission. On each occasion he received the most cordial welcome, and accomplished in the main the object of his visit. It is delightful to add, that notwithstanding the tide of popularity he had enjoyed, his religious character stood as high when he bade farewell for the last time to the churches of Britain, as at any period of his life. But we must stop, adding only that besides the sketch we have given, the details of the memoir embrace much on the condition of the negro population both prior to and after emancipation—the joyful scenes which occurred on the day of freedom and its succeeding anniversaries—the rapid progress of civilization—the extraordinary liberality of the converts for the support of religion—their exemplary conduct—origination of a mission to Africa—many of Mr. Knibb's speeches—his epistolary correspondence—scene at his funeral—Mr. Hinton's portraiture of his character;—all which is replete with the deepest interest.

We now leave these volumes with our readers. We are sure that when they are known they will be read extensively. To the authors who produced them the friends of missions are laid under great obligations. The names of Dr. Hoby and Mr. Hinton are sufficient pledges of the ability with which the tasks confided to them have been executed. Under the disadvantage of not being

personally acquainted with the countries in which the subjects of their memoirs lived and laboured, they have done all that could be expected from them.

To the memoir of Dr. Yates, Dr. Hoby has added an abstract of the life of his intimate friend and colleague, the late excellent Mr. W. H. Pearce. This is a valuable appendage, not only as explaining much in

the preceding memoir, but as affording with it an excellent history of the Calcutta Baptist Mission, from its commencement to the period of their deaths.

Both volumes have been handsomely got up in octavo size. They are embellished with excellent likenesses of Dr. Yates and Mr. Knibb. The number of pages is 480 and 562, respectively.

'Final Report of St. Paul's Cathedral, Calcutta; to which is prefixed the Sermon delivered on the occasion of the consecration by the Bishop, with an Appendix containing documents.' Bishop's College Press, 1847.

THIS Report, recently published, undoubtedly with the sanction of Bishop Wilson, is too important a document to be passed over in silence. It consists of three distinct parts, 1st, the Consecration Sermon, occupying 29 pages; 2nd, the Report, occupying 31 pages; and 3rd, an Appendix, occupying 105 pages, in which are collected the various documents and letters referring to the structure. The pamphlet is also embellished by various lithographs.

The first half of the Consecration Sermon is very good; and the believing reader will cheerfully and thankfully recognize in the preacher the faithful minister of the word of reconciliation.

But on the 15th page we find the following sentence: *I address the members of our own Communion, HAPPILY ESTABLISHED IN THIS COUNTRY, AS IT IS AT HOME.*

⁂ We ask, Is this a true statement? In many senses it is notoriously erroneous. Witness the difficulty which Bishop Wilson has had and still has to encounter in his efforts to obtain a chartered Chapter. But in one or two senses it is true. The small ecclesiastical establishment of India is maintained, like that of England, at the expense, not of those only who are benefitted by it, but also of all those who derive not the least advantage from it, and who are openly, strongly, and many of them conscientiously opposed to it. We suspect that of the two lacs of rupees, which Bishop Wilson (whose rare generosity we admire) was able to give towards the Cathedral, more than one-half originally came out of the

pockets of those who wish from their whole hearts, that there might be no such person in existence, as a Bishop of Calcutta deriving his salary from Government. And is it possible, with such plain facts before the eyes of all men, for any one to say that such a communion is *happily* established? Where can be the happiness of receiving one's maintenance from those who give it either ignorantly or with positive repugnance? God loveth a cheerful giver; and can his church be *happily* established when dependent upon unwilling givers?

Reversing the Bishop's statement, we would rather say: In this country the Church of England is *happily* not yet established as it is at home; and in truth, we see no reason why it should be. Its members are sufficiently wealthy, and sufficiently liberal to pay for their religion, without falling back upon the compulsory system of an establishment. Witness the cathedral, towards the building of which two lacs and ninety-thousand rupees were obtained on the voluntary principle: witness its Endowment Fund, amounting to a somewhat larger sum, wholly derived from voluntary contributions: witness the additional Clergy Society, and the Church Building Fund: witness the local Church Missionary Associations; and witness the liberality manifested by many members of the Church of England towards the innumerable objects of benevolence laid before them by those who do not belong to their communion.

What, however, does the Bishop think of all this liberality? Hear his own

words: *The voluntary principle has never since the Heptarchy succeeded on any thing like a large scale. In a corrupt creature like man it never can succeed*, p. 20. If he throws cold water upon the voluntary principle, he will succeed fast enough in putting out the noble flame. But if that was his object, why did he himself give two lacs of rupees, on the same worthless voluntary principle? Why set such an example, if the principle is to be condemned?

The above assertion regarding the voluntary principle is somewhat startling. Has Bishop Wilson never heard of the Free Church of Scotland? Or does he think it has not succeeded? Does he really imagine that the United States would be better off than at present, with regard to religion, if they had an ecclesiastical establishment? What did the Established Church, *as an establishment*, accomplish for London, what for Manchester, during three long centuries, until it was shamed into activity by the voluntary principle? What has it done for Ireland? What has it done, to this very day, for that most ill-treated class of men, the poor curates of England? Has the voluntary principle ever had fair play, since the Heptarchy, anywhere else than in the United States? And is it reasonable to say that without the incubus of an establishment it could do no more than it has done, whilst crushed to the ground by that incubus?

At p 20, Bishop Wilson, in a note, speaks of *Anti-State-Church Demagogues*. Modern dignitaries should beware of branding their opponents with the name of *Demagogues*, lest they should, in their turn, be viewed as imitators of the Jewish dignitaries of old, who endeavoured to fix the same stigma upon Christ, saying of him: "We found this fellow perverting the nation; for he stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." Luke, xxiii. 2—5. So Tertullus, in the name of the Jewish dignitaries, spoke of Paul as a Demagogue, saying: "We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world." Acts, xxiv. 5. But the Jewish dignitaries and their counsel Tertullus were civil enough to be contented with describing the character of Jesus and of Paul: Bishop Wilson must needs make use of the opprobrious epithet itself.

Our readers will probably be amazed to learn, that the evangelical Metropolitan of all India, should have been so entirely forgetful of the duties he owed not only to the meek and gentle Saviour whose servant he is, but also to the station he occupies, and to the influence it gives him, as to utter from the pulpit the following paragraph, and to publish it in black and white at the top of p. 20 of the printed sermon:

"What has been termed the voluntary principle, is now universally acknowledged at home to be insufficient by all classes of men, even by those who once espoused it, except by* a few agitators whose violence and clamour seem to leave them nothing to resort to but open outrage. The howlings of a religious democracy making common cause with Infidelity and Popery in attempting to pull down the Established Church, can never make much impression on the thoughtful religious people of England."

If Bishop Wilson uses such language in the pulpit of his own cathedral, on the very day of its consecration, what language may we not expect to be used hereafter in less conspicuous places on less solemn occasions by a crowd of less conscientious and less accomplished imitators? Surely, if the warmth of his feelings, whilst delivering his discourse, betrayed him into the inadvertent use of language natural to the natives of Bengal, he might easily have expunged this sentence from his manuscript, before he ordered it to be printed. He has omitted some passages which he uttered; why did he not also cancel these choice specimens of refined episcopal eloquence. Was it by them that St. Paul's pulpit was consecrated?

And what is the offence of which the men are guilty upon whom he bestows such complimentary titles. None other than this: that they endeavour to show that our Saviour meant something when he said, "My kingdom is not of this world." John, xviii. 36. And, "Render unto Cæsar the things that are Cæsar's, and unto God, the things that are God's," Matt. xxii. 21. And, "Every plant which my heavenly Father hath not planted shall be rooted up," Matt. xv. 13; which last sentence seals the doom of all ecclesiastical establishments whatever, because they all act upon the principle that blind men may safely lead the blind.

Bishop Wilson insinuates—for he does

* The italics are ours.

not actually say so—that all that Anti-State-Churchmen have to advance is mere assertion without proof. See the note, at p. 20.

And what proof does he himself adduce in favour of established churches? The only passage* which he ventures to quote confidently by way of proof, is the following. *We will have a king over us, that we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles.* Bishop Wilson has introduced this passage without giving any reference to the place where it is to be found. We invite our readers to open their Bibles at 1 Sam. viii. 19, 20. There these words of the people of Israel are related; being prefaced by this condemnatory sentence: *Nevertheless, the people refused to obey the voice of Samuel; and they said, Nay but we will have, &c.* And in the very same chapter an earlier resolution of the people, of precisely the same import, is condemned by God in the strongest language. He said to Samuel: *They have not rejected thee, but they have rejected me, that I should not reign over them.* Ver. 7. Moreover the people of Israel asked for a king to judge them, to go out before them, and to fight their battles; but not to interfere with religion.

This, however, is the passage, which, according to Bishop Wilson, proves that established churches are in accordance with God's will. Be it so: if no better foundation can be discovered, on which to erect the structure of ecclesiastical establishments, that structure is a baseless fabric. The learned Prelate had better make bare assertions, than adduce such proofs. Courage has more weight than nonsense.

He says, "*We see the princes of Israel and Judah . . . reforming corruptions in public worship, abolishing idolatry, taking the lead in national acts of religion; . . . and in these matters they acted not as a part of a ceremonial and typical dispensation, but as princes using the power*

entrusted to them for his honour and their people's good." p. 17, 18.

Who are these *princes* of Israel and Judah? They are three in number; first, *Saul*, a man whose authority, in all matters bearing on religion is null. Secondly, *David*; thirdly, *Solomon*. After Solomon there is not a single prince of Israel mentioned, whose interference with religion is not condemned, either expressly or implicitly. The princes of Judah were all, like Solomon, descendants of David. And we ask every candid reader of the Bible, whether David and Solomon, in their regal capacity, were types of Christ or not? And whether the kings their descendants, as kings of God's typical people, were intended to be types of Christ, or not? The analogy of what king David and his descendants did for religion, only shows, that Christ who is our King, exercises supreme power over his people in matters of religion; but no inference can be drawn from it to show that modern kings or queens have any right to meddle with the kingdom of Christ.

The most startling passage in the whole pamphlet is to be found, not in the sermon, but at p. 17 of the Report, where the Bishop says of the Cathedral:

"It gives a front and face to Christianity. It claims India as the Lord's. When the Chapter is formed, it will give a *status* to the Gospel in the heart of our magnificent Heathen and Mahomedan Empire. It will naturalize the christian religion."

If this be true, then it is a great pity that Bishop Wilson did not live some 1800 years ago in Palestine; for had he lived then and there, he might have communicated some valuable information to a person, called Jesus Christ, who was as anxious as Bishop Wilson possibly can be, to procure for the christian religion a firm footing among heathen nations, but who apparently was ignorant of the proper way of going to work, since he never made the discovery that his great object might be accomplished by building cathedrals and forming chapters. In his simplicity, that person thought so little about cathedrals, that his immediate disciples, even when they amounted to one hundred and twenty, used to assemble for worship in an upper chamber, probably some humble bungalow built on the roof of a house; and that for aught we know, they never once dreamed about erecting a cathedral

* It is true he refers also to the Apostolical commission, but with so much hesitation, as to show that he did not feel on safe ground there. Consequently he manifests a laudable haste to retreat into a better fortified citadel, which is none other than the passage now introduced. With regard to the apostolical commission we ask, Did it never occur to the learned prelate that it should be rendered, *Disciple all the heathen, not all nations?*

to the day of their death. They proceeded to Antioch, to Ephesus, to Corinth, and to Rome, which latter city, inhabited at least by treble the population of Calcutta, was the metropolis of a Heathen Empire quite as magnificent as our Heathen Empire: but not having Bishop Wilson at their elbow to tell them how to proceed in their work, they erected no cathedrals and formed no chapters. But, as the old proverb says, 'Better late than never.' What they did not do for themselves, that Bishop Wilson has now done for one of them. Poor St. Paul used to preach in upper chambers, in bazars, in streets, in schoolrooms; he used to travel about, without receiving any salutes from warlike cannons; when by water, he often embarked, no doubt, on some crazy craft; and he had not many comforts when journeying by land. But take courage, my good man; come to Calcutta; there you will find a fine cathedral of your own, whose comfortable shades and airy transepts, resounding with the steps and voices of a chapter of busy canons, will of themselves give a status, a face and front to your much-loved Gospel, and naturalize it in this heathen land. And if you will not condescend to come down from heaven and begin your labours afresh on a better plan, allow us at least to point out to others who may wish to imitate your zeal, the manner in which they ought to proceed; allow us, as a mark of our esteem and politeness, to call our splendid pile of architecture by your name, ST. PAUL'S CATHEDRAL, that all men may know what, but for the want of Bishop Wilson's counsel, St. Paul would have done, in order to give to Christianity a status, a face and front among heathen nations.

That we do not mistake Bishop Wilson's meaning, in saying that he ascribes to a cathedral and a chapter such wonderful efficacy, is evident from a passage written by him in 1812, and we are

grieved to say not cancelled in 1847, but reprinted in the Appendix to the *Final Report*, where it may be found at p. lxi. by any one who may be disposed to question our veracity:—

"The whole was a prodigious body of *Christian masonry** rising amongst the Heathen population of Bengal, with its broad firm walls, 2 feet 9 inches in thickness, to bless and sanctify a dark and prostrate race—Deo annuente."

What hope can be entertained of the Church of England by serious Christians, if a pious man, a leader of the Evangelical party, a man of talent and learning, and one who, as we sincerely believe, really loves the Saviour;—in other words, if Bishop Wilson, probably the best of all Anglican prelates, can write after this fashion? If the lamb speaks with the dragon's mouth, what is to be expected of those who are not lambs?

We have written severely, but not more severely than the occasion demanded. Many other statements contained in the pamphlet before us are highly objectionable: but we refrain from bringing them forward at present.

Should these pages meet the eye of an Episcopalian reader, we would request him to peruse them candidly and impartially. We have not assailed Episcopacy; we have not quarrelled with the efforts that are being made to erect places of worship and obtain church room for Episcopalian worshippers. We have only repelled gratuitous insinuations, vindicated the dignity of the Christian pulpit, endeavoured to stem the progress of the establishment principle, and borne our testimony against the insult upon our blessed Saviour and his Apostles, implied in the sentences which ascribe spiritual efficacy to brick and mortar. We might have said more, much more, but are too deeply grieved to proceed with the painful task.

ALPINUS.

* The italics are ours.

The Missionary's Vade Mecum, or a condensed account of the Religious Literature, Sects, Schools and Customs of the Hindus in the North-west of India. With notices of Missionary Controversial works, lines of argumentation, &c. By Rev. T. Phillips.—pp. 263, price 3 Rs.—Baptist Mission Press, 1847.

THIS work, as we learn from the prospectus, contains the result of the author's studies during a period of about

seven years, and is intended to convey in a condensed form, to the newly-arrived missionary, the information accumulated.

It is divided into four parts or books. The first treats of the "Religious Literature of the Hindus;" giving notices of translations and English works, and a tolerably full, yet concise analysis of the various Sanskrit and Hindi writings of celebrity. The second book contains an account of the multifarious Hindu sects. The third, on the "Christian and Hindu controversy," comprises a considerable amount of practical information, which may be turned to good account by those engaged in religious argument with the Hindus. The fourth book, gives a succinct description of the religious rites, ceremonies and superstitions of the people. The object of the compiler of this work has been most effectually secured. The mass of condensed information here brought together is not to be found in any other book of similar limits extant. A good general knowledge of the religious literature and practices of the Hindus, is conveyed by the work itself; while at the same time the best sources of information are pointed out to those who desire a more extended acquaintance with the subject. Occasionally the references are less definite than is desirable. For example, at page 9, we find the following;—"Calcutta Review, Morton's article." Now considering that the Review already comprises eight volumes, and that the series may contain several articles on the subject referred to, the inquirer would have a long search and some difficulty in discovering the article intended,—especially in the absence of all indications in the work to

guide him to the writer's name. This defect may be easily remedied in a future edition by giving the volume or number of the Review in which the article is to be found. We think it would also be advisable in a second edition to make a more liberal use of the Roman character for Sanskrit and Hindi words. The reader unacquainted with the Nagari character will find himself somewhat at a loss in such sentences as these:—"The most celebrated grammar of all is the *विद्वान् कौमुदी*."—"This ceremony, called *अभिषेक* is also celebrated," and so on. The insertion of the words, *Siddhānta Kaumudī*, and *Abhishek*, after the Nagari, would have rendered these passages as intelligible to the general reader, as they now are exclusively to the Orientalist. To the missionary, however, entering upon the field of labor, the work is invaluable; while to those who desire a knowledge of the religious writings and customs of the Hindus, but have neither time or inclination to wade through a number of portly volumes to obtain it, no better book can be recommended. It is, in fact, a *Hand-Book of Hinduism*, and we cordially wish it an extensive circulation, believing that it will help to diffuse more correct ideas than usually prevail of the intellectual and moral degradation of the Hindus, and augment and extend a healthy practical sympathy with those who expend their energies and their lives in this land for the moral and spiritual good of the people.

Correspondence.

EXPLANATORY REMARKS ON THE NOTICE OF TWO SERMONS ON PÆDOBAPTISM,

Inserted in the November Number.

MR. EDITOR,—Kindly allow me through your columns to acknowledge my obligations to A. L. for the kind and courteous manner in which he has endeavoured to rebut my arguments, as well as for the high compliment he has felt himself called to pass upon my unpretending effort to set forth what I consider a doctrine of the Gospel. It is sweet to agree with our brethren in

Christ by whatever name they may be called. It is sweet indeed to commune with them concerning our common Father's honour and the kingdom he has prepared for all those who love him. But even when compelled to differ from a brother, there is still a sweetness to which the men of the world are strangers in being able to discuss those points of difference in all the respect and affection

of brethren. Conducted in this spirit discussion of differences must be pleasant and profitable. There is, however, I must say in candor, though with sincere regret, one exception to the otherwise uniform respect with which he has treated me. It occurs in the second paragraph of the article, where he charges me with unfairness and having recourse to the old topic of circumcision only so far as to suit my purpose. If by this latter charge he means that I have not wandered from the subject under discussion, but have contented myself with adducing in fairness such evidence as bore on the point, that I conceive to be a real excellence in the discussion of any question to which few attain. But I am unable to put that interpretation on his language, as he expressly implicates me in a charge of unfairness. His language is: "He stoutly maintains that as children were circumcised, so children should be baptized; but he saith not a word about the baptism of the poor slaves. He doth indeed tell us that they too were circumcised as well as infants; but he draweth not the same inference in favor of both." This is all a mistake of A. L. I will not say he had recourse to my argument only so far as suited his purpose; but I will say that if he will turn to page 10 of my sermon he will find, immediately after my statement of the law of circumcision and the passover to which he refers, this little sentence: "*this is exactly the principle of Paedobaptism.*" What, I ask, could be a clearer or bolder avowal of the inference from which he thinks I would shrink? Where is there any silence to be accounted for? I do maintain that the principle of law as laid down in the sermon does include slaves in the privileges of the church, because those privileges secured to them under the former dispensation were not repealed on the introduction of the present. It is the law and the practice of the church to which I belong, that slaves shall be brought to the ordinance of Baptism by their masters, just as the Jews were required to have them circumcised if they were willing to submit to the rite. But I was not discussing the question of slave baptism, and therefore did not pursue that branch of the subject further than to lay down the law so as necessarily to include slaves. Had I been discussing the question whether masters ought to present their slaves

for baptism, I should have passed by the question of infant baptism after setting forth the law securing to them that right in the same manner as I have here passed over the baptism of slaves. I do not consider it necessary to fairness to discuss every collateral question that may be involved in this or any other subject. As little do I consider it necessary to perspicuity.

Having corrected this mistake, set forth the exception mentioned, and defended myself against the charge of unfairness, I may be permitted to call the attention of A. L. to a case in his article that looks very much like what he charges on me. On p. 339, he says "We agree with the Church of England when it says in its articles, that the visible church is a congregation of faithful men."—Now if he intended to make the impression that he agreed with the Church of England in her definition of what constitutes a church he should have quoted *the whole of the sentence*, and let us know what that church meant by that definition. But if he intended to make the impression that he agreed with that church only so far as the words quoted are concerned and not in her whole definition of a church, he should in fairness have stated it, and let us know that he could not agree with her in the whole definition. But as it stands it is likely to make the impression that the Church of England gives the same definition of a church that the Baptists give, and are therefore grossly inconsistent in adopting a contrary practice. This would be a false impression made by quoting only so much as suited the writer's purpose. I cordially exonerate A. L. from any such intention. Yet the sentence is adapted to make that impression, and that alone, so far as I can discover. I do not intend, however, to defend the Church of England. She no doubt has those within her own pale better able and more cordially disposed to do it, than I am. Her definition is defective in not definitely setting forth her own doctrine. And I only refer to this quotation to show how careful A. L. should be in his quotations when he brings such charges against others. There is an old adage which we may all remember to advantage, viz. "Those who live in glass houses should avoid throwing stones." The converse of this may also be profitable to most disputants—"Those who are fond of throwing stones

should avoid taking up their residence in a glass house." To tell the truth honestly, I like the good old Presbyterian definition of a church better than any I have seen. "The universal church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to his laws."

There is another error on the first page of A. L.'s article which I would like to correct. It is his assertion that I and all who advocate the same side of the question identify the covenant of circumcision with the covenant of redemption. This is a sheer misapprehension. I have not done so, nor have I ever read a Pædobaptist work that even attempted it. No one can do it. Men may form indistinct views of those covenants, confound them with each other; but to identify things that differ is an impossibility. Could they be identified they must be the same, and then no error could arise from identifying them. But we do identify the covenant of grace with that of circumcision, discriminating between the covenants of redemption and of grace, which A. L. appears to confound. If he will more distinctly state what he understands by the covenant of Redemption, who are the parties to it, what and for whom are the blessings secured by it, and what are the conditions of that covenant, by whom to be performed, and give scripture so far as he can for his views, we shall then be better able to comprehend his remarks on that subject. From what appears in the

passage under consideration, I very much fear I should be obliged to differ from his views of that covenant. I will not however now state my objections, lest I may do him injustice and bring on needless discussion or explanation.

Only one other mistake I beg leave here to correct. It occurs on the last page. He charges me with making myself the echo of Mr. Bostwick. An echo in his sense is the same sentiment repeated from another. Now it happens that most of my arguments are on points not touched by Mr. Bostwick at all, and most of his on points not touched by me. One topic, that of the covenant, is common to both sermons; but it is treated so differently in the two sermons that I cannot conceive how a main agreement as to the conclusion arrived at can be an echo. But the fact is I never read Mr. B.'s sermon until after I was requested to allow my sermon to be published with his. I then read it over to see whether it would be advisable to publish them together. The only objection to that course that occurred to my mind was that his was so much superior to mine that I felt that it would make me appear very little by the comparison. But as this was a mere personal consideration, and the topics in common in the two were so few in comparison with those that differed, I waived the personal considerations for the sake of presenting a more full view of the subject.

J. H. MORRISON.

Agra, Nov. 10, 1847.

A REJOINDER.

To the Editor of the Oriental Baptist.

DEAR SIR,—Your correspondent, W. R., in his reply to me says, that he did not mean that Jesus Christ had set the human race free from *all* liability to punishment, for Adam's sin; but only from liability to punishment in *another* world. I was certainly not aware that this was his meaning. He has done well in explaining himself. What I apprehended as his meaning was the obvious import of his expressions: and there is no way of arriving at a knowledge of a man's sentiments, save through his words.

Before I proceed further I shall, in order to correct misapprehension, pre-

mise one or two things. I am no believer in the Popish figment of baptismal regeneration: and my arguments, on the subject under discussion, are wholly irrespective of baptism. What have infants to do with an ordinance designed for believers? And I do not, as the writer thinks I do, entertain the opinion that any that die in infancy are swept into the pit of destruction.—But I found my view of infant salvation on a basis different from that on which W. R. founds his. In my remarks, however, I did not endeavour to prove the soundness of any view of my own, (for I pledged my-

self to no particular view), but the invalidity of W. R.'s argument from Rom. v. 19. I wish this, Mr. Editor, to be distinctly understood. *I am not reasoning against infant salvation; but against your correspondent's argument in favor of it from Rom. v. 19.* It may, in my opinion, be proved on other grounds than that of the above text.

W. R.'s inference from the above text, I endeavoured to invalidate in two ways:—by the evidence of Eph. ii. 3; and by an examination of the passage itself.

1st. I endeavored to shew from Eph. ii. 3, that mankind are by nature, and therefore before the commission of a single action, in a state of condemnation. I then said that if Scripture teaches that all are by nature children of wrath, it certainly cannot teach that all are, even before the commission of actual sin, in a state of acceptance with God, as W. R.'s doctrine states. How does the writer answer me? Why he first charges on me a misquotation. I quoted Eph. ii. 3, as saying, "We were all by nature the children of wrath even as others;" your correspondent says, "This good man appears to quote Scripture from memory; but his memory is not quite trustworthy: he says 'were all by nature,' &c. but the word *all* is not in the passage." This is indeed surprising, especially as he in another part quotes the entire verse. The verse runs thus: "Among whom also **WE ALL** had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others." Are not the words *we all* in the first line? Will any deny that the terms *we all* form the subject of the verb *were* in the latter clause of the sentence? Does not the particle "and" couple the two clauses? Are not the verbs "had" and "were" coupled by "and?" If they are, and if no nominative is placed before the second of them, must not the nominative of the first be that of the second? Who had their conversation in times past in the lusts of their flesh?—*We all*. And who were by nature the children of wrath? *We all*, to be sure. I really did not expect, Mr. Editor, to be called on to vindicate a quotation, the correctness of which must be obvious at a glance. And as to quoting Scripture from memory, this is a thing I never do in an article intended for the press. At the time that I copied the text in

question, I had before me an open bible, with my eye on the passage.

Again: your correspondent says that the Apostle is not here speaking of infants but "of persons who had lived in all the crimes usually practised by heathens and of Jews who had equalled heathens in wickedness," &c. Now 1st, I deny that these were the only ones referred to: for the phrase "*even as others*" extends the reference indefinitely. And 2ndly, even granting that the above persons were the only ones referred to, yet they are represented as being *by nature* the children of wrath. It was on the expression *by nature* that I grounded my argument. If the rest of mankind are partakers, of the *same nature*, they must all be in the same state.

But W. R. endeavours to meet me here. He explains the terms *by nature* to mean "*by acting according to the dictates and impulses of our nature*;" and he seeks to countenance this interpretation, by adducing from scripture another instance of the use of the same words: the one in Rom. ii. 14: "For when the gentiles which have not the law, *do by nature*, the things contained in the law." Now never were two passages more apart in their references than are these two which W. R. represents as parallel. The above verse refers to what the gentiles *did* by nature: Eph. ii. 3, speaks of what they *were* by nature. The language of one is "when the gentiles, &c, *do by nature*," that of the other, "We all *were by nature*." Is there no difference between *acting* and *being*? I will produce the good man a passage perfectly parallel, (so far as the use of the term "*by nature*" is concerned), to Ep. ii. 3. It is Gal. ii. 5. "We who were Jews by nature and not sinners of the Gentiles," &c.; both this and Eph. ii. 3, have the words "*were by nature*." Now let us try if W. R.'s interpretation would suit this:—"We who, *by acting according to the dictates and impulses of our nature, were Jews*." This surely will not answer. Was it by acting according to the dictates and impulses of their nature that they were Jews? I fancy not. And yet it was "*by nature*" that they were Jews. Do not the terms here import *by birth*? If they do; and if, as we have seen, the words are precisely the same as in Eph. ii. 3, am not I justified in attaching to the last clause in the latter the meaning I have attached?

W. R. says that in Rom. ii. 14, "the term *ovres, by nature*, teaches that the gentiles, influenced by the dictates and impulses of our common nature, did the things contained in the law." Now Rom. ii. 14, may teach this; but even in it, the terms *by nature* do not express this. The phrase "*do by nature*" teaches this. I allow that the verb "to do" denotes action; but the verb "to be" marks a state. The state in which we are by nature, and the things which we do by nature, are totally distinct from each other. Besides, are we not constantly in the habit of viewing, as two distinct things, what a man is by nature, and what he becomes by his own action? We say, for instance, of some one, "He was naturally dull in intellect, but by dint of application and perseverance, he has become intelligent." The distinction here is clearly marked.

If then I have succeeded in justifying my interpretation of Eph. ii. 3, W. R.'s view of Rom. v. 19 cannot be correct. Before the commission of actual sin, mankind cannot be both "children of wrath," i. e. under a curse, and in a justified state.

2nd, I shall now say something on your correspondent's remarks on my reasoning on Rom. v. 19. He says:—

"X. Y. Z. has given it as his opinion that I am wrong in thinking that the term *many* in the second clause of this verse signifies *all*; but I cannot see that he has exhibited any proof of my error. I am therefore unconvinced, and I must still contend as the term *many* in the first clause necessarily signifies *all*; so by the rules of language, the term *many*, in the second clause, must have the same comprehensive import."

Oh certainly, no one is bound to take for granted, the mere opinion of X. Y. Z. or of any one else in the world; but no one, I apprehend, is at liberty to leave unnoticed an opponent's arguments. That W. R. has in more instances than one, acted thus towards my remarks, I hope to be able to show ere I close this letter.

I think I showed that even if *many* did not signify *all*, the completeness of the antithesis would not be affected. How is it that the writer leaves unnoticed that part of my reasoning?

"Where would be the contrast," continues W. R., if the two principal terms placed in opposition to each other, the terms on which the whole contrast hinges were to be understood in different senses?"

—Where would be the contrast? I reply, —in each clause it is between the words *one* and *many*. The term "*many*" in the first clause and that in the second, even on my view of the passage, are not understood in different senses. The term "*many*" signifies a great number. It never signifies any thing else. Even when it refers to *all*, it does not lose its own appropriate signification. Even when it refers to *all*, it views the *all* simply in the sense of a great number. And when it comprehends *all*, the fact that it does so, cannot be known from the word itself: it must be known from another source. I do not wish here to be misunderstood Mr. Editor. I repeat it,—even when "*many*" refers to "*all*," it views the "*all*" simply in the sense of a great number.

I shall now show, by a simple illustration, that in language like that of Rom. v. 19, it is not necessary that the reference of the last *many* must be the same as that of the first.

Suppose a minister of a congregation of believers, had by his neglect of duty been the means of injury to his whole Church. Suppose after his departure a faithful minister took his place, and offered, to *all*, an opportunity of being benefitted by his ministrations. And suppose the greater number, but not *all*, were indeed benefitted. Could we not, in illustrating the extensive influence either for good or for evil, that a single pastor may possess, point to the above Church and use such language as this:—"In the first instance *many* were injured by one man's neglect; and afterwards *many* were benefitted by the faithfulness of one." In the above sentence the first *many*, we know, refers to *all*, the second only to a part: and yet the contrast is not affected. For the contrast is between the *one* and the *many*. *Many* in both the clauses retains its appropriate signification of a great number: though its references in the two clauses are different.

So it is with Rom. v. 19. Though the references are distinct, yet the signification of the *many*, in both cases, is the same. I reply then to W. R. that although the first *many* comprehends *all*, and the second does not comprehend *all*, yet the two are not to be understood in different senses. In both cases they mean a great number, and in both cases they are pitted in antithesis with *one*.

X. Y. Z.

Bengal Baptist Association.

SIXTH ANNUAL ASSEMBLY OF THE ASSOCIATION.

THE representatives of the Churches forming this union met in Calcutta on Monday, November 29th, to Thursday, December 2nd, 1847. It is in the remembrance of most of our readers that this magazine was originated at the last Annual meeting; some notice therefore of the session will naturally be expected from us.

The delegates assembled on the evening of Monday November 29th, at the Lal Bazar chapel, at which place of worship the Introductory prayer-meeting had been appointed to be held. The acting pastor, the Rev. James Thomas, presided; brother Morgan of Howrah, prayed, after which the circular letter, prepared by brother Williamson of Birbhum, on "the duty of our Associated Churches in regard to the cause of God in this country," was read, unanimously adopted and recommended for publication with the records of the meeting and of the Association. It was impressive and affectionate, a composition well fitted to awaken prayerful and active desires among the members of the Churches that the "saving health" of the gospel might be known and its influence spread in this heathen nation. We forbear particular notice, as the letter itself will be in the hands of the greater part of our readers shortly. The services were closed with prayer by brother W. H. Denham of Serampore.

The following morning was spent in the usual routine of business; brother Williamson of Birbhum was appointed moderator for the year 1848, and was requested to preside over the ensuing meetings. The letters from the Churches were read; the statements were less encouraging than those of the preceding year, though perhaps the Churches are not in a less prosperous condition: much good appeared to have been wrought in many localities; still the numbers failed to shew the proportionate and hopeful increase we had been led to anticipate—it must however be remembered that the Churches at Jessore, Dacca, Cuttack, and Balasore omitted to forward the usual letters, so that even now we are unable to give the statistics of the denomination

for the last year. Two Churches, one at Dum Dum, the other on the borders of Bengal—Berhampore, Orissa, solicited union with the association, which was cheerfully granted. The brethren at the last mentioned station begged to call the attention of the Conference to the circumstance of Government Peons wearing their badges and exercising their authority at Idolatrous festivals "*when off duty*," and secondly to the subject of dissenters' marriages and general registration. A statement in a letter from one of the Churches led to a conversation on absentee members, with especial reference to those of our native Christians, who are or may be employed as teachers in schools, where the "Church Catechism" is the medium of religious instruction. It was the opinion of the Conference that for any of our members to be thus employed, teaching sentiments which we cannot in conscience regard otherwise than unscriptural and erroneous, is a violation of the principles of the New Testament of our Lord and only Legislator, Jesus Christ.

In the evening the conference was resumed. The meeting was held at the Circular Road Chapel. The details, though depressing, will not, we are assured, fail to produce many and salutary effects. The state of the Churches received a careful, prayerful and patient examination. The practical experience of the Missionary ministers and delegates enabled them successively to point out and to lay before the meeting some of the causes which for the present retard the work in India. Trials were specified which inevitably attach themselves to all infant communities gathered from among the heathen, and from which the Apostolic Churches were not exempted, and others which are peculiar to the condition of the people of this country. A union of mind and sympathy, of hopes and fears had brought the members of this association together. Common labours connected with similar trials, difficulties and disappointments affected them all; that so many good men were brought together and led to consider the low state of religious feeling in India and the spiritual destitution of the people, is to us a token for good. The language of

the speakers betrayed no lack of confidence in the promises of God, nor of the assurance of the ultimate success with which the Most High would crown their united labours; the details were, as we have observed, affecting, yet associated and brightened with a strong and generous emotion, a proof we trust that God is with us as a people, and will pour out his spirit and revive his work in the Churches. Among the topics to which the subject gave rise, were the following. Do our people walk in the fear of God? How is it with them and with ourselves in respect of home-religion? Do we realize our ministry aright, preaching *what* we ought and *as* we ought? Are we, the ministers of the Churches, alive to the claims of the generation around us—let us “examine ourselves” and seek to awaken our Churches to these claims. Have we taken these things into consideration on our knees; if we have not, let us do so without delay. Circumstances at present tend strongly to impress us, though the causes be felt and are in a measure understood, we rather admit them than seek to meet them from the resources available to the Christian Church. Prayer is able to call forth new forces and lead to vigorous and efficient exertion, to give new strength to act and suffer in the Saviour’s cause and for the Saviour’s sake. The propriety of each pastor laying these topics before his people was affectionately suggested. The moderator closed with prayer.

At the business meetings letters were read from brethren Stevens of Maulmain, Brown of Sibságar, Assam; Parsons of Monghyr, Phillips of Muttra and others. On the subject of Education a paper was read from Messrs. Denham and Marshman of Serampore.

Resolutions were passed congratulating brother Sutton on the completion of his arduous undertaking, the translation of the whole Bible into the Oriya language—expressing thankfulness to the God of all grace for continuing life and health to his servant—and sympathizing with him under the circumstances which render his return to his father-land necessary.

Thanks were also forwarded through the Secretaries to the Editor of this Magazine for the superintendence of its interests during the past year, requesting him to continue in this labour of love: the brethren were urged to make strenuous efforts to increase its circulation. One hundred rupees were given from the profits of the sale of the Magazine, and one hundred more from the funds of the Association toward defraying the expenses of the Bengálí Upadeshak.

The religious exercises were characterized by a spirit of devotion; brother J. C. Page preached the Association sermon in Bengálí, from Canticles iv. 16; and brother Sutton delivered a farewell address from 2 Cor. xi. 14; it was full of Christian counsel, and admirably adapted to the condition of the churches during the past year. The closing meeting was in the Bengálí languages. Brother Lál Chánd prayed—Háráadhan of Birbhum, read the circular letter, and Rám Krishna, of Intally, closed with prayer. Brother Williamson invited the ministers to hold the next annual meeting at Sewri, Birbhum, which was accepted. Brother Morgan was appointed to write the circular letter, brethren Pearce and Denham were re-appointed Secretaries, and the whole of the services closed with prayer by brother Leslie.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

At *Dacca*, three believers, one of them a Bráhmaṇ, were baptized by Rev. W. Robinson on the 12th ult.

At *Nowgong*, Assam, three were baptized on the 7th Nov.

At *Gawahattí*, four converts made a similar profession of their faith in the Lord Jesus Christ at this station on the 21st Nov. and four more on the 5th ult.

At *Goalpara*, two were baptized on the 28th Nov. Thus to the Churches in Assam thirteen were added from the 8th Nov. to the 5th Dec. We would rejoice with our brethren, and pray that still larger accessions may be made to their number.

SIBSÁGAR.

WE have been favoured with the following very interesting extract of a letter received from Rev. N. Brown, dated Oct. 20, 1847 :—

On the 2d. instant, I had a somewhat severe attack of cholera, which left me very low, but I have great reason for thankfulness that the Lord has spared my unprofitable life a little longer. In the absence of a regular physician I put myself under the care of brother Cutter, who has been very successful in his treatment of cholera among the natives, and has I trust been the means of saving many lives. The ravages of this disease have been fearful among us ; some days there have been as many as eleven or twelve deaths ; 110 were swept off in 20 days, which is a very great mortality for so small a station as this. The disease appears to have now abated. One of the last victims was a young lad of the Naga tribe, who had been baptized only a month before. He died happy. None others of our little flock have been removed. The wife of one of our native Christians has however been taken away. She had for some time been in a tender state of mind, and I hope she died a true believer. When first taken she said she should die, and commenced praying—asked me to pray for her, gave her child to my care, and said she had hoped to live till she should become a true disciple and be received into the Church.

During this period of distress, we have seen some striking proofs of the diminished confidence with which many of the natives regard their own religion. Several of them in the hour of their extremity have been found calling upon the name of Jesus Christ. Others have spent nearly all their time in making pujas, and the temples near us have resounded day and night with their idolatrous songs. Soon after the disease broke out, the bráhmans and others of the better class made a grand festival, and sacrificed a large number of goats, ducks, &c. At the close of their celebration, one of the bráhmans, who has been in my employ as a pandit for the last two years, was called upon to make an extempore prayer to the Deity, which he did in the presence of some thousands. Having a curiosity to know how a heathen would pray, I requested of him a copy of his prayer, which he readily gave me ; and I was not a little surprised to find how nearly he had imitated the prayers which he has from time to time heard among the Christians ; he had not once used the name of any of their gods, but had simply addressed God as the supreme and eternal ; in fact, if it had not been for the omission of the name of Christ, it would have been precisely such a prayer as a Christian might make. This, amongst a people like the Asamese, who consider that all religion consists in repeating the name of *Rám*—in whose shasters it is declared again and again, that the word *Rám* is the centre and substance of all religious merit, and the only ground of salvation—appears somewhat extraordinary, and would seem to indicate that the native belief is undergoing an important change

A very decided opposer of Christianity, a workman in brother Cutter's office, presented himself, with his wife and aged mother at morning prayers at brother Cutter's a short time since, and knelt with them at worship. He appears to be a sincere convert, and we hope that he, and one or two others, may soon be baptized.

We are expecting two or three missionaries out next year for Assam. Mrs. Brown was almost discouraged on her first arrival in Boston to find so little interest at home in the Assam Mission, and so little prospect of a reinforcement. Finding that the annual meeting of the Missionary Union was to take place in May at Cincinnati, Ohio, she determined to attend it, although the journey was upwards of a thousand miles. She was there received with open arms, and on presenting our case to the Union, it was at once determined to send out three additional Missionaries. The sisters at Cincinnati subscribed upwards of \$ 1000 towards their support.

"P. S. Oct. 25th. I have the satisfaction to add that since writing the above, our hearts have been cheered by the addition of two more to our number. One of them is the young man alluded to above, a workman in the printing office ; the other has been a hopeful convert for about a year, but has been hitherto kept back by the opposition of his wife and relatives ; they were both baptized yesterday, and appear now to be going on their way rejoicing. In the afternoon we had a solemn season at the celebration of the Lord's supper. Nearly every eye was bathed in tears, and I trust every heart was deeply affected with a Saviour's love."

PROPOSED NEW COLLEGE IN CALCUTTA.

Mr. Boaz, an esteemed missionary of the London Society now in this country, (England) has issued a prospectus in which he says, "It is the intention of the friends of Christian education in Calcutta, should their brethren in Britain render ample aid, to establish in that city, the metropolis of Northern India, A CHRISTIAN COLLEGE OR INSTITUTION, for the education of the native heathen, Muhammedan, and Christian youth of the country. In addition to the general educational department, the institution will embrace the other interesting objects referred to in the following outline. It will comprise :—

"I. A Central Hall, with suitable Class-rooms. II. A neat and commodious Christian Sanctuary. III. A Theological Institution for the education of a Native Ministry. IV. An Orphanage for Native Male and Female Orphans. V. Houses for Native Catechists, Catechumens, and Inquirers.

"It is proposed to erect the college on the site of the London Missionary Society's present Institution at Bhowanipore, the southern suburban district of Calcutta."—*Bapt. Mag.*

THE CALCUTTA MISSIONARY HERALD.

DELHI.

FROM THE REV. J. T. THOMPSON.

Garhmukteshwar, 16th Nov. 1847.—Surrounded by the unconverted heathen, I feel I am as in a valley full of dry bones, very dry indeed: all is indifferent, listless, death-like. But to souls in such a state, I feel bound to preach the word of God: it is the only means of awakening them; the only means that has heretofore been blessed: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." "And you hath he quickened, who were dead in trespasses and sins." If we be asked regarding the infatuated souls around us, can these bones live? we feel disposed to refer the subject to the God of the spirits of all flesh, and to say, in deep self-abasement, O Lord God, thou knowest. We nevertheless feel justified in addressing the word of God, as the word of life, to them; to reiterate it in their ears, give them word upon word and precept upon precept; again and again reason with them of idolatry, imaginary incarnations, works of no merit, writings full of impurity and error; and of the command to preach the gospel to every creature, in the certain hope that Jesus will draw all his redeemed ones to himself:—we do all this, and hand the precious word to them, and pray with and for them, expecting the Lord from heaven to interpose, to make his voice to be heard, the voice of the Son of God, in order to make every knee to bow to him, and every tongue confess that he is Lord, to the glory of God the Father. Some have been awakened by these means and others may, as the solemn declaration still stand good, "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." One who was last year at this fair, an unbaptized heathen, is now with me, a believer in Jesus, a partaker of like precious faith with the people of God, and labours to recom-

mend that faith he was then destitute of; no longer now a dry bone, but a living soul, one it is hoped, of the many, who shall live when the Spirit of God breathes into them, and they shall stand up upon their feet, an exceeding great army. The Lord grant this may be true of others who are at present among "the dead," to whom the word of God is addressed, and the gospel of our Saviour preached; for nothing is impossible with God, and if we believe we shall yet see greater things than we have seen, as to the effects of the preached gospel among a people "dead in trespasses and sins."

17th. Observing a respectable pleader of the Sadar court of Agra writing the name of Rām on bits of paper, I questioned him as to the sense and advantage of his doing so. Of course he said he derived great benefit from so doing. I replied that every worldly good he enjoyed, he ought to be thankful for to his employment under his christian masters, and not to idolatrous observances. I added, that these and similar observances opposed to the gospel were about to be, and are now being swept away from the face of the earth, and the regards of men should be withdrawn from them as utterly useless. He asked, How many had believed? as the effect of extensive labours and vast distributions of our books. I replied, few indeed had been brought openly to confess Jesus, but many heard of him who would have to answer to God for their unbelief and rejection of the Saviour. I said, that as the owners of gardens and estates examined into the profit and loss of such property, and the government try to satisfy themselves as to the efficiency or otherwise of their officers, so the Lord of all the earth would call men to account for the gospel of salvation they heard, and take into consideration in the day of judgment the labours of his servants whom he has appointed to preach his word among men.

I also said, that as in the case of some seeds sown, men have to wait long for their fruit, so it is with the truths of God sown in the minds of men; in some those truths take speedy effect, in others after a long period of years. Besides, I said, in a great many cases the word of God, fully and faithfully made known, meets with numerous hindrances, and these prove a bar to conversion and salvation. In about half an hour this pleader quitted the fair for the duties of his profession at Agra. In Lálal Salik-rám, a son of Rámjimal, an eminent banker of Delhi, I had an attentive hearer of the word. He desired to know on what grounds we believed Christ to be God; I said, on the ground of prophecy, foretelling his incarnation, as of the Deity; on the ground of his having manifested all that could be seen of the invisible God by his miracles; and on the ground of the consolation his people enjoyed in believing in him, both as having the fulness of the Godhead dwelling in him; and as God being in him reconciling the world to himself by his atoning death. This attentive, considerate man, promised to call and hear me again. An old opposer of the truth of former years, a follower of Dádu, called to ask for any new works I may have brought in Sanskrit or Hindi, as I believe he must have felt something on reading the New Testament, taken by him the year before last. "You are very ingenious," he said, "and I am desirous of seeing what else you have invented." I replied, that it was the word of God I gave him, and nothing of human invention. "How do you know it is the word of God?" he asked. I replied, by the testimony of those to whom he had manifested himself in the flesh, and previously by inspiration and visions. This singularly sceptical man afterwards desired to know what good I derived from believing the word of God, and what advantage from propagating it. I replied to both questions, but he was not satisfied; and going away, he promised to come again. A bráhmán youth gave me some pleasure to-day. Having on former occasions been a fond reader and hearer of the word, his uncle beat him for it, and effectually prevented his coming to or having any communication with me. He heard me converse yesterday, and called at the tent early this morning; and said, his uncle would no more beat

him, and took a gospel to read. May this spontaneous revival of his former feelings of attachment to me and the words of the Saviour, lead to his conviction and end in his conversion to the faith of the gospel.

18th. I had reason to be pleased with a youthful follower of Dádu, who had on former occasions been a hearer of the word, and yesterday took a book of tracts, purposing to read it through with one of my assistants. To-day on his coming without his book, he was asked where it was, and he stated that a baní-yání had taken it from him, as she had read the second tract in it, treating of idolatry, was struck with it, and wished to retain the book. I desired him to bring his own book, and she should have another. He went and brought it, and I sent a set of the tracts for the baní-yání. She received them thankfully, and sent word, that she would have come to hear me herself, but feared the odium of such an act. The young Dádu-pantí continued his reading till the evening. They are both from Delhi. A bráhmán named Kishn-chand, who had taught a school under the Rev. Mr. Parish and Anand Masih at Kurnal, and is pretty well acquainted with our books, assured me he believed in the Lord Jesus: but he is not strong enough in mind to venture on an open profession of his faith, and meet the consequences. Bhagwán, who was baptized by me in 1835, and since became a preacher in Bengal, first read our scriptures in the school taught by this man. He resides at a village 10 cos north of Delhi, and has promised to visit me at Delhi. The mahant of a temple of Kabirís in Delhi, met me on the river side and asked me to forgive him, and again visit his temple as I did when his guru was alive. I said, that when he should confess his sin and ask forgiveness of God, and show he had repented of it, I would then, as in the life-time of his guru, revisit his temple, read the word of God and pray there. He said, he had sinned and was sorry for it, and hoped I would no longer be displeased with him. I promised to call at his temple as usual. It was at this man's temple Devagir first met with our tracts, and I first saw him after he had read and considered them. The disgrace this mahant fell in with his sect from a charge of immorality, led me to discontinue my visits to the

temple about seven years ago. I saw to-day, Idols a-begging. They were two in number, of brass, 2 feet high, and placed in a boat that went up and down the stream; their hands were extended out in a begging posture, as if asking alms of the bathers and worshippers of the Ganges, who, having turned their backs on the temples 2 miles in shore, where these idols are seen enshrined, are here at the shrine of another of the Hindu idols, implored with out-stretched hands by the dumb gods. But, after all the humiliation of having to leave their temple, where their votaries heeded them not, and occupying the beggar's place at the shrine of another god or goddess, and the labour of going up and down some miles on the river, these supplicating idols earned but little, not ten annas from as many thousand people. Is this any indication that the idols of the heathen are about to be furnished? They leave their temples in search of sustenance at the shrine of a kindred idol, and there, amidst thousands of votaries meet with but sorry fare. Lord, hasten the time foretold in thy word, when the idols shall not only be furnished, but utterly abolished!

19th. I crossed the Ganges to-day, and called the attention of a portion of the multitudes from Morádábád and Bareilly, and the country about, to the gospel of their salvation. To many the subject was new, and the offer of books of the Christian faith, most acceptable. There was little time for detailed statements, or even opportunity for reading, owing to the clamour and din of the people: but I still gave them to understand that what I offered them was the word of God, and showing the way of salvation to all people, languages and tongues. I was heard with attention by crowds in different places, and a pretty good number of books was taken by the anxious multitudes. On this side of the river I had some attentive hearers, and two foul-mouthed, wicked opposers, before whom, I nevertheless declared the whole will of God, and his purpose regarding the millions of this and other countries, assuring him that the process of conversion to the faith of the only Saviour has already commenced, and is on its onward course. I told him (the more sceptical of the two) that his enmity to the gospel, appointed of God to bless all nations, was most evident; and

bid him beware lest this his sin should find him out. I advised him finally to take the scriptures and examine them for himself: but this he refused to do, and went away. A bráhmán, named Jairám from the vicinity of Paniput, who had taken books last year at this fair, stated to-day his desire to embrace the faith he had read of, and took more books. I have been so often deceived by similar professions that I desire not to be sanguine in this case: though I deem it proper to notice every such expression of desire to unite with us, as being some of the known results of the preaching and distribution of the word, and which have ended in a few instances, in the conversion and accession to the Church of the individuals so disposed.

21st. I yesterday addressed crowds of attentive hearers, the greater part of whom were unable to read. They heard with deep seriousness, and such as were able to read, which was a very small number, took books, among whom were some pandits and bráhmáns. I found deep seriousness prevail among the last crowd of my hearers, as I continued speaking to them of the Saviour who died as an atonement for the sins of the world, and offered his word to believe in, live according to and hope for salvation by; and I concluded the services of the season by prayer, imploring a blessing on the preaching and distribution of the word, and every attempt to introduce light and dispel darkness among the people. When I had ended, an aged pandit standing behind me, observed "this is your worship of God:" I replied, "this is my supplication to God."

I have not been very successful in the distribution of the Scripture and tracts I carried with me; perhaps not a thousand of both have been given. The applicants were few, and but few were able to read of the many that heard me: of those that were able, some were prejudiced against the word, as being contrary to their notions and practice; and others, of the bráhmán class, declined taking them, as not calculated to afford them a maintenance. Of the small portion of scriptures and tracts distributed, I would only say, that I desire in faith to commend them to Him who has said, that his word shall not return to him void, but accomplish that whereto it is sent. Former ministrations of the word have not been altogether unfruitful, as,

to our joy, some glorified souls now in the Divine presence, can testify, and some on earth too, in a state of probation; and our hope is that the present season of labour, may, in like manner, produce some fruit to the glory of God; and we rejoice to find at no distant day, some soul impressed by the word now preached or distributed, and under the agency of the Divine Spirit, brought home to God, sitting at the feet of Jesus, clothed and in his right mind. For this consummation I shall not cease to pray.

	<i>Distributed.</i>		
	<i>Vols.</i>	<i>Gos.</i>	<i>Tracts.</i>
Arabic,.....	1	0	0
Persian,.....	3	82	0
Urdu,.....	4	80	125
Hindi,.....	2	119	803
Sanskrit,.....	6	62	0
Panjábí,.....	0	1	9
	16	344	937

Or Tracts 937, Scriptures 360; Total 1297.

MUTTRA.

FROM REV. T. PHILLIPS.

December, 1847.—As we now have a good supply of Scriptures, we have commenced distribution in the surrounding towns. Two days ago we went into the district and visited Gokul and Mataban, two famous places of pilgrimage. I had visited Gokul some six years ago and was treated with great rudeness by the people at the ghát.

We found them more hardened, if possible, than before, though not quite so rude. We had taken a good supply of Hindi and Sanskrit Scriptures, with a bundle of Dr. Wilson's famous little tract, the *Exposure of Hinduism*. We did not distribute so many as we expected, for many declared they would only accept their own scriptures. Several however gladly received copies. We had a few hardened opposers to the truth, but God enabled us to silence them. Preaching was impossible on account of the noise always attendant on the distribution of books in a new place. I was invited to the house of a learned pandit, the chief of a college. There in the midst of his disciples and a large crowd, I had an opportunity of briefly stating the object of our visit and the plan of salvation revealed in our books. Our doctrines were very unpalatable to the proud bráhmán, and to show his disdain of them, and perhaps to prevent pollution, he would not accept a single book. He did not however object to his scholars receiving them, but allowed one to read portions of Genesis, the Psalms, Isaiah and the Gospels. We gave each pandit two or three books, with Wilson's tract, and departed,

In Mataban we were received much more kindly. Bernard was known there as the physician who had cured a great man of the place. There we saw a very ancient and curious temple supported by pillars, no two of which were alike. It is built entirely of stone, and much resembles the rock temples of Ellora and one at Delhi. There also are many learned bráhmans. The last person I visited was an old pandit who was nearly blind, but whose two sons read off the Sanskrit Psalms as melodiously as I have ever heard English poetry repeated, even by the silver-toned Tucker. After a friendly discussion with the old gentleman and advice to prepare for another world we parted with mutual good wishes. In such places the worth of our dear brother Yates' labours may be fully appreciated. There are numbers of proud bráhmans, who would not condescend to look at, much less receive a Hindi book, but who, attracted by the size, beautiful binding, and above all the elegant and correct Sanskrit of Yates' books, cheerfully receive and read the word of life. Their motives are no doubt most impure, but this may also be said of those who take our books in any language. Few desire to find the plan of salvation by reading our Scriptures. I am also convinced of the importance of giving tracts with Scriptures, and always call them the commentaries of the latter. Yates is now testifying against idolatry and pointing out the Lamb of God, by his labours. May many hardened idolaters have to bless God with him through eternity for his laborious study and wise application of the Sanskrit language.

THE ORIENTAL BAPTIST.

FEBRUARY, 1848.

Theology and Biblical Illustration.

NO TEMPLE IN THE NEW EARTH.

BY J. MAKEPEACE, AGRA.

REV. XXI. 22.—“And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.”

It must be evident to the most cursory reader of the Scriptures, that the Temple occupied a conspicuous position in the ancient city of Jerusalem. “Beautiful for situation, the joy of the whole earth, was Mount Zion, on the sides of the north, the city of the great King.” Thither “the tribes went up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.” In the commencement of the chapter from which our text is selected, we read that when John saw in vision a “new heaven and a new earth,” he at the same time saw “the holy city, new Jerusalem, coming down from God out of heaven.” He, however, beheld “no temple therein.” This was a surprising feature of the economy about to be established. “He that sat upon the throne said, Behold, I make all things new.”

I. We propose to inquire into the import of the representation contained in the former clause of the verse, “I saw no temple therein.”

(1.) Now we are not to suppose from the declaration of John that because he saw no temple, therefore in the perfect and happy sphere, on the glories of which he was privileged to gaze, there was no devotion—no worship. We must simply understand that he saw no material sanctuary to which the redeemed might repair for the purpose of rendering their homage to a visible Jehovah. The period, my brethren, shall never arrive when in this sublunary scene or in the regions of immortality, the exercise of worship shall cease to be a duty or to be regarded as a privilege by every regenerate

and sanctified spirit. We may gather from the pages of inspiration that it will for ever, as now, constitute one of the chief and most gladdening occupations of the saved. If the “offering of praise” be an essential element in the happiness of believers in this incipient state of grace, with what intense and ecstatic fervour will they chaunt their anthems in that world where grace shall be consummated in glory! If here we worship God, whom we have not seen, and whom we cannot comprehend, then when “the former things are passed away” and “the tabernacle of God is with men” and we “see him face to face,” oh, how shall we adore him! We must ever bear in mind that the feeble exercises of time are but preparatory to the nobler commemorations of eternity; so that whatever change shall pass upon the redeemed in their constitution or state, their mighty obligations will in no respect be diminished, to worship and praise him who will be still the Father of their spirits, the Author of their mercies and the God of their salvation. Yea, rather the claims which the Almighty now has upon us will be augmented to an unparalleled degree, when we shall be permitted to pass and stand amid the splendour of beatific scenes, when providence shall be crowned with redemption, and we shall feel joyous and secure in the possession of the “inheritance that is incorruptible, undefiled and that fadeth not away.” Thus though the Apostle beheld no temple in the new Jerusalem, reason and Scripture alike forbid the idea that because he saw no

local and material structure into which the "great congregation" out of every nation and kindred and tongue might assemble, they therefore cease to render ascriptions of thanksgiving unto "Him that sitteth on the throne and unto the Lamb."

(2.) When we think or speak of a temple, our ideas are immediately confined to a certain locality, enclosed and set apart for the worship of God, and perhaps our thoughts seldom wander in contemplation beyond the material walls of the building. We are led to believe that in this circumscribed spot Jehovah makes the special manifestations of himself; for though he love "the dwellings of Jacob," yet his chief delight is in the "gates of Zion." "His way is in the Sanctuary." Now, when we look over the broad surface of the earth and see in some districts temples rising in clusters, whilst in others less favoured they appear here and there scattered, who does not feel that the gracious influences of Jehovah are unequally circulated, and his glorious gifts unequally distributed among the multitudinous tribes of men? True it is that though there be no lofty pile reared for his worship, and that "where two or three are gathered together in his name there is he in the midst of them," nevertheless his presence will be realized by such only, and will not be extended beyond the place where the scanty few are gathered. But we have the delightful and animating assurance that the case will be otherwise as it respects the new earth. No temple shall appear on its spacious continent, inasmuch as then God *will not confine the peculiar tokens of his favour to one locality above another*. The manifestations of himself shall be equally diffused. Every spot shall be gilded equally by his smile and surveyed equally by his presence. There shall be *no temple*, inasmuch as it shall be *all temple*. Jehovah shall spread himself equally over the whole scene. The majesty of his attributes, the glory of his perfections and the attractions of his love shall be surveyed and felt equally by the lowest as by the highest in rank among the just made perfect, though he dwell at the very outskirts of the celestial domain.

The truth which we are now presenting to your attention is fraught with strong and abiding consolation. How often doth it happen in this imperfect

state that you are in heaviness after retiring from the sanctuary, because you feel as though your God and Father had tarried behind, and how eagerly have you anticipated the returning season of devotion when you would again go up and meet him in his temple. Doth it not oftentimes appear as though God did in very deed dwell in temples made with hands? Hath not the sigh been often heaved, and the language of the Psalmist broken plaintively from your lips, "O God, thou art my God, my soul thirsteth for thee, to see thy power and thy glory so as I have seen thee in the sanctuary?" Christian brethren, we bid you be of good cheer. Ye may gather rich comfort from the tidings that in the new creation there shall be no temple—no local enshrinement of the Godhead. Each one among the ransomed will then enter *individually* upon the possession of God. Above and around shall be the palpable glories of a present Jehovah, whose absence none shall again be permitted to mourn, and from whose presence none shall again be permitted to depart. There shall not again be experienced any alternate warmth and chill of the affections, according as the manifestations of the Supreme are vouchsafed and enjoyed; on the contrary, every holy and devout feeling, and every emotion of rapture that may be enkindled in the contemplation and praise of the Deity, shall remain vigorous and unimpaired in their intensity and be perpetuated for ever.

II. We proceed now to consider the declaration in the latter clause of the text, "The Lord God Almighty and the Lamb are the temple of it."

(1.) And here we cannot but observe the evidence afforded to the union and co-equality of the Son with the Father in the Godhead. "The Lord God Almighty and the Lamb." In the Scriptures of truth the Father and the Son are revealed as possessing an entire, and indissoluble oneness. Thus Christ is described as "the Word who was in the beginning with God and was God, by whom all things were made"—as "the mighty God"—as "being in the form of God and not thinking it robbery to be equal with God"—as "God over all, blessed for evermore"—as "the Alpha and Omega, the beginning and the ending, the first and the last, the Almighty." And it is only in the recognition of the sublime truth of the essential Divinity

of the Son of God, and therefore of his essential oneness with the Father, that we can at all comprehend how they can unite to constitute the temple of the New Jerusalem. The Almighty did not, because he could not, take the archangel who burns with unblemished purity before him, that they might frame together the everlasting sanctuary of the redeemed. He could not—for the archangel is a created being, whilst Jehovah is self-existent—and thus there would be incongruous materials in the structure, which would betoken its downfall. No. God is compatible only with himself. The Creator can never amalgamate and be blended with the creature. And therefore we may “rejoice and be exceeding glad” at the overpowering proof furnished in the text to the Divinity of our Redeemer, when it declares that in the new heaven and new earth “the Lord God Almighty and the Lamb are the temple of it.”

(2.) But we would remark further, upon the beautiful appropriateness of Christ under the figure of a Lamb constituting part of the temple. You are well aware that it appertained to the Jewish temple to have an altar on which sacrifices should be continually offered. A lamb was slain thereon morning and evening for the sins of the congregation. But Christ having appeared as the great sacrificial victim, ascended the altar once for all, and making in his own person on the cross a full atonement for transgression, has “by that one offering perfected for ever them that are sanctified.” And though there remaineth now no more sacrifice for sin, yet we have the warrant of Scripture for believing that the memorials of Christ’s death and atonement shall never be obliterated. There will no longer be any shedding of blood, but there will nevertheless be vividly presented in the body of the Redeemer the marks of his passion on Calvary. He appears, according to another description in the vision of the Apocalypse, as “a Lamb as it had been slain.” The print of the nails shall be visible in his hands and his feet, and the wound of the spear in his side. The ancient temple was not complete without its altar and sacrifice, and therefore was it fitting that “the Lamb slain” should be included in the constitution of the temple of the new earth. But the oblation he has made needs never to be repeated—the remem-

brance of it only shall be perpetuated, and Christ ever be admirably contemplated as having been the one mediation between God and man and the propitiation for the sins of the world. “The crucified shall not be lost in the glorified.” Yea, so prominent a position will he occupy, as that he shall not be overlooked by one in the mighty assemblage, but shall be everlastingly celebrated as the “Lamb slain from before the foundation of the world.” “I beheld,” says the Apostle, “and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand and thousands of thousands; saying with a loud voice, *Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing.* And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea and all that are in them, heard I saying, *Blessing and honour and glory and power be unto Him that sitteth upon the throne and unto the Lamb for ever.*” And when, my brethren, we are ushered into the possession of the complete salvation, the Lamb slain shall constitute unitedly with the Father the grand object of our liveliest adoration; we shall “praise him with joyful lips,” as having “redeemed us unto God by his blood.”

And hence, we observe again on the beautiful appropriateness of connecting the Lamb with the Lord God Almighty, in the construction of the temple. Had there been no Lamb slain, there had been no temple into which one of our guilty race could ever have entered. It was the Lamb slain who “loved us and washed us from our sins in his own blood and hath made us kings and priests unto God and his Father.” It is he that hath purchased and will finally bestow upon us thrones of immortality and diadems of splendour. And it is to him that the “*nations of them that are saved*” shall triumphantly address their mighty ascription, “*Salvation unto our God which sitteth on the throne and unto the Lamb.*”

My brethren, it is hardly possible for us to ponder the statements made concerning the temple beheld in vision by the Apostle, without cherishing the profoundest reverence and the most ecstatic gratitude, seeing there is presented to us

whatever is captivating and precious in the Redeemer, and whatever is merciful and sublime in the character of God. There is the divinity and love of the Father cemented with the divinity and mediation of the Son. How costly are the materials of which the temple will be composed! "*The Lord God Almighty and the Lamb will be the temple.*" Yes, the associated Godhead will constitute one sanctuary—we shall worship in the sublime expanse of the Deity. It will be emphatically "a building of God," radiant with his perfections and filled with his glory, "a house not made with hands," its base, immortality and its shrine a living Redeemer, a "Lamb as it had been slain." Thus the majestic edifice will continue and, unlike the splendid but perishable fabrics of earth, it shall never be broken into fragments or crumble into dust until the Divinity itself shall expire and the one Mediator cease to be the "Alpha and Omega, the beginning and the end, the first and the last."

III. Let us inquire how the considerations we have just advanced reflect upon the character and worship of the redeemed.

If the Lord God Almighty and the Lamb be the temple, and if the ransomed are girt about by God, then must their every faculty be brought under his direct and immediate control. Every soul will be full of God, so that there shall not arise one distracting thought, nor one irregular desire to mar or interrupt their worship throughout the vast of eternity. Now we are often insensible to the presence of God—Then that presence will be too palpable to be for a moment forgotten. Now, we worship an invisible Jehovah—Then, we shall "see him as he is." And what a complacency must settle upon every spirit throughout the hosts of the redeemed from the reflection that though all do not enjoy equality in rank, yet each resembles the other in disposition and employment. As each dwells and does homage in the same holy abode, so each must be actuated by the same holy influence. Each will be a source of gratification to the other, inasmuch as each will possess the assurance that his fellow takes delight with himself in the praises of Jehovah. Thus there will be realized then what cannot be experienced now, for here we can never regard all who

statedly meet with us in the sanctuary as capable of participating in those exalted pleasures with which our own bosoms are thrilled. But thus it will not be when the "Lord God Almighty and the Lamb are the temple."

Finally, brethren in the Lord; if now you ever and anon feel quick throbs of joy at the thought that there are around you many like-minded with yourselves, "partakers of like precious faith," what must it be when that pleasure is enjoyed in "full perfection" and your gladness is heightened into rapture! Then every worshipper will be a *sanctified* intelligence, every form will be prostrate in sincere adoration, and every glad voice will utter the anthem-peak, swelling the tide of the universal song, "Blessing and honour and glory and power be unto him that sitteth on the throne, and unto the Lamb for ever and ever."

My fellow-sinners, there are one or two thoughts with which we wish to impress you, ere we dismiss the subject that has now engaged our attention. Remember that the employments of the redeemed in their future state of being will never become wearisome, inasmuch as they will accord exactly with the disposition of the mind. Every dweller on the new earth will be pervaded by a constant and exalted spirit of devotion. His earth will be a temple. As he will dwell continually in the one, so he will worship continually in the other. Every act will be one of homage. It thus becomes us seriously to inquire, are the exercises of worship, brief though they be, irksome to you now? Are they distasteful now? Do you shrink from declaring with the Psalmist, "one thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Then be not deceived; you are not meet to enter into that holy and happy region of which the Lord God Almighty and the Lamb are the temple. You would nauseate the pure and spiritual employments of the redeemed. You must first undergo the great sanctifying process, being "justified and sanctified in the name of the Lord Jesus and by the Spirit of our God." Oh "who shall abide in the tabernacle of the Lord, and who shall dwell on his holy hill?" Not the impure, not the profane, not the unthankful. "It

is a good thing to give thanks and to sing praises unto the most High," but if you feel not the obligations of religion, if you acknowledge not the paramount claims of the Almighty as your Creator, your Preserver, and your Redeemer, you will have your portion in those dreary and doleful regions where in truth no temple will be seen, where the voice of melody will be hushed, for God will have forgotten to be gracious.

Various causes may operate to bring it to pass that you now unite with the saints in one indiscriminate and promiscuous assemblage; but we entreat—earnestly and affectionately entreat you to consider, that the time of separation is rapidly drawing nigh; the services you now abuse or neglect will terminate, and the present economy of mercy shall be closed; and then nothing will remain but that you enter into the new and perfect abode of the saints and do homage in the august and immediate presence of Jehovah, or go down and mingle your cries with the wailings of the lost in the presence of the devil and his angels.

THE BARREN FIG-TREE.

Lord, let it alone this year also, Luke xii. 8.

CHRIST generally instructed the common people by parables. Had he done otherwise, their untutored minds could not have comprehended the truths he inculcated. The parable of the barren fig-tree is among the most beautiful of the parables recorded in Scripture. Our Lord had just been teaching his hearers the necessity of repentance, and enforced his instructions by this parable, wherein the impenitent sinner is represented as being about to be cut down by the sword of justice.

The "certain man," spoken of in the parable is God; his "vineyard" is the church, and the fig-tree planted in this vineyard, is an impenitent sinner, who has crept into the visible church of Christ. Now the vine, of all eastern trees, needs incessant care, and its fruit is very agreeable to the taste. "The Jews accounted the vine the most noble of plants, and a type of all that was excellent, powerful, fruitful, and fortunate.* As then, the vines of a vineyard are pre-

* See Calmet's Dictionary, under the word Vine.

served by the vine-dresser, and superintended by the proprietor, so, those godly men that constitute the church, are kept by the grace of Christ and watched over by God. Just as these vines may have been brought from distant places, and obtained by different means, so also the members of God's church are gathered from different places, and converted by different means. To keep the vineyard clean, the vine-dresser must give himself up to incessant watchfulness and diligence; so Christ is unweariedly careful to preserve the purity of the church. The vine-dresser permits no canker-worm to destroy the vine; Christ suffers no secret sin to sap the christian's hope. A vineyard, moreover, is composed only of vines; the church of God is formed of only true believers: and from the circumstance of the fig-tree being in the vineyard, we learn, that though a man may be numbered among the visible church, it does not follow that therefore he is a true believer. Now though one be numbered with the visible church, and endeavour to deceive his fellow-creatures, yet God, of his infinite mercy, gives him time to repent. And why? "Have I any pleasure at all that the wicked should die, saith the Lord God?" "Repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin." As in the parable, the proprietor of the vineyard waited patiently for full three years, expecting that the fig-tree would bear fruit, so God exercises great patience towards the impenitent sinner, waiting until he brings forth fruit meet for repentance. But if the sinner abuses His long-suffering and persists in his sins, verily he will have to experience the truth of that Scripture: "The spirit of the Lord shall not always strive with man." God waits for some time; but when he finds his mercy abused, the blast of his nostrils destroys the sinner, and hope is eternally extinguished. Against such a one stern Justice may urge God to pronounce the sentence, "Cut it down, why cumbereth it the ground;" but Mercy, at this critical moment, flies to the help of the condemned and intercedes on behalf of the sinner. "Lord," says she, "let it alone this year also, till I shall dig about it and dung it, and if it bear fruit well; if not, then after that thou shalt cut it down." Since, says the proprietor of the vineyard, the fig-tree stands in the vineyard, let me see

if it bear fruit, then there will be no necessity for cutting it down : but if it continues a barren cumberer of the ground, "then, cut it down." If a man is in the visible church of Christ, let him by his faith and works show his sincerity, and he will remain therein : but if it be discovered that he is not sincere, God will in some way or other punish him. This barren fig-tree, by continuing in the vineyard did more harm than good, because its large branches and thick foliage, hindered the growth of other vines ; so, this outward professor, by his hypocrisy, may injure many who are anxious to tread the path to Zion. But although such is the heinousness of his crimes, the gracious Saviour, is, as it were, anxious to try him a little longer, whether he still may be brought to a deep sorrow for sin, and yet bring forth fruit meet for repentance. "Let it alone," says he, "this year also, till I shall dig about it and dung it ; and if it bear fruit well ; if not, then after that, thou shalt cut it down." One year is the time during which he promises to exert his utmost as it were, to reduce him to penitence ; and if at the expiration of that period, he is led to humble himself before God, well ; but if the end of that year finds him still a hardened sinner, then let him be cut down and perish in his iniquities. "It is a fearful thing to fall into the hands of the living God." "The soul that sinneth, it shall die," said Jehovah, as he raised his arm to strike the sinner dead. "Lord, let him alone," cried the Intercessor as he upheld the arm of Justice, "and still give him time to repent."

Was the fig-tree cut down ? We cannot tell. Its final lot has been left undecided. Yet Christ, doubtless, intended that hereby we should take warning, and flee from the wrath to come.

Reader ! Are you a nominal professor ? In other words, are you like the fig-tree in the parable ? Perhaps, for the multitude of your transgressions, sentence has already gone forth, but Christ entreats that you may be spared one year longer ! Tempt not the Lord your God. Do not, because you may have another year before you, continue to trifle with sin. But how can you tell whether you have as much as that before you ! A few months, a few weeks more may bring the period of probation to a close, and summon you into the pre-

sence of the great God. Live no longer in a state of alienation : but earnestly seek to know, as in his sight, your real condition. "Be ye reconciled unto God."

R. R.

CONSTANT MIRACLES.

THERE is an Eastern story of a boy having challenged his teacher to prove to him the existence of a God by working a miracle. The teacher, who was a priest, procured a large vessel filled with earth, in which he deposited a kernel, in the boy's presence, and bade him pay attention. In the place where the kernel was put, a green shoot soon appeared, the shoot became a stem, the stem put forth leaves and branches, which soon spread over the whole apartment. It then budded with blossoms, which, drooping off, left golden fruits in their place, and in the short space of an hour there appeared a noble tree in the place of the little seed. The youth overcome with amazement, exclaimed : "Now I know there is a God, for I have seen his power !" The priest smiled at him, and said, "Simple child, do you only now believe ? Does not what you have just seen take place in innumerable instances, year after year, only by a slower process ? But is it the less marvellous on that account ?"

Now we, my friends, are but too often like such simple children. Suppose, at rising in the morning, we found a loaf added to our stores, which we could be certain that neither we nor any human being had put there, we should then have no difficulty in saying that the Lord had sent it. Yet we actually find such a loaf every morning added to our provisions, and it is equally plain that God has been the bearer ; but because he has sent it in a less direct and extraordinary manner, namely, by strengthening our own powers, and blessing our labour to obtain it, and because this is the ordinary case, and what is taking place all the world over, therefore—how unreasonable such a *therefore* may be—we find it difficult to realize in it his goodness, his providence, and himself. And let me tell you, that supposing he were to manifest himself in any wondrous manner, so as to compel us to exclaim : "This is indeed a marvellous interposition of God !" yet, let any such

manifestation only become continual, and it will be no longer accounted marvellous; yea, it will be well if it do not cease to be regarded even as divine. The manna falls once or twice in the wilderness, and it is wondrous to the eyes of all, and the Lord God is praised. But if it falls every day, its coming is a matter of course; and men learn to contemplate it as a natural event; they behold the manna, but not the hand that sends it. Water is produced miraculously from the rock; and if it be succeeded by heat and drought, men learn to award God the glory. But the smitten rock in the wilderness virtually follows the Israelitish host; its streams attend them in their daily course; they have no lack of water; and what is the consequence? They are ungrateful: and so are we. God is hourly performing miracles for his people; but in order to learn this, it is good for us sometimes to undergo privations.—*Krummacher*.

WHAT IS HOLINESS?

"To think on every subject that can engage our contemplation Jesus

thought, that is holiness of *mind*! To feel towards every object that appeals to our affections as Jesus felt, that is holiness of *heart*! To act, in every condition and circumstance in which we may be placed, as Jesus acted—or, if in our place, would act—that is holiness of *life*! Yes; to be cast into the very mould of Christ's character—in joy and sorrow, in love and hatred, in all we desire and all we dislike; to be one with Christ—to have the Spirit of Christ as a divine guest, dwelling within, and bringing all which meets the eye of God in the inner man into conformity to the mind of Christ; and to put on the Lord Jesus Christ, as a divine garment, worn without, and modelling all which meets the eye of the world, in the outer man, after the likeness of Christ—this is *holiness*! To attain to this is the first and dearest desire of him who loves the Saviour as his own people love him; and to accomplish this, and thus make him meet for the companionship of the saints of God on earth, and the presence of the God of saints in heaven, is the glorious office and prerogative of the Sanctifier, even God the Holy Ghost."—*White*.

Poetry.

"WHEN IS THE TIME TO DIE?"

I ASKED the glad and happy child,
Whose hands were filled with flowers,
Whose silvery laugh rang free and wild
Among the vine-wreath'd flowers:
I crossed her sunny path, and cried,
"When is the time to die?"
"Not yet! not yet!" the child replied,
And swiftly bounded by.

I asked a maiden; back she threw
The tresses of her hair;
Grief's traces o'er her cheeks I knew—
Like pearls they glistened there;
A flush passed o'er her lily brow,
I heard her spirit sigh;
"Not now," she cried, "O no! not now;
Youth is no time to die!"

I asked a mother, as she pressed
Her first-born in her arms,
As gently on her tender breast
She hushed her babe's alarms,
In quivering tones her accents came—
Her eyes were dim with tears;
"My boy his mother's life must claim
For many, many years."

I questioned one in manhood's prime,
Of proud and fearless air;
His brow was furrowed not by time,
Or dimmed by woe or care.
In angry accents he replied,
And flashed with scorn his eye—
"Talk not to me of death," he cried,
"For only age should die."

I questioned age; for him the tomb
Had long been all prepared;
But death, who withers youth and bloom,
This man of years had spared.
Once more his nature's dying fire
Flashed high, and thus he cried—
"Life! only life is my desire!"
Then gasped, and groaned, and died.

I asked a Christian—"Answer thou,
When is the hour of death?"
A holy calm was on his brow,
And peaceful was his breath:
And sweetly o'er his features stole
A smile, a light divine;
He spake the language of his soul—
"My Master's time is mine!"

[*Christian Treasury*.]

Historical Sketch of the Baptists.

THE BAPTISTS IN ENGLAND,

FROM THE DAYS OF WICKLIFFE TO THE REIGN OF EDWARD VI.

A. D. 1370—1553.

(Abridged from Neal's History of the Puritans.)

ALTHOUGH the Baptist profession does not assume a visible appearance in England, by the formation of churches in a state of separation from their brethren of the Pædobaptist persuasion, earlier than the reign of James I.; it is beyond all reasonable doubt that individuals were to be found, maintaining those principles in every subsequent age, from the days of Wickliffe, that morning star of the Reformation.

It is perhaps impossible for us, after a lapse of four or five centuries, to decide the question, whether the great English reformer, did or did not oppose the baptism of infants. It is a fact, however, which admits of no dispute, that he maintained and propagated those principles, which, when carried out into their legitimate consequences, are wholly subversive of the practice in question. And if Wickliffe himself did not pursue the consequence of his own doctrines so far, yet many of his followers did, and were made Baptists by it.

One of the maxims held by this reformer was, "that wise men leave that as impertinent, which is not plainly expressed in Scripture:" in other words, that nothing should be practised in the church of God, as a branch of worship, which is neither expressly commanded nor plainly exemplified in the New Testament. It is upon this principle that the Baptists make their stand. They examine the sacred writings, and there find, that in their Lord's commission, baptism stands connected with the preaching of the everlasting gospel; that the apostles, who well understood their Master's will, administered it to none but those who professed to repent and believe the gospel; and that thus it was the first disciples "put on Christ," or were initiated into his visible kingdom; for, such as gladly received the word, were baptized and added to the churches.

All our historians agree in affirming that the doctrines of Wickliffe spread

very extensively throughout the country; insomuch that, according to Knighton, a contemporary historian, "more than half the people of England embraced them and became his followers." Soon after his death, they began to form distinct societies in various places. Rapin tells us that, "in the year 1389, the Wickliffites, or Lollards, as they were more commonly named, began to separate from the church of Rome, and appoint priests from among themselves to perform divine service after their own way. Though some were from time to time persecuted by the bishops, yet their persecutions were not rigorous. Their aim seemed to be only to hinder them from pleading proscription. Besides, a petition presented to the king by a former parliament, to revoke the power granted to the bishops to imprison heretics, restrained the most forward."

During the usurpation of Henry IV. A. D. 1400, the clergy who had been instrumental to his elevation obtained from him a law for the burning of heretics, which they were not long in carrying into operation. One of the first victims to their sanguinary edict was William Sawtre, said to have held the principles of the Baptists, and who was burnt in London in the year 1400. He had been sometime minister of the parish of St. Margaret, in the town of Lynn; but, adopting the tenets of the Lollards, he was convicted of heresy by the bishop of Norwich, and though by temporizing he for awhile averted the dreadful sentence, yet he ultimately fell a martyr to the cause of truth. If we may credit the testimony of those who lived near the time when this took place, the diocese of Norwich, in which Sawtre resided, abounded with persons of similar sentiments; but the cruel and ignominious death of this good man struck terror into the followers of Wickliffe, and made them more cautious how they exposed themselves to a similar fate by divulging

their opinions. Yet Fuller relates, that, such was the craft and diligence of the clergy, they found out means to discover many of them, and by *ex officio* informations which they now obtained, they persecuted them with great cruelty, so that the prisons were filled with them—many were induced to recant, and such as refused were treated without mercy.

That the denial of the right of infants to baptism, was a principle generally maintained among the Lollards or followers of Wickliffe, is abundantly confirmed by the historians of those times. Thomas Walden, who wrote against Wickliffe, terms this reformer, "one of the seven heads that rose up out of the bottomless pit, for *denying infant baptism, that heresie of the Lollards*, of whom he was so great a ring-leader." Walsingham, another writer, says, "It was in the year 1381, that that damnable heretic John Wickliffe received the cursed opinions of Berengarius," one of which unquestionably was the denial of infant baptism. The Dutch martyrology, also, gives an account of one Sir L. Clifford, who had formerly been a Lollard, but had left them, and who informed the archbishop of Canterbury that the Lollards would not baptize their new-born children. The fact is, therefore, put beyond dispute, that the principles of the Anti-pædobaptists were prevalent during the whole of the fifteenth century, though we are unable to trace them as embodied in the formation of distinct churches under that denomination.

In the history of the Welsh Baptists compiled by Mr. Joshua Thomas of Leominster, we have some interesting information respecting a Mr. Walter Brute, who is said to have been a gentleman of rank, learning, and parts, in the diocese of Hereford, about the end of the fourteenth century. This person, though reckoned a layman by the Popish clergy, was indefatigable in propagating the truth himself, "teaching openly and privately, as well the nobles as the commons." In this good work he was assisted by two of his intimate friends, viz. Mr. William Swinderby, and Mr. Stephen Ball, who were both of them preachers of note, and all maintaining the doctrines of Wickliffe. Fox, the martyrologist, has given a particular account of Mr. Brute, and of his religious sentiments, extracted from the register

of the bishop of Hereford. One of his tenets was, that *faith ought to precede baptism*, and that baptism was not essential to salvation. A commission was granted by Richard II, about the year 1392, addressed to the nobility and gentry of the county of Hereford, and to the mayor of the city, authorizing them to persecute Brute, on a charge of preaching heresy in the diocese and places adjacent, and also with keeping conventicles. In consequence of this, Mr. Brute retired into privacy, and Swinderby and his friends fled into Wales, to be out of the county and diocese of Hereford. Amidst the mountains and valleys of the principality, they continued for some time instructing all that came unto them. They seem, however, ultimately to have been apprehended and brought to trial, and Fox mentions that Swinderby, the friend of Walter Brute, was burnt alive for his profession in Smithfield, A. D. 1401; what became of the latter, he does not particularly say, but from what he relates of his bold and spirited defence upon his trial, it is probable that he shared the same fate.

Dr. Wall, the learned author of the History of Infant-Baptism, seems desirous of persuading his readers that there were no Baptists in England, when Henry VIII. ascended the throne at the commencement of the sixteenth century, A. D. 1511. But upon that supposition, it is not easy to account for the sanguinary statutes which in the early part of this reign were put forth against the Anabaptists. In the year 1535, ten persons avowing these sentiments, are mentioned in the registers of the metropolis, as having been put to death in different parts of the country, while an equal number saved themselves by recantation. In the following year, the convocation sat, and after some matters relating to the king's divorce had been debated, the lower house presented to the upper a catalogue of religious tenets which then prevailed in the realm, amounting to sixty-seven articles, and they are such as respected the Lollards, the new reformers, and the Anabaptists. The latter are most particularly pointed at;—the indispensable necessity of baptism, for attaining eternal life, is most peremptorily insisted on; that "infants must needs be christened, because they are born in original sin, which sin must needs be remitted, and which can only be done by

the sacrament of baptism, whereby they receive the Holy Ghost, which exerciseth his grace and efficacy in them, and cleanseth and purgeth those from sin by his most secret virtue and operation. *Item.* That children or men once baptized, can, nor ought ever to be baptized again. *Item.* That they ought to repute and take all the Anabaptists, and every other man's opinions agreeable to the said Anabaptists, for detestable heresies, and utterly to be condemned." On the 16th November 1538, a proclamation was issued, condemning all the books of the Anabaptists, and ordering those to be punished who vended them; and in the following month a circular letter was addressed to all the justices of peace throughout England, solemnly warning them to take care that all the injunctions, laws, and proclamations, against the Anabaptists and others, be duly executed. In the same year an act of grace was passed, from the provisions of which all Anabaptists were excepted. If the country did not abound with Baptists at this time, why were those severe measures enforced against them?

We learn from Fuller's Church History, that at the period when Henry VIII. was married to Anne of Cleves, "the Dutch flocked into England in great numbers, and soon after began to broach their strange opinions, being branded with the general name of Anabaptists." He adds, that "these Anabaptists, in the main, are but Donatists new dipped. And this year their name first appears in our English Chronicles, where I read, that four Anabaptists, three men and one woman, all Dutch, bare fagots at Paul's cross; and three days after, a man and a woman of their sect were burnt in Smithfield."

When the historian says, that it was in the year 1538 that the names of these sectaries first appeared in an English Chronicle, there is considerable obscurity attached to his meaning. To suppose him to assert that the Anabaptists do not appear in the annals of England before that year, is to accuse him of contradicting his own writings, and violating the truth of history. Bishop Burnet says, that "in May 1535, nineteen Hollanders were accused of holding heretical opinions, among which was a denial that the sacraments had any effect on those that received them: fourteen of them remained obstinate, and were burnt by

pairs in several places." This denial of the efficacy of the sacraments evidently points to the Baptists, who strenuously opposed the administration of that ordinance to infants on the ground of its saving efficacy. In the same year, as has been already stated, the registers of London mention certain Dutch Baptists, ten of whom were put to death; and in the articles of religion set forth by the king and convocation, A. D. 1536, the sect of the Anabaptists is specified and condemned. In fact, it is easy to trace the Baptists in England at least a hundred years prior to the time mentioned by Fuller. His words must therefore be restricted to the punishments first inflicted in England upon the Mennonites, or Dutch Baptists, who had emigrated to this country.

In the year 1539, the thirtieth of the reign of Henry VIII. we find certain legal enactments promulgated, one of which was "that those who are in any error, as Sacramentaries, Anabaptists, or any others, that sell books having such opinions in them, being once known, both the books and such persons shall be detected, and disclosed immediately to the king's majesty, or one of his privy-council, to the intent to have it punished without favour, *even with the extremity of the law.*" From this it appears, that the Baptists not only existed in England, but that they were in the habit of availing themselves of the art of printing, which had not long been discovered, for the defence of their peculiar and discriminating tenets; and to such an extent too, as to alarm the clergy, and induce them to call upon the legislature for measures of severity, in order to restrain their circulation.

In the same year, it appears from the Dutch Martyrology, that sixteen men and fifteen women were banished the country for opposing infant-baptism. They retired to Delf in Holland, where they were pursued and prosecuted before the magistrates as Anabaptists, and put to death for their supposed errors, the men being beheaded and the women drowned. Such were the sanguinary proceedings against the Baptists, in the reign of Henry VIII. a monarch who professedly espoused the cause of reformation.

Edward VI. ascended the throne in 1547, and though only nine years of age, he was evidently a great blessing to

the country. He encouraged the reading of the Scriptures in his own language, received home again such as had been banished during the former reign, and restrained persecution in all its direful forms to the utmost of his power. Fox tells us that "during the whole time of the six years' reign of this young prince, much tranquillity, and as it were a breathing time, was granted to the whole church of England; so that the rage of persecution ceasing, and the sword taken out of the adversaries' hand, there was now no danger to the godly, unless it were only by wealth and prosperity, which many times bringeth more damage in corrupting men's minds, than any time of persecution or affliction. In short, during all this time, neither in Smithfield, nor in any other quarter of this realm, was any heard to suffer for any matter of religion, either Papist or Protestant, two only excepted; one an English woman, called Joan of Kent; and the other a Dutchman, named George."

Bishop Burnet informs us, that at this time there were many Anabaptists in several parts of England.—These persons laid it down as a foundation principle, that the Scripture was to be the only rule of Christians. They denied that the baptism of infants could be fairly deduced from Scripture: "they held that to be no baptism, and so were rebaptized." On the 12th of April 1549, there was a complaint brought to the council, that with the strangers that were lately come into England, some of that persuasion had come over, who were disseminating their errors and making proselytes. A commission was accordingly ordered for the archbishop of Canterbury, the bishops of Ely, Worcester, Westminster, Lincoln, and Rochester, &c. &c. to examine and search after all Anabaptists, heretics, or contemners of the Common Prayer—to endeavour to reclaim them, or, if obstinate, to excommunicate and imprison them, and deliver them over to the secular power, to be farther proceeded against. Some tradesmen in London were brought before the commissioners, and were persuaded to abjure their former opinions, one of which was "that the baptism of infants was not profitable."

One of these who thus abjured, was commanded to carry a fagot on the following Sunday at St. Paul's, where a

sermon was to be preached setting forth his heresy. But Joan Boucher, commonly called Joan of Kent, was extremely obstinate. One of our older historians says,

"The excuse for thirsting after this woman's blood which Crammer and the other bishops evinced was, that she was an Anabaptist, and that the Anabaptists in Germany had turned all religion into allegories, and denied the principles of the Christian faith—that they had also broke out into rebellion, and driven the bishops out of Munster, where they set up John of Leyden, one of their teachers, for king, and called the city New Jerusalem. But Joan Boucher was not charged with rebellion, nor yet with a breach of peace. And bishop Burnet himself acknowledges, that there were Anabaptists of gentle and moderate principles and manners, whose only crime was, that they thought baptism ought not to be given to infants, but to grown persons alone. If the bishops did not distinguish this moderate sort of Baptists from the madmen of Munster, there is reason to judge the death of Joan Boucher to be no better than murder. She was indeed charged with maintaining, besides adult baptism, "that Christ was not truly incarnate of the Virgin, whose flesh being sinful, he could not partake of it, but the Word, by the consent of the inward man in the Virgin, took flesh of her"—a scholastic distinction, incapable of doing much mischief, and far from deserving so severe a punishment. The principles of orthodoxy surely ought not to destroy the principles of humanity! It is not in a man's power to believe all that another may tell him; but is he therefore to be burned for not effecting an impossibility? Had the apostles promulged any such doctrine among either Jews or Gentiles, when Christ sent them to preach the gospel to *all nations*, and baptize those that believed, not even the power of miracles would have been sufficient to establish a religion thus founded on cruelty and injustice."

The bishops named in the commission for searching after the Baptists, were, Crammer, Ridley, Goodrich, Heath, Scory, and Holbeach, two of whom were, in the following reign, themselves burnt for heresy. When this poor woman had been convicted, and condemned as an obstinate heretic, she was given over to the secular power, and Crammer was employed to persuade the king to sign the warrant for her execution. But the young monarch was so struck with the cruelty and unreasonableness of the sentence passed upon her, that when he was requested to sign the warrant for her execution, he could not, for some time, be prevailed on to do it. Crammer argued from the law of Moses, according to which blasphemers were to be stoned: he said, he made a great difference between other points of divinity, and those

which were levelled against the Apostles' creed—that there were impieties against God which a prince, being his deputy, ought to punish, just as the king's deputies were obliged to punish offences against the king's person! These certainly were very futile pleas, and bishop Burnet says, they rather silenced than satisfied the young king; who still thought it a hard thing, as in truth it was, to proceed so severely in such cases. Accordingly, he set his hand to the warrant with tears in his eyes, telling Cranmer, that if he did wrong, as it was done in submission to his authority, *he* (the archbishop) should answer for it to God! This struck the prelate with much horror, so that he was very unwilling to have the sentence carried into effect. Every effort was now made to induce the woman to recant: both Cranmer and Ridley took her in custody to their own houses, to try if they could prevail upon her to do so; but remaining inflexible, she was executed May 2, 1550, bishop Scory preaching at her burning.

The pious bishop Latimer lived during the reign of Edward VI. and has borne a very honourable testimony to the Baptists of his day. In his Lent-sermons preached before the king, he says, "The Anabaptists that were burnt [during the reign of Henry VIII.] in divers towns in England, as I heard credible men, for I saw them not myself, went to their death intrepidly, as ye will say, without any fear in the world, but cheerfully."

That the Baptists were very numerous at this period, is unquestionable; and that many of those who were led to the stake in the reign of queen Mary were of that persuasion, is equally clear; though historians have not been very

careful in recording their opinions on that point. Indeed, there is no want of proof concerning the hatred in which they were held by the ruling party, one instance of which may be mentioned. In the year 1550, after much cavilling in the state, an act of grace was passed, extending the king's general pardon to all persons, those confined in the Tower for crimes against the state, and also *all Anabaptists* being excepted! In the same year, Ridley, who had recently been raised to the bishoprick of London, held a visitation of his diocese; and among other articles enjoined on his clergy this was one: "to see whether any Anabaptists or others held private conventicles, with different opinions and forms from those established by law." This excellent young prince, who was of the most promising expectations, and, in the judgment of many impartial persons, the very phoenix of his time, was removed by death in the seventeenth year of his age, and the seventh of his reign; by some, suspected to be owing to poison. Dr. Leighton, speaking of his premature death, says, "This king, a gracious plant, whereof the soil was not worthy, like another Josiah, setting himself with all his might to promote the Reformation, abhorred and forbid that any mass should be permitted to his sister. Farther, he was desirous not to leave a hoof of the Romish beast in his kingdom, as he was taught by some of the sincerer sort. But as he wanted instruments to effect this good, so he was mightily opposed in all his good designs by the prelatists, which caused him in his godly jealousy, in the very anguish of his soul, to pour out his soul in tears."

(To be continued.)

ORTHODOXY.

ALAS for the day, when the interference of the civil authority was first appealed to for the settlement of points in theology, and the constitution of the church; when orthodoxy was determined, and heresy suppressed, at the point of the sword, by the superior force of contending princes, not by the force of truth! It was no part of the credit and glory of 'orthodoxy' to 'triumph at last' by such means. Civil interference, by the coercive power of pains and penalties and threatened extermination, and by the requirement of certain religious principles as the ground of claim and title to civil immunities, was an innovation which opened wide the way for the introduction of the whole system of the 'man of sin.' In that system, it is true, the state of things was in a great measure reversed. Instead of the civil assuming

the power (in compliance with the unworthy appeal of contending parties in the church) of settling points of ecclesiastical faith and order, it became the ambition of the ecclesiastical to bring civil authorities to its feet, and, on the pretext of the superiority of the spiritual to the temporal, and the plea that the higher should include the lower, to dictate to kings and emperors; to become the arbiter of their disputes, and the judge of their claims to their crowns and dominions; and thus to lord it over a prostrate world. All arose out of the church-and-state connexion, the harlotry of the nominal spouse of Christ with the kings of the earth. What a Pandora's box of mischiefs did this connexion prove to both the one party and the other in the unhallowed union!—*Eclectic Review*.

Brief Notices of the Baptist Churches in India.

BRIEF ANNALS OF THE BAPTIST MISSION AND CHURCH AT BENARES.

(Continued from page 8.)

IN Aug. 1827, Mr. Smith states in his correspondence with the missionaries at Serampore, that he had for sometime previous rented a house at a place in the city (Hanumanganj) where four roads meet, as a preaching station: the average attendance daily being about 60. He mentions Seudás* as his native assistant then with much approbation.

The following is an interesting account, given in the same letter, of the baptism of a bráhmán woman:—

"The Lord has been pleased to add another soul to the Church. On the 5th inst. (Lord's-day,) I baptized a bráhmáni in the river at Narsing ghát. Messrs. J. Robertson (L. M. S.) J. Adlington and R. Stewart (C. M. S.) were present, and also a large crowd of natives, to whom I preached from Mark xvi. 16, and after praying I went into the water and baptized her: and on coming out of the water I concluded with prayer. In the evening ten of us commemorated the dying love of Jesus. All were members of the Church. Two of our members are gone to Patna to brother Pichah."

Mr. S. then subjoins the following interesting account of the conversion of the bráhmáni he had had the pleasure of baptizing:—

"One sabbath morning in Sept. last, as she was passing the street, she saw a number of persons coming to my house. On making inquiry, she was informed that the Gospel was preached here, and also alms given to the poor. She came in with a sick child about nine years old, reduced to a skeleton. On hearing the Gospel she appeared much affected, especially on hearing of our Lord's raising the widow's son. She immediately promised, that if the Lord Jesus cured her son, she would devote herself and the child to him. Providentially the child recovered, and she kept this secret about

ten months, but continued to attend the means of grace regularly. One Sabbath morning after worship she came to Mrs. Smith and opened her mind with tears, saying, 'Now as the Lord has granted me the desire of my heart, if I do not fulfil my promise perhaps the Lord may cut off my son.' Mrs. Smith spoke to her a good deal on the Gospel, which gave her much encouragement. The bráhmáns on hearing of her determination were quite vexed, and endeavoured to withdraw her mind, by promising to support her all the days of her life; to which she answered, 'O bráhmáns, you may support my body, but you cannot save my soul, neither can all the gods, for none of them died for sinners, but the Lord Jesus did, and he is the only Saviour of sinners.' The bráhmáns not being able to prevail upon her, left her. Thus we see, the Lord is drawing his elect by the sound of the Gospel, 'My sheep hear my voice, and I know them, and they follow me.'"

This woman was shortly after married by Mr. S. to Seudás, his catechist, and conducted herself with great propriety and consistency, till his death, which took place after the lapse of only about one year. He died peacefully on the 11th of Aug. 1828.

"On the next evening," writes Mr. Smith, "his remains were interred in the English burial ground. The Rev. Mr. P. (the chaplain) and his clerk, and a few natives were present. I commenced by singing a Hindustání hymn, and after speaking a few words I concluded in prayer. As we were leaving the burying-ground, Mr. P. said that singing at the funeral appeared very solemn, and that he understood me, and was able to follow me in almost every word."

A pleasing instance this (would that it were less rare!) of catholic liberality and genuine humility in a

* Or, Shivadáś.

Company's chaplain. Mr. S. adds—“I am sorry to inform you that Shivadás's wife, about four days after his death, left us without giving us any notice.” She took leave of Mr. Smith in order to visit some relatives at a short distance, saying she would return again, God willing, in a few days. But she was never heard of again, and there is every reason to fear she was made away with by her bigotted heathen connections.

The conversion of Shivadás (or Seudás) the catechist above mentioned, and of his former wife, affords a striking exemplification of the power of the word of God, apart from all other instrumentality, acting on the natural conscience—or rather as applied to it by the Holy Spirit. They had both been employed for some years by Mr. S. as household servants, and though heathens, had acquired a considerable acquaintance with the christian system, from attending on the ministration of Mr. S. in the church and family-worship. One day Mr. S. entrusted Seudás with a sum of money (80 Rs) to pay to some boat people. A quarrel however took place between him and some of his connections that he happened to meet with on the shore, and he and his wife fled at once into the interior of the country, where they secreted themselves in some villages afraid of being murdered by their offended relatives. The money they had carried off with them, but along with it also a copy of the New Testament, which he could read. Partly perhaps to wile away the time and partly from other motives, he soon after commenced reading aloud to his wife, a portion every day. The consequence was that their consciences became more and more enlightened and quickened, until they could hold out no longer. She first returned, and some time afterwards he also, confessed their sin to Mr. Smith, with deep penitence gave over all their jewels, and offered their

personal service till the sum should be repaid. In this and various other ways they testified the sincerity of their repentance, and gave indubitable proofs of a work of grace having been commenced in their hearts. The woman very soon after was called away to a better world, but he was spared for two years longer, during a great part of which he laboured with zeal and humility as an assistant to Mr. S. in his ministrations among the heathen.

Rámdás, who was referred to in a former part of this notice, as also a catechist under Mr. S., had been employed for about two years in connection with Mr. Richards at Muttra, but on his returning to the communion of the Episcopal Church, and after the death of Seudás, he rejoined his father in the faith at Benares.

Mr. Smith made it his custom every year to attend the great *meld* at Allahabad, and, when health and other circumstances allowed, he generally went also to one or more of the other places of annual resort in the surrounding districts, as well as to the frequent *melás* that take place at Benares and Chunar. The notices of his labours on these occasions by himself and other missionaries, as contained in the Periodical Accounts, are often deeply interesting, and testify the indefatigable zeal with which he proclaimed the gospel of salvation and combated the adversaries of the truth. Our limits, however, will not permit us to insert here any further extracts from these accounts. His ministrations too as pastor of the English Church at Benares and Chunar, and as the head of a numerous family and boarding-school, have been honoured of God in the conversion of not a few Europeans and Anglo-Indians.

The list of those baptized by him at these two stations, during a ministry of upwards of 30 years, is by no means small; and many of those who were brought up under his roof

(including orphans and others educated at his own private expense) although subsequently connected with other communions, have attested in their lives or in their deaths the enduring benefits they had derived from his instructions and example. May he yet be spared for many years to serve his generation more abundantly.

On the 6th of Nov. 1831, Mr. Smith had the pleasure of receiving into the visible Church of Christ, by the appointed rite, another seal to his ministry, in the person of a Pandit of good family, named Shiva Rám. The ordinance was administered as usual in the Ganges, at the ghát below Mr. Smith's house, in the presence of a very large crowd.

"A number of Pandits were assembled with the full determination of preventing his baptism; but as they listened to the discourse, all their proud and wicked thoughts were brought down and they began to exclaim—Truly the English have the only way of salvation! * * * "The heathen," continues Mr. Smith, "were perfectly astonished to see a Pandit, who is well acquainted with the Veds, as well as other Shástras, making a public profession of Christianity. His father-in-law is a wealthy man, and much to his honour, still continues to allow him a sufficient support; yet in the nature of things this can scarcely be expected to continue."

This man had given up caste, delivered over his janeeo or paitá to Mr. Smith, and solicited baptism six months before; but in consequence of the persecution of his father-in-law and other relatives, by whom he was put in close confinement for several weeks, and every imaginable means used to induce him to retract, the administration of the ordinance was obliged to be thus long deferred. The accounts of his struggles with flesh and blood are deeply interesting, and manifest the strength of his faith, as well as the clearness and depth of his convictions of the truth. Shiva Rám afterwards became a valuable assis-

tant to Mr. Smith, adorning the doctrine he professed by a consistent walk for many years and showing much humble devotedness in the service of his Saviour. Ultimately, however, he fell a sacrifice to a piece of heartless knavery not uncommon in the east. A thief (a perfect stranger) meeting him in the bazar, by a dexterous artifice, got him, unwillingly, to remain as his security in a native merchant's shop, while he made off with a large piece of cloth. Shiva Rám was apprehended as an accomplice, and sentenced to imprisonment for several years. Grief and confinement, however, so injured his health that he died six months after, in jail. Mr. Smith and other missionaries visited him frequently during his imprisonment, as comforters, and testify to the grace of God as manifested in him. "Through much tribulation" he entered heaven.

In October 1833, Mr. Smith was deprived by death of his much esteemed native assistant, Rámdás. He left a wife and three children to mourn his loss. His end was peace: though preceded by considerable bodily suffering. "But," said he,

"It is not to be compared to the suffering of Jesus Christ, on whom all my hope of salvation depends; how wonderfully he has drawn me from the shackles of idolatry! and I am sure and certain he will not forsake me now." His last words were,—after committing his wife and children to the Lord and advising his wife to keep close to the Lord Jesus, &c. "As for me I shall be but a few minutes in this world. My Lord has remembered me, and I must be going to my Lord Jesus, where all my pain will end and I shall be happy for ever."

In July 1836, a native named Panch Cowrie, was baptized by Mr. Smith. Referring to him, the Report of the Serampore mission for that year states:—

"Fourteen years ago he was under the care of brother Smith, but left him: and during all these years he has been

wandering about, seeking rest to his guilty conscience, from the Hindu gods, but, of course, was unable to find it: he therefore returned to brother Smith and avowed his determination to give himself to Christ. After being satisfied with his sincerity and piety, he was baptized in the name of the Lord Jesus."

The same report adds regarding the Church at Benares, that several members had been removed to other places during the year, but that there were still thirteen members in full communion. Two other natives were baptized by Mr. S. in April 1838, Rām Saran and his wife Sundri. The former was a great comfort and help to Mr. Smith for some years.

It ought to have been mentioned before that the first native convert baptized by Mr. S. at Benares was a bráhma named Lachman, in 1817. The next was Rámdás in 1818, then Káshi in 1823—both also bráhmans. In 1827 two were baptized, a man and a woman, (Shivadás and Jumea); in 1840 another woman named Jiriah, who afterwards was married to a catechist in the employment of the London Missionary Society at Benares, and fell asleep in Jesus, April 4th, 1846. An interesting account of her conversion, character and death appeared in the last Report (for 1846) of the Benares Auxiliary to the London Missionary Society. But it is omitted to be mentioned therein that Mr. McIntosh (of Allahabad) and Mr. Smith were the instruments, under God, of her conversion. Mr. S. preached her funeral sermon in the L. M. S. Chapel, and gave a short but affecting narrative of her religious experience.

In this brief retrospect it would be out of place to mention the various additions to the Church in the persons of Europeans, East Indians and Roman Catholic natives. No accurate record has been kept of these till very recently: but a list that has been lately made up, mostly from memory, enumerates about fifty individuals in all, (including native

converts) who have been baptized by Mr. Smith (or, latterly by his colleague, Mr. Small,) at Benares, besides about thirty at Chunar, to some of whom the ordinance was administered by Mr. Heinig while stationed there for one year;—that is, from the period of Mr. Smith's arrival in Benares (in 1817) down to the present time.

During nearly the whole of Mr. Smith's sojourn at Benares—upwards of thirty years, he had no other assistants in the work of the ministry besides his own native converts and his fellow-labourers connected with other Societies. However, in the beginning of 1845 he was cheered by the arrival of a colleague, in the person of the Rev G. Small, who with Mrs. S. had been previously stationed for four years at Calcutta. And at the commencement of the following year the Baptist Mission and Church were further strengthened by the accession of other fellow-labourers and members by the removal thither from Patna of the Rev. H. Heinig, with his wife and sister-in-law.

About nine months after however, it was deemed advisable for these to take up their abode at Chunar, the Church at that place having earnestly invited him to become their pastor, there appearing to be an important and open field there for mission work. It may here be mentioned that the Church at Chunar had been formed in 1827, and at the time of Mr. Heinig's removal to that station, consisted of about 16 members.

Reports of the Mission at Benares and Chunar having been recently published (for 1845 and 46) and that for the current year being likely soon to appear, it is unnecessary to prolong this account by any further details. Suffice it to mention, that since the arrival of Mr. Small the missionaries have been enabled to establish one large, or central, school, where English and Bengálí, as well as Urdu and Hindí are taught; four smaller

(or Bazar) schools for boys, and one for native females: that several additions have been made to the Churches at both stations, but the removals have been about as many: and lastly, that

Mr. Heinig and his family have lately returned again to Benares, circumstances, which need not here be referred to, having rendered this step expedient.

Cleanings for the Young.

SELF-IMPROVEMENT.

WE ask, from our youthful readers, a careful perusal of the following admirable remarks of the Rev. T. Binney, addressed to the pupils of a celebrated Grammar school (Mill Hill) in England. Cultivate, young friends, a determination to live to some better purpose, to some more useful end than the sole gratification of animal appetites; firmly resolve to engage yourselves in nobler employments than those of the mere pleasure-seeker. Wisdom's ways are pleasantness, and all her paths are peace.—In future issues we shall continue our efforts to help you on in the path of self-improvement.—Ed.

MY DEAR BOYS,—You have heard what I have been saying about learning and religion; you see how we attach importance to both. Knowledge is good—large information is very desirable;—but *religious* knowledge is absolutely necessary. Science, literature, and elegant accomplishments—all that gives to the intellect greatness or refinement—if possessed apart from religious faith and holy character, are only as flowers that adorn the dead. There is a knowledge which purifies while it expands—which is life to the soul as well as light to the intellect—which will go with you to any world—and *prepare* you for any, by guiding you safely through the dangers of this. Seek that knowledge where you know it is to be found—in those “holy Scriptures,” which you are here taught, and “which are able to make you wise unto salvation, through faith that is in Christ Jesus.” Cultivate, dear youth, piety towards God, deep reverence for his presence, his service, and his name. Pray to him for that pardon of sin which boys need as well as men, and for that grace which children as well as adults can receive. The promise is to you as well as to us.

In relation to your general conduct, I should like you to associate real nobility and greatness of character with what is *moral*—with habitual obedience to the law of conscience and the dictates of duty. Vice is mean and degrading as well as wrong. In the Bible sinners are represented as objects of contempt as well as condemnation. A bad boy knows well enough that he deserves to be despised, for he can't

help sometimes despising himself. Do bravely and manfully everything that you feel you *ought*. Cultivate a generous, open, unsuspicious temper. Despise selfishness; hate and loathe it in all its forms of vanity, sloth, self-will, oppression of the weak, harshness to the timid, refusal of help which it would be proper to render, or of little sacrifices to serve others. Detest everything like duplicity and deceit. *Don't go within a mile of a lie*. Value your honour, truthfulness, and integrity. When you have misunderstandings, do not be ashamed of acknowledging error, or apologising for wrong. As soon as possible get rid of grudges and resentments, and live together in cheerfulness and love. Be in manners at once frank and courteous—in act and conversation delicate and pure. In one word, desire in all things so to behave yourselves, that, as you “grow in stature, you may grow in wisdom, and in favour with God and man.”

One word in relation to your studies—*work*. Work well, hard, cheerfully. Don't wish just to get through, or to get off easily, or to be indebted to any one for anything whatsoever that you ought to know and to do yourselves. Everything depends on your diligence and industry. Let none of you fancy that because you have genius you may dispense with labour. No boy ever translated Homer by inspiration. Nothing will come to you in this way. Nothing valuable is in this world either done or got without effort. “Nature gives us something at first”—something to start with—our original capacity, whatever it may be. “Everything else after this she sells,”—sells always, sells to all, and sells dear. You must pay the price. By intellectual labour you may purchase for yourselves attainments and distinction; happiness and respect come by virtue. If you like, you may be idle, thoughtless, wicked; the price is ignorance, contempt, hell. Recollect, also, that, in the long run, there can be no mistake. No boy or man can ever really get what he has not purchased, or carry away what belongs to another; or if he does so, or appear to do so, he cannot keep it for any long time without being detected. Every day is a day of judgment—a day of reaping as you have sown—of revelation of what you are. “No man is concealed,” or can be. Not one of you can go through life, all the way, with the reputation and character of a good scholar, if you are not really such. Things will be constantly occurring to reveal you, and society will not be

long in ascertaining your precise height and depth—your solid contents and superficial dimensions. In the same way, you cannot pass for what you are not in a respect to your actual moral character; somehow or other, you will come to find yourself weighed and measured. You will pass among your fellows for what you are worth, and for nothing more: if you are worthless, the world will soon make the discovery, and it will *let you know* that it has made it. Depend upon it, the best way to be thought good is to *be* good; the surest mode of being had in reputation is to have a character.

If at this moment I could gather together here all the pupils that have ever been located within these walls; if I could summon them from wheresoever they sojourn, and cause them to surround you in visible forms, and thus show you exactly what they really *are*, it would be a most affecting and instructive spectacle. Many, probably, would have to rise from their graves; of these, some would appear as spirits of light—some, it is to be feared, with the awful aspect of lost souls. Others would be brought from the ends of the earth and the isles of the sea—from under ancient dynasties and new republics—from continents and colonies of the other hemispheres. Of these, some would be found to be honourably engaged in commercial enterprise; some to have been driven from their fatherland by folly or misfortune; some to have gone voluntarily forth as ministers and missionaries, the highest form and office of humanity. Of those that would come from the metropolis, and from the towns and cities of our country, how great would be the number, how varied the pursuits, how different in their tastes, habits, and character, how changed in appearance, perhaps in opinions, sympathy, belief, from what they were when, in this scene, as little boys, they plied their tasks, or bounded in the play-ground, or knelt in prayer! Some would come with university honours and literary reputation, some as presbyters of the Established Church, some as the guides and bishops of our own. Many would be here, there can be no doubt, who have passed through life, and are passing through it, with honourable characters and spotless reputation; many who are enjoying the fruits and rewards of steadiness and industry; and many besides, who, adding to their virtue *faith*, and following out their religious training, are known and esteemed as religious men, and adorn the community in which they move. Pleasant would it be to look upon the countenances of such men—men of intelligence, virtue, and religion; pleasant for you to hear their words of encouragement, and their united testimony to the advantages of learning, the worth of goodness, the possibility of securing, and the satisfactions flowing from, the friendship of God!

While such as these might allure and attract you towards holiness and heaven, there would be some others whose career and appearance would operate upon you in another manner; whose ruined characters and blighted prospects, debilitated health, reckless habits, wretchedness, and shame, would alarm and deter you from following their courses, and move your hearts by pity and terror. Some of these perhaps, when at school, were gay and buoyant,

loved by their associates, and worthy to be loved; they entered life with high hopes and bright prospects; they were the pride of their parents; everything was done for them to secure and facilitate their advancement and success: with all this, they have come to be what I have described—a ruin and a wreck. If such could speak, they would probably tell you that they fell from not having a fixed, settled, and serious aim in life; that they gave themselves up to the satisfactions of the moment, whatever they might be; passed thoughtlessly from pleasure to pleasure; cared for nothing but immediate enjoyment, having no idea of living for any great or honourable purpose: thus wasting their talents and squandering time, they easily proceeded from folly to vice, till they found themselves utterly and irretrievably ruined. But instead of fancying what they might say, I will tell what *actually was said* by a man of good abilities and finished education, who thus wasted life, and saw his error when too late. I refer to Sir Francis Delaval, who when he was on his death-bed, sent for Mr. Edgeworth, and thus addressed him:—"Let my example warn you of a fatal error into which I have fallen. I have pursued amusement, instead of turning my ingenuity and talents to useful purposes. I am sensible that my mind was fit for greater things than any of which I am now, or was ever supposed to be, capable. I am able to speak fluently in public, and I have perceived that my manner of speaking has always increased the force of what I said: upon various important subjects I am not deficient in useful information; and, if I had employed half the time and half the pains in cultivating serious knowledge which I have wasted in exerting my powers upon trifles, instead of dissipating my fortune and tarnishing my character, I should have become a useful member of society and an honour to society. Remember my advice, young man. Pursue what is *useful to mankind*. You will satisfy them, and, what is better, you will satisfy yourself."

Such was the melancholy close of a sinful course. God forbid that any of the bright eyes that are now before me, glistening with the dew of their young life, and sparkling with the light of innocence and joy, should come to be dimmed with regrets like these! Nay, God forbid that any of you, my dear boys, should neglect to learn the important lesson, that what formed the highest object of this dying man's ambition and desire, even if attained, however it might really "satisfy" the world, ought *not* alone to "satisfy yourselves." The best that he wished he had lived for and aimed at, is short of the best that you should pursue. *God* is to be satisfied as well as "mankind." However the one may be content with virtue, the other requires piety and faith. He demands character founded on religion—"usefulness" flowing from love to himself. Your best doings will be imperfect; you will need mercy to pardon sin, the Holy Spirit to implant principles of heavenly strength, grace to renew and sanctify the heart, the atonement of Christ believed, trusted in, pleaded in prayer, as the source of hope and the ground of acceptance. "Seek first the kingdom of God." Study to show yourselves approved unto Him. "Serve him with re-

verence and godly fear." "Be strong in the grace that is in Christ Jesus." "See that ye neglect not the great salvation." "Flee, also, youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." Pursuing a course of holy action and religious usefulness, you will come to know the truth of the memorable words of

one of our devout and illustrious ancestors:—"You have been accustomed," said Philip Henry, to a friend standing by his bed-side as he was about to die, "you have been accustomed to note the last words of dying men; these are mine—A LIFE SPENT IN THE SERVICE OF GOD IS THE HAPPIEST LIFE UPON EARTH."—*Witness.*

Narratives and Anecdotes.

"NOT UNPROTECTED."

WE met the following singular narrative, the other day, in the volume of a Canadian missionary who has recently published certain reminiscences of his life and labours:—

About this period I went to attend the sale of the effects of Mr. M——, a respectable farmer, who had died at one of my out-settlements a few months before. He had left a widow, a very amiable and pious woman, and three children, to mourn his loss. The lone widow thought herself unequal to the management of the large farm which her husband had occupied. She therefore took a cottage in the village where I lived, and was now selling everything off, except a little furniture.

After the sale was over I went into the house to see her. I congratulated her upon the plan she had adopted, and remarked that she would be much more comfortable, not only in being relieved from the cares of a business she could not be supposed to understand, but in a feeling of security, which in her unprotected state, in that lonely house, she could hardly enjoy.

"Oh! no," she said, "not unprotected; far from it. You forget," she continued, with a mournful smile, "that I am now under the special protection of Him 'who careth for the fatherless and the widow,' and I feel quite confident that He will protect us."

And He did protect them, and that very night, too, in a most extraordinary and wonderful, and, I may add, miraculous manner. The farm-house was a solitary one; there was not another within half a mile of it. That night there was a good deal of money in the house, the proceeds of the sale. The mother and her three young children, and a maid servant, were the sole inmates. They

had retired to rest some time. The wind was howling fearfully, and shook the wooden house at every blast.

This kept the poor mother awake; and she thought she heard, in the pauses of the tempest, some strange and unusual noise, seemingly at the back of the house. While eagerly listening to catch the sound again, she was startled by the violent barking of a dog, apparently in a room in the front of the house immediately beneath the bed-chamber. This alarmed her still more, as they had no dog of their own.

She immediately rose, and going to her maid's room, awoke her, and they went down together. They first peeped into the room where they had heard the dog. It was moonlight, at least partially so, for the night was cloudy; still it was light enough to distinguish objects, although but faintly. They saw an immense black dog scratching and gnawing furiously at the door leading into the kitchen whence she thought the noise she first heard had proceeded.

She requested the servant to open the door which the dog was attacking so violently. The girl was a determined and resolute creature, devoid of fear, and she did so without hesitation; when the dog rushed out, and the widow saw through the open door two men at the kitchen window, which was open. The men instantly retreated, and the dog leaped through the window after them. A violent scuffle ensued, and it was evident, from the occasional yelping of the noble animal, that he sometimes had the worst of it.

The noise of the contest, however, gradually receded, till Mrs. M—— could hear only now and then a faint and distant bark. The robbers, or perhaps murderers, had taken out a pane of glass,

which had enabled them to undo the fastening of the window, when, but for the dog, they would doubtless have accomplished their purpose. The mistress and maid got a light, and secured the window as well as they could.

They then dressed themselves, for to think of sleeping any more that night was out of the question. They had not, however, got down stairs the second time before they heard their protector scratching at the outer door for admittance. They immediately opened it, when he came in wagging his bushy tail, and fawning upon each of them in turn, to be patted and praised for his prowess. He then stretched his huge bulk, at full length, beside the warm stove, closed his eyes, and went to sleep.

The next morning they gave him a breakfast any dog might have envied; after which nothing could induce him to prolong his visit. He stood whining impatiently at the door till it was opened, when he galloped off in a great hurry, and they never saw him afterward.

They had never seen the dog before, nor did they ever know to whom he belonged. It was a very singular circumstance, and they could only suppose that he came with some stranger to the sale. The family moved the following day to their new cottage in the village; and when my wife and I called upon them, Mrs. M—— reminded me that, when I last saw her, she had told me that they were not unprotected.—*Chris. Treasury.*

VIRTUE EMBODIED.

THE late Dr. Blair, when concluding a public discourse, in which he had des-

canted with his usual eloquence on the amiability of virtue, gave utterance to the following apostrophe,—“O virtue, if thou wert embodied all men would love thee.” His colleague, the Rev. R. Walker, ascended the same pulpit on a subsequent part of the same sabbath, and addressing the congregation said—“My reverend friend observed in the morning, that if virtue were embodied all men would love her. Virtue has been embodied, but how was she treated? Did all men love her? No, she was despised and rejected of men; who after defaming, insulting and scourging her, led her to Calvary, where they crucified her between two thieves.”

SINCERE CONFESSIONS.

It is to be feared that many persons utter expressions of penitence for sin to which the heart makes but a feeble response. He who confesses himself a great sinner, ought to show a little humility; and he who acknowledges his weakness, should not show presumption. Charles Wesley once tested the pretended penitence of a professor of religion, who came to him with the expression on her tongue, “I am the chief of sinners—the worst of transgressors—utterly lost and helpless.” “I have no doubt,” he coolly replied, “that you are bad enough.” She instantly flew into a passion, declaring she was no worse than her neighbors; scolded the preacher as a slanderer, and it is thought would have boxed his ears if he had not quitted the apartment.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

WE have received information of the baptism of several believers in December. We hope soon to report other similar accessions to the churches.

At *Dilli* the Rev. J. T. Thompson baptized a Rajpút on the 26th Dec.

From *Muttra*, the Rev. T. Phillips writes that he had baptized one person of the name of Budhi John, formerly a

Roman Catholic, and the uncle of his native preacher. His conversion is said to have been gradual, and occasioned by his attendance on daily family prayer conducted by Mr. Phillips in Urdu.

At one of the village stations connected with the *Agra Mission*, the Rev. Mr. Dannenberg has recently baptized a convert from Hinduism, who had been for a considerable time under instruction, and affords satisfactory evidence of a change of heart.

At Dinapore, Mr. Brice _____ed a soldier belonging to H. M. 98th, on the 25th December.

GOWAHATI.

(From Rev. N. BROWN, dated Dec. 6, 1847.)

SINCE we left Sibsagar to attend the yearly meeting with our dear brethren at Nowgong and Gowahati, we have had the unspeakable satisfaction of witnessing the baptism of *thirteen* individuals; three at Nowgong, on the 7th of November; four at this place on the 21st; two at Goalpara on the 28th, and four more at this place on the 5th inst. Of the whole number, seven are Asamese, and six Europeans. Five of the latter were members of the Episcopal church.

Our meetings for preaching, prayer and conference have been solemn and well attended, and we trust the presence of Him who dwelt in the bush has been with us. At our communion season on the 21st Nov. forty baptized individuals were gathered around the Lord's table; the largest number that have met together since we first organized ourselves into a church. Looking back to the formation of this church, three years ago, when the number of communicants present was only *eight*, we are constrained to exclaim, What hath God wrought! It is the Lord's doing, and marvellous in our eyes. Our hearts' desire and prayer to God is that all who have been admitted to our fellowship may prove to be Christ's disciples in deed and in truth,—lively stones in the spiritual building; that not one false or faithless professor may be found among them, when they are called to meet the scrutiny of the last great day.

CUTTACK.

INTRODUCTION OF THE GOSPEL TO CHOGA, ITS SUBSEQUENT PROGRESS AND THE FORMATION OF A CHURCH.

Situation of Choga.—Choga is a large village in the Atgur Rajury, situated about six miles N. west of Cuttack, in the midst of a wild mountainous and jungly district, abounding with immense and fertile rice plains, and possessing a numerous though scattered population. At an early period after the commencement of the Orissa mission this locality was visited by the Cuttack missionaries, and the gospel for the first time proclaimed to its benighted inhabitants. Eventually these heralds of mercy were privileged to behold the blessed results of their labours, in one and another coming forward to renounce idolatry and publicly confess by baptism their adherence to the Lord Jesus Christ. *

The first convert, named Bámádeb the brother of the Pradhán or chief man of the village, who has been for several years and is now a laborious and useful minister of the gospel, endured much persecution for Christ's sake. Having fully made up his mind respecting professing christianity he fled, leaving all that was near and dear to him in the world, to the location of the christians at Cuttack, and on the evening of his arrival broke caste by eating with

them.—The next day (the sabbath) while nearly all were absent at worship, the house in which he was secreted was entered by an armed party of men headed by his brother, who seized and dragged him forcibly by way of one of the principal thoroughfares of the town and past a company of seapoys, to Choga, where he was closely confined for more than three weeks, and in the meantime every imaginable means, both kind and cruel, were employed for the purpose of inducing him to deny Christ. But all proved fruitless. At the expiration of the above time he was rescued by a process of law in the Commissioners' Court. In the year 1842 there were forty baptised and nominal christians at Choga, most of whom were natives of the place.

About this period there was secured for the establishment of a Christian village at a distance of about a quarter of a mile, an elevated portion of land, ten acres in extent, called the Mount, a place held sacred by the heathen in consequence of having on its summit, beneath the shade a beautiful tamarind tree, a large image of the goddess Kusalee (a form of Durgá) the patroness of thieves and dákáits. When the jungle by which the hill was covered had been removed, with the goddess and her numerous attendants, in the shape of horses, elephants, &c., six dwellings were erected and six families located upon it, as the commencement of the Christian village, designated Udayapur, or the village of the rising (of christianity). Since then important accessions from the heathen have been made from time to time, so that notwithstanding the removal of several families to Cuttack, the present number of families at Udayapur is twenty-eight, composed of thirty-three baptised and thirty-one nominal christians, as well as not a few of the rising generation. These families all cultivate portions of land in the immediate vicinity of the village, from the produce of which they are enabled to obtain a livelihood, and consequently form a self-supporting native christian community. A christian schoolmaster resides amongst them, and instructs their children in various branches of useful and saving knowledge, under the superintendence of Mrs. Lacey.

The building used as a school and place of worship (kindly erected by G. Hough, Esq.,) having become too small for the latter purpose, the erection of a pakhá Chapel was determined on, for which object funds were kindly contributed by friends in Orissa (with the exception of 100 rupees granted by the Parent Society). The chapel was completed at the cost of 300 rupees and will seat one hundred and fifty persons. It was opened March 12th, 1846, by Messrs. Sutton and Lacey. Its situation on the hill renders it a very conspicuous object for many miles round, and forms a delightful resting place for the christian's eye when fatigued by gazing on the surrounding wilderness, which so affectingly represents the spiritual state of its unhappy inhabitants. In this neat christian temple do our friends assemble at the appointed times to worship the God of Abraham, Isaac and Jacob, and hear from the lips of the resident native minister, named Purana, raised up amongst them, those truths which, when

accompanied by the Divine blessing, instruct, quicken, sanctify, and save the soul. The great inconvenience and difficulty connected with attending the Lord's Supper at Cuttack during the rainy season led the friends to desire the administration of the ordinance in their own chapel, and request that they might be formed into a distinct Church.—This request singularly embodied the desire of the home Secretary, expressed in a letter to the pastor (Mr. Lacey) received about that time, and was cheerfully acceded to. After the preliminary arrangements had been attended to, such as dismission from the parent Church, &c. Lord's-day, September 26th, 1847, was set apart for organizing the Udayapur friends into a Church. The services of the day commenced by a numerously attended prayer-meeting at $\frac{1}{2}$ past 6 A. M. At 10 o'clock, after the devotional services Mr. Lacey, adopting as the foundation of his remarks, the last clause of 1 Corinthians, xvi. 19: "The Church that is in their house," in a very familiar and instructive manner explained, I. The nature of a Church of Christ. II. Its object in the world. III. The obligations of the church. At the close the members, thirty-three in number, expressing their unanimous desire to become a church and willingness to discharge, according to their ability, those obligations which would devolve on them in that capacity, were publicly recognised as such. At 4 o'clock P. M. Mr. Lacey explained the nature and design of the Lord's Supper, and then administered that impressive ordinance for the first time in the Udayapur Chapel. In the evening Mr. Miller addressed the church from Isaiah xlii. 12, "Ye are my witnesses, saith the Lord that I am God." Thus closed the interesting and memorable services of the day; on the following day the election of a Deacon was attended to. There were three persons nominated as candidates for the office. The successful one an elderly experienced man obtained twenty-six votes, consequently was, after some serious instruction and counsel had been given to him, duly installed in the office and had committed to his charge the sum of money collected at the close of the ordinance on the preceding day, for the assistance of poor members.

In addition to two candidates for baptism, there are several persons among the nominal christians (all of whom have broken caste) hopefully inquiring about salvation. There are also many individuals in the neighbourhood who, through the hearing of the preached gospel and intercourse with the christians, have become fully convinced of the falsehood and soul-destroying nature of Hinduism, and whose minds are much exercised on the subject of christianity. Some of these parties have solemn-

at the close of the ensuing harvest. Our earnest prayer is that they may have grace given them to act decisively and for God when the important period arrives. May the Great Shepherd ever watch over and protect his little church at Udayapur, preserve it in peace, prosperity and doctrinal purity, down to the end of time, so that it may appear then as the origin and parent of hundreds of other Churches which shall have likewise existed and

flourished in every part of this now ignorant and idolatrous Rajury.

Cuttack, Oct. 11, 1847.

W. M.

JELLASORE.

Extract of a letter from Rev. J. PHILLIPS, dated Nov. 24, 1847.

OUR efforts to promote true godliness, both among ourselves and also among the heathen, have been much the same the past, as in former years. During some part of the year an unusual degree of religious interest has been manifested amongst our people, and to a limited extent, among the surrounding heathen as well. Five happy converts have put on Christ by baptism the past year, and are now, we trust, walking in the truth. Others for a time appeared to be in a very hopeful state, but at present little that is encouraging can be said of them. Two of the five, lately baptized, are Santal youths, and may be reckoned as the firstfruits unto Christ from among this highly interesting people.

We would here mention, that our much esteemed native brother, Rāma, has lately been set apart to the work of an evangelist, by the laying on of hands and prayer. Brethren A. Sutton, O. H. Bachelor, and the writer, united and took part in this delightful service, which was held at Bhalasore the 7th instant. This dear brother had faithfully acquitted himself, as a native preacher, for the term of six years, and we all felt the utmost pleasure in thus publicly recognising him as a fellow-labourer in the vineyard of our Heavenly Father. It may not be uninteresting also to remark, that during the past year we have been enabled to erect a small, but neat and convenient place of worship, the expense of which, has, within a small balance, been met by subscriptions raised at the neighbouring stations.

BERHAMPORE, GANJAM.

Communicated by Rev. Messrs. Stubbins and Bailey, in a letter, dated Nov. 15, 1847.

OUR labours have been continued as in former years among the heathen in their villages, bazars, markets, festivals, &c., and we trust at least in some instances impressions have been made which will lead to the conversion of souls to Christ, but we regret to state that we have been permitted to reap but little fruit this year. It is true a number of persons have renounced Hinduism and are living among our christian community, but only one of them has as yet made a public profession of his faith in Christ by baptism. We are not however without hopes of some of the others—indeed we trust several of them are in a more or less anxious state of mind. We trust too there are some hopeful tokens among the older children of both sexes in our schools.

We regret to add that while there has been little from without to encourage us, there has been much in the church to give us pain. We have been called to exclude three, and another is now under suspension. Brethren, pray for us!

We have recently been called to part with a beloved fellow-labourer, the Rev. J. Buckley who was co-pastor of the church here with brother Stubbins. He has gone to supply the vacancy at Cuttack occasioned by the departure of brother Sutton. His place here is at present occupied by brother Bailey.

MAULMAIN.

Communicated by the Rev. G. A. Stevens, under date Oct. 20th, 1847.

The number of missionaries at this station has been increased during the year by the return of Dr. Judson from America, and by the arrival with him of the Rev. Mr. Harria and lady, and Miss Lillybridge, to be permanently located here, and the Rev. Mr. Beecher and lady, who are expecting soon to remove to Arracan. On the other hand our number has been diminished by the death of the Rev. Mr. Bul-lard, and the return to America of the Rev. Mr. Vinton and lady, on account of the failure of Mrs. V.'s health.

The Burmese and Taling preachers who have been daily occupied in itinerating about this town, and in preaching in the *zayats*, have been at times much encouraged by interesting inquirers, who have seemed to be near the kingdom of heaven. And generally they have the satisfaction of observing, that although the mass of the people are in heart opposed to the purity of the gospel, and are not prepared to break away from the customs of their ancestors, yet they are compelled to acknowledge the force of the arguments, by which christianity is supported, and its superiority proved, over the system of belief to which they have been so long wedded. Occasionally also the assistants have journeyed among the villages of the interior, and have been cheered with the indubitable evidences, which they have observed, of the spread of christian opinions, and the consequent weakening of the power of idolatry over the minds of the people.

Since the annual meeting of our Association in January last, of which a notice has appeared in the *Oriental Baptist*, two Burmese women have been baptized and added to the church in this town, and five persons, four of them members of the Burmese boarding-school have been baptized and added to the English Baptist church. Thirty-three persons, connected with the Karen boarding-schools, and four other persons at a village a short distance from the town, have also been baptized.

RANGOON.

DR. JUDSON'S VISIT.

By a temporary residence in Rangoon, Dr. Judson was enabled to resuscitate the little church still in existence there, and for a time was allowed to hold worship with them in his own house. But the spirit of persecution soon showed itself; his house was watched by order of the government, and the little band of worshippers was obliged to keep aloof. He nevertheless had the pleasure of baptizing while there two young men, who, professing chris-

tianity under such untoward circumstances, encourage the hope, that they will yet become useful in the church. Many indications also appear, that notwithstanding the hostility of the government, the leaven of divine truth is silently doing its work in that idolatrous domain.

AMERICAN PRESBYTERIAN MISSIONS.

THE *American Missionary Chronicle* of July last contains a notice of the Missionary Stations under the Presbyterian Board of Foreign Missions in all parts of the world, taken from their Annual Report for 1847. The following information is gathered from this source, regarding the Indian and Chinese Missions.

India.—At the Lodiana Mission, which comprises the stations of Lodiana, Saharanpore, and Subathu, (Meerut having been relinquished,) there are eight missionaries and a licentiate preacher. From this band, during the past year, Mr. Campbell had been compelled to revisit his native land by the failure of Mrs. C.'s health; Mr. Jamieson to provide for the education of his children; and Mr. Morrison on account of ill health. The two latter gentlemen have since rejoined the mission.

In the Furruckabad Mission district, which includes the stations of Futtehgurh, Mynpooree and Agra, there are nine missionaries with their wives, one licentiate preacher, and four native preachers. Rev. H. R. Wilson and family, were compelled to revisit America during 1846, in consequence of the continued ill health of Mrs. W. At Allahabad are four missionaries and their wives, besides two native assistants. The labours of the church were considerably interrupted at the Lodiana station by the late war, but at its conclusion the field of direct labour was greatly enlarged and the missionaries now call loudly to the church to occupy stations in the country west of the Sutlej, which is now open for the visits and residence of foreigners. The schools of this station contain about 1000 children, of whom 145 are boarded, and 303 more are pupils of schools in which the English language is the medium of instruction. "The churches contain upwards of eighty native members, of whom sixteen were admitted during the year." A church and a chapel have been erected at Allahabad. The presses have executed over 13,000,000 pages of the scriptures and other works in four different languages.

CHINA.—At Canton or rather Macao, three Missionaries labour. A boarding-school has been established which numbers nineteen boys. At Amoy, two brethren labour. This station was only in its infancy. "In a house rented for a chapel, they have commenced religious services, which were well attended." At Ningpo, seven missionaries labour. Two persons were last year admitted to the church, which then numbered twelve members. The school

contained thirty boys who are supported chiefly by the mission, and efforts were in progress for forming a school for girls. The printing press had been efficiently at work, and of twelve publications, 1,210,000 pages had been printed. [To this branch of the mission belonged the Rev. M. W. Lowrie, whose death by the hands of pirates, occurred in August last].

MADRAS.

We learn from a correspondent at Madras that a large room, capable of accommodating 150 persons, had been fitted up, and was opened on the 14th of November last for public worship in connection with the Baptist denomination. On the same day a Baptist Church was formed, consisting of fourteen members, under the pastoral supervision of the Rev. T. C. Page. We are gratified to learn that Mr. Page's ministrations have proved highly acceptable, and that already tokens of usefulness were beginning to appear, several persons having applied for admission to the newly formed church. May the little one speedily become a thousand!

Foreign Record.

GREAT BRITAIN.—GENERAL BAPTIST DEPUTATION.—The Rev. Dr. Burns of London, and the Rev. J. Goadby, of Leicester, have proceeded as a deputation from the General Baptists of England to the Freewill Baptists of America.

"THE BRITISH BANNER."—A weekly newspaper, under this title, has been started in London at the commencement of this year, by the proprietors of the *Patriot*, under the editorial management of Dr. Campbell, editor of the *Christian Witness* and the *Christian's Penny Magazine*. The journal embraces the interests of Literature, Liberty, Humanity and Religion. The size of the paper is the largest allowed by law, and the price fourpence. The editor "expects" a circulation of 100,000 copies weekly!

REV. MR. TUCKER.—The following brief extract from a letter dated London, 16th of October, regarding the Rev. F. Tucker, formerly pastor of the Baptist church at Circular Road, will, we think, be interesting to some of our readers:

"The annual services of the London and Baptist Missionary Societies were held while I was in Leeds; at the latter Mr. Tucker spoke, and produced a good impression, his speech being the most interesting, if not the

most eloquent. I felt peculiar interest in him from his association with you, as well as the circumstances under which he came to the meeting. He had left his eldest child on the bed of death. At the close of his speech he touchingly alluded to it, speaking of the consolations of the Gospel reaching the mother lamenting over her first-born, whether in the distant climes of India or in England; and then sat down and wept bitterly. I longed for the business of the meeting to be silenced for a few minutes to have testified the sympathy all must have felt; but it proceeded, and he seemed to grieve alone. The child has since died."

SUMMARY OF BAPTISMS during the past year (1846-47) at the various stations of the Baptist Missionary Society:—

Asia.		West India Islands.	
Calcutta, &c. ..	21	Jamaica,	600
Bengal,	276	Bahamas,	201
Upper India, ..	34	Trinidad,	19
Ceylon,	8	Haiti,	2
	339		822
Africa.		America.	
Fernando Po, ..	7	Canada,	51
Continental Africa, 1		Honduras,	3
	8		54

BAPTISMS at the various stations of the American Baptist Missionary Union during the past year, extracted from the Annual Report for 1847:—

Asia.		America.	
Arracan, ..		Ojibwa,	5
Assam,	18	Shawano,	56
Maulmain,	1400	Cherokee,	14
Siam,	5		—
Tavoy,	21		75
	1449		
Africa.		Europe.	
Bassas,	3	France, ..	21
		Germany, ..	235
			256

Baptist Reporter.]

THE HAMBURG BAPTISTS.—The long though fruitless opposition, nay, persecution, to which their zealous and indefatigable minister, the Rev. J. G. Oncken, was subjected, was great and trying, but at the same time futile, for like the Hebrews in Egypt, the more the Hamburg Baptists were opposed 'the more they multiplied and grew.' The authorities seemed at length to perceive the impolicy, if not the unchristian nature of their proceedings; opposition gradually relaxed, and was finally lived down by the praiseworthy, disinterested and benevolent conduct of Mr. Oncken and his people.—*Correspondent of Evangelical Christendom.*

THE CALCUTTA MISSIONARY HERALD.

BARISÁL.

THE Rev. Messrs. Pearce and Wenger left Calcutta about the middle of December for the purpose of visiting the various villages in the Barisál district where native Christians reside, in order to ascertain their state and consider measures for their benefit, and the more efficient prosecution of the work of God in that part of the country. We hope in a subsequent number to lay before our readers the results of their visit; in the meantime the following short extract from a letter from Mr. Pearce, may not be unacceptable.

FROM THE REV. G. PEARCE.

Barisál, Jan. 6th.

WE arrived here yesterday all well. Six days after leaving home we reached Buri-dángá, one of Mr. Parry's stations, south of Kulná, but were disappointed in meeting him, as we had expected. From thence we proceeded to a village near Digaliyá, where we stayed a week and had much intercourse with the Christian people of the district. On Sabbath last we had a large congrega-

tion both of Christians and heathen; the *Christians* seemed very cordial and very thankful that we had come to see them. We here learnt that most of the people at Dhán-dobá, and at another village, still adhere to Mr. Bareiro. The people at the most northern village are with us. We leave to-morrow for the north, taking Dhán-dobá people on our way, and may God prosper us.

At Barisál we learnt that Mr. Bareiro has issued a circular stating that he is about to take holy orders* in a few months, and that till then he will conduct his Missionary operations under the title of the "*Barisál Church Mission*," for which he solicited subscriptions.

There is a very determined feeling of opposition among the zamindárs against the poor christian people which will cause them severe trouble for a long time to come. How great is the opposition which the gospel has everywhere to contend with; but so it has been from the beginning.

* We cannot understand this, as we have high authority for saying that Mr. Bareiro is not a candidate for Holy Orders.—*Ed.*

SERAMPORE.

FROM REV. W. H. DENHAM.

(Extract from letter to the Association.)

WE were permitted to commence the year in much mercy, and shortly after our last annual meeting we received several encouraging additions; a few weeks, however, tended to remind us, that "this is not our rest," and repeated visitations in providence, in trials, sickness and death came upon our friends of the congregations and members, still we have found God, who heareth and answereth prayer, to be "our Rock." Our desire as a people is that the affecting dispensations to which we allude may lead to renewed consecration, and that our growth in knowledge and grace may be in some measure proportionate to the privileges which have been continued to us.

With respect to our work, we have made various efforts for the spiritual good of the Church, and for the evangelization of the neighbourhood. The glorious gospel of the blessed God has been constantly preached in English and the native languages at Serampore, Barrackpore and the surrounding villages. At special seasons and the great festivals the work has been prosecuted among the heathen; Scriptures and tracts have been distributed in great numbers, and we indulge a hope, not without the Divine blessing.

Our congregations are on the whole, considering the population, encouraging. The native congregations are very good.

Through the influence of a Hindu in the neighbourhood we have been led to open a place for preaching in one of the most frequented parts of Serampore, where congregations both large and attentive are gathered to hear the word.

Internally we have had much to contend against; the coldness, indifference and carnal-mindedness of some, and wickedness of others, have grieved us greatly. Still our exercises have been tempered with mercies. *Ten* have been baptized, *nine* of whom are added to the Church. *Four* have been restored, *one* has been added by letter; while by death we have lost *three* members, and we regret to add, *eleven* persons have been suspended or excluded; we trust however that even this, humiliating as it is, will be conducive to the welfare, order and interests of our communion. While alluding to the trials through which we have been brought, we cannot but notice the re-

moval of one venerable name, who had worshipped here from the beginning, and who had seen the whole of the former generation of the friends of the Redeemer pass before her into heaven. From the day of the establishment of the Baptist Church in Bengal, she shared its most anxious solitudes; her patient resignation in her last illness was such as might have been looked for in one whose lengthened days had been given to the cause of truth and righteousness; nature however gradually yielded and afforded her a more than ordinarily peaceful removal to the assembly of the just made perfect in Jesus Christ. Of our other departed friends we entertain a good hope through grace; one young man, not indeed a member of the Church, was suddenly removed a short time since; we trust to the Church of Jesus Christ above.

VISHNUPUR.

FROM REV. J. C. PAGE.

(Extract from letter to the Association.)

It has been our painful duty to communicate to you, in all faithfulness, and from time to time, accounts which were ill calculated to cheer you. For three years we have had to mourn over inconsistency of conduct, and exclusion from communion. But during the past year, the Church has been more healthy, and, though some painful circumstances have transpired, yet, on the whole, we have much reason for thankfulness.

There has been an addition to our number by the baptism of *three* females, whose conduct gives every reason to hope that they are the Lord's disciples. We have had to welcome back another wanderer, of whose penitence there can be no doubt. And two members have been dismissed to us from another Church. Our *increase* is therefore *six*. But we have again to mourn over the loss of *five* inconsistent persons excluded; and the temporary suspension of *two* more. We have also dismissed a sister

to another communion. Thus our *decrease* is *eight*: leaving our present number *forty*.

The members generally are united in love; and there is peace amongst us. The congregation has manifested a pleasing degree of liberality in their subscriptions for the poor, and for other purposes. The gospel continues to be preached in the market places and villages around: and the members of the congregation are regularly and weekly instructed.

The opposition to christianity, experienced at the new station of *Vishnupur*, has greatly ceased: and about 60 boys regularly attend the Bengali School.

Yet we cannot but feel that our state is very low. We desire to witness more spirituality of mind in the Church; more anxiety for salvation in the congregation. May the Lord soon send us prosperity! May the time to favor Zion generally, soon come!

BIRBHUM.

FROM REV. J. WILLIAMSON.

(Extract from letter to the Association.)

WITH regard to the Church, of which we are members, our report this year, is not, by any means, what we could

have wished it to be. It is indeed of a mixed character, containing matter for both joy and sorrow, in which, we regret to say, the latter seems to predominate. Some time ago, three of our people, having spent the greater part of the night at a nâch in their neighbourhood, persevered in denying the fact, although the evidence brought forward to confirm it appeared to us all clear and indubitable. Believing the case to be one of an aggravated character, demanding the exercise of the severest discipline, the offenders were set aside from communion, until they should evince satisfactory evidence of repentance, of which we are sorry to add, there are, as yet, no apparent symptoms. More recently, there has also been not a little unpleasant work amongst us, which however, for a particular reason, has not yet come regularly before the Church. To some of us it looks not unlike a combination of one party to injure the character and temporal interests of another, and that too, by false evidence. This disgraceful affair having become publicly known, must tend not a little to degrade the Christian character in the eyes of the heathen, and thereby to dishonour God and injure his cause. These discouragements, dear brethren, are deeply felt by us, and call for your fraternal sympathy and fervent prayers.

On the other hand, we have not been without matter for thankfulness. The

means of grace have been regularly attended throughout the year, by a considerable number, whose deportment has not been unbecoming the gospel, and three persons, one middle-aged, brought up in heathenism, and two promising youths, of Christian parentage, have been added to the Church by baptism.

Our schools, containing about 100 scholars, and supported by local contributions, were lately examined by the Judge and Magistrate of this station, who expressed themselves satisfied with the progress of the pupils during the past year, in religious, as well as secular knowledge.

In conclusion, we desire to add, that through the persevering labours of our brethren, in teaching, preaching and distributing the word of God, the light of the Gospel is, we believe, increasing in the district immediately around us, and gradually extending itself to more remote parts; and though their congregations are usually not large, yet they are seldom without a considerable number of attentive hearers, still eager to obtain our books. Though we are not yet permitted to rejoice over many actual converts, we firmly believe that either we or our successors will in due time. Till then we must labour, and pray, and wait, in faith and patience, for the desirable result. "Though the vision tarry, wait for it, because it will surely come, it will not tarry." Heb. xi. 3.

MUTTRA.

FROM REV. T. PHILLIPS.

(Extract from letter to the Association.)

Buildings.

It has been my aim during the year to put the Mission here in the best working order by completing buildings, making good arrangements for the management of the school and obtaining teachers and funds. We have finished the enlargement of the school house, and have made it over with the chapel to the Parent Society.

Church.

Oct. 4th.—I am sorry to inform you that we have had no addition to our little church this year, but have rather lost one member, Shiva Jit Rây. I was more careful in admitting him than I have ever been with others, because I feared he loved this present evil world. This has appeared stronger and stronger during the time of his residence with me

since his baptism, and now I hear he has become a Musalmân. He went out from us because he was not of us. Bernard, Bibi John and the European members continue, I am thankful to say, faithful. There are now four persons in our house nominal Christians, who appear to be tending Zionward. Their conduct is blameless, and their knowledge of Christian truth very fair. I hope some of these blossoms will become fruit ere long.

City preaching.

In the city we preach without interruption, and generally without controversy. God always enables us to return triumphant answers to our opponents, many of whom are acute men, but reasoning on false principles. The Hindus are becoming shy of our scriptures,

except at melás, when strangers gladly take them.

Tablets.

On the walls of the city school we have inscribed in Sanskrit on the front—"Glory to the blessed Father, Son and Holy Ghost," and underneath, the angel song at Bethlehem. On the verandah walls, in Hindi, the beatitudes, and the second commandment are written. John iii. 14 to 17, was also written, but having been nearly effaced by the rain, they shall be painted on wood, with the ten commandments and other texts. Thus we imitate the Musálmans. Fraser's admirable tract on this subject (*Tablets*) is worthy the attention of all Missionaries. If you have no copy I shall be happy to forward one.

Scripture distribution.

We have hitherto distributed but few Scriptures this year, but hope to circulate many hundreds next month in a tour we propose to make. One reason for refraining from giving liberally to the people was the conviction that the reading population of Muttra was well supplied both by us, and by the many native preachers who come over from Agra to attend the melás of Muttra. Another has been the deficient supply of Hindi books, a large box having by mistake gone to Ludianá.

Schools.

We have attempted this year many things, but have not succeeded in all.

In the beginning of the year my wife and I did our utmost to form a girls' day school, by going into the city, and collecting the mothers and neighbours of our school boys. We obtained however only two girls, the mother of one of whom was afterwards beaten by her husband for allowing the girl to come. This therefore failed. In establishing an English school we have fully succeeded. At present we have only a heathen 2nd master, but a Christian head-master is engaged on trial for three months. In the Hindi department we are endeavouring to form a High school and a preparatory school, the former to be conducted by a Native Christian and a Monitor, and the latter by the old pandit. We hope to obtain the head boys of village and city schools about to be established in the district, by the influence of the Lieutenant Governor.

In addition to the above we have the rudiments of an orphan boarding school in two boys, one of whom was sent by the Magistrate, with the promise of sending others. It is our desire to unite with these the children of our servants and native Christians, and thus to form an *infant school*, if we can obtain a teacher. We may reasonably calculate on having in future four schools, viz. English, High, and preparatory Hindi, and Infant school. In the house my wife daily instructs Bernard and a native Christian's girl in English.

AGRA.

FROM REV. J. A. DANNENBERG.

MY DEAR BROTHER,—I write these lines to inform you that I had the pleasure, on Saturday last, the 25th Dec. of baptizing the individual of whom I made mention in my last letter. He had been an inquirer since August last, and ever since his arrival in this station has manifested a behavior becoming one who was seeking after salvation. From his 20th year he had been a pilgrim, and travelled to about 72 places of pilgrimage; some of which are more than a thousand miles distant from Agra. He met in all these places with disappointment; he sought rest for his soul, but it was far from him, till at last he came to Allighur, where he heard the gospel preached, and after three or four months came to Agra and has ever since given the high-

est satisfaction. Since he has been with us I taught him to read, and he already has read the New Testament twice, and it is cheering to know, that he has not been a forgetful reader, but his conversations on spiritual subjects abound with passages of that holy writ, which he has so attentively searched and wherein he has found revealed a Saviour able and willing to save him from all his sins. His heart is full of praise to the Redeemer whom he loves as the chief among ten thousands and altogether lovely. May God grant him more grace and knowledge and enable him by his Holy Spirit, to become the humble instrument of turning many from the worship of dumb idols to serve the one true and living God.

DINÁJPUR. FROM THE REV. H. SMYLYE.

30th October, 1847.—At this season, when the courts are closed, the better order of the people are seldom met with in the city; all having returned to their homes, or friends in the country. The Musalmáns of the city do not attend to God's word as they formerly did; indeed very few of them come either to listen or argue. It has been found that attendance on the preaching of the Gospel leads them to doubt and argue, also to question the truth of the Qurán. Hence they were told by the maulavi, that to doubt, or question the words of the Qurán in any way, would bring destruction upon their own souls, and that he who did so, was a káfir of the worst stamp, and would soon become a Christian. The old Musalmán from Dum Duma, who gave us so much hope and pleasure at the beginning of this year, has not returned to us since that time.

About the 20th of this month we had a visit from a Musalmán leader from Rangpúr, who had read much of our Scriptures: he spent an hour or two at the mission house; during his short stay, he asked many very important questions, and expressed a great desire to have a whole copy of the bible, and sooner than leave without one, he thankfully accepted of an old copy with many

loose leaves. We had a hope he would return again, but afterwards learned that he went from this to Moypal-digy, where he was baptized by a maulavi who is come up from Calcutta to instruct the Musalmáns in the new faith.

A few days after this man's departure, another of the same stamp called for a copy of the Scriptures; he also had read some of our books, and mentioned one in particular—"Reasons for not being a Musalmán;" he thankfully accepted a copy of the New Testament, and promised to call again for a whole copy of the bible. We meet with daily proof that the natives are becoming better acquainted with the word of truth. Their advances are so slow, that I sometimes cry; "to whom hath the arm of the Lord been revealed?"

On the 24th October we baptised a young man who has been with us the last two years: he was formerly a Musalmán. Several others joined us, but since they got employment, we have seldom seen them.

The school continues much the same; since the close of the rains, from 10 to 12 have been daily laid up with fever, so that the present daily attendance is from 50 to 60. They continue to attend worship on the Lord's-day.

COLOMBO—CEYLON.

We have been favored with the following extract of a letter from Rev. P. Davies:—

"Two encouraging instances have just occurred. The first is that of a young boy who attended our school as Yackaduwa. The people of this village had been lamentably debased by superstition and ignorance, but a few years ago we began to preach the gospel to them, and opened a school for their children, and this boy was one of the scholars. In a short time he learned to read, and from his bible, and his teacher he soon acquired a knowledge of the elementary truths of Christianity, and was particularly interested in the life of Jesus Christ; which seems to have made a deep impression upon his mind. He had felt for some time a strong desire to make a public profession of his love to the Saviour, but had kept it entirely secret, so that the following came un-

expectedly. After he had been taken ill, all means of his recovery were tried in vain, which greatly distressed his parents. One day he said to his father, "If the Lord who gave me to you intends to spare my life he will bless some means to heal my sickness, if not he will take me to himself by washing my soul in his blood." As he grew worse he often repeated to those around him that the Saviour who died on the cross would pardon his sins, and take him to heaven. The Missionary had once told the children in the school how the little children in England collected money to send the gospel to the heathen; this boy from that time began to lay by his $\frac{1}{2}$ farthings, which at the time of his illness amounted to 4 pence. One day he told his parents of the money, and wished them to give it to the Missionary cause, saying although it was a little God would accept of it. A short time before his

death his uncle came to see him, and entreated his father to have some devil ceremonies performed for his recovery, but when the boy heard of it he firmly prohibited anything of the kind being done, saying he was in God's hands, and if God was not pleased to restore him by proper means, he had not confidence in the healing powers of the devil, or his priests. This was a noble triumph of faith in a boy of this sort, where it is so common for men who have faith to overcome all other obstacles, to yield to fear and entreaty on these occasions. A few hours before his death he sent for his school-fellows, and told them he was going to heaven, and exhorted them to love and obey the Saviour, that they might soon follow him. This was the first instance of a Christian's death in the village, and for a time it produced quite a sensation in the place. The people talked of it with wonder, saying they had never seen a person die in that manner before. Its influence has been very salutary upon the converts in the neighbourhood.

The other is the case of a very old man, the teacher of the Byamville school, which office he had held for about 16 years. In his early days he had been a Buddhist priest, but seems to have renounced the yellow robes while he was a young man. Many years afterwards he became acquainted with Mr. Chater, who explained to him the nature of Christianity, and urged upon him the necessity of a change of heart, which seems to have been blessed to his conversion. Soon after Mr. Daniel's arrival he was baptised. In the year 1839 he was sent by the late Governor, Stewart Mackenzie, to ascertain the spiritual condition of the Veddahs in the interior. After spending a few months among these

people, amid many privations and perils, he returned to give an account of his mission, and from his testimonials it appears that his Excellency was highly satisfied with the information he communicated. His last illness was continued for several months, during which time he manifested such high Christian attainments, and enjoyed such rich consolations, that surprised and delighted us all. He frequently spoke with great earnestness to those around him of the blessedness of being a Christian—of his not being afraid to die—of the love of Christ in saving one so unworthily as himself—and had intense happiness in anticipating the time when he should meet all the redeemed in heaven.

A short time before his death his son said to him in the presence of a great number of friends and relatives, "Tell us now, father, in your dying moments, what you think of the christian religion?" The old man replied in a very emphatic manner. "I cannot express the happiness which I now feel. Christ is a most blessed Saviour. I shall soon be in heaven. I would not now exchange the Christian religion for a thousand worlds." While he was exhorting them all to believe in Christ, his soul departed.

The Singhalese are accustomed to such awful hypocrisy that they will not believe the most solemn testimony of one another through life; but they are greatly influenced by the declaration of a dying man; they see that worldly interest cannot have much force then, and that if any testimony can be relied upon as sincere it is the one given in the immediate prospect of death. The old man's death has led many to think that there is some reality in religion, and I trust it will prove a blessing to the church and village."

BAHAMAS.

TURKS ISLAND.

Mr. Rycroft, writing from Grand Cay, July 30th, gives a general account of the state of affairs in several islands which he had recently visited.

On our arrival, six months ago, on these islands, we were sorry not to find our interest so prosperous as we could have desired. The absence of a resident missionary for a long time on account of

sickness had militated in every way against the cause. We have therefore thus far been employed in seeking to restore all things to a healthy state, and to some extent have, blessed be God, succeeded. Our congregations are looking up; light and conviction is working in the minds of hearers, while others are prepared to follow the Master in the or-

dinance of baptism, and some begin to return to the fold who have, alas! long strayed from their mercies and their God. The week day and Sunday schools also have been enlivened, and now contain a goodly number of children. In the first we have in attendance 120, and in the second 140. Our time is pretty well occupied in this field of benevolence.

You will be pleased to know that our dear children forget not the claims of the heathen in other parts of the globe, to the extent of their power. Each Lord's day they give cheerfully for the diffusion of the knowledge of our blessed Saviour, and our church holds its regular monthly prayer-meeting to seek the blessing of God on the various efforts which are put forth for the evangelization of our lapsed world. But we not only pray on this occasion, but we give also, that the kingdom of our Lord may spread and gather strength. At our prayer-meetings for the mission we always have on the reading-desk our missionary-box, and while the last hymn is singing, our friends rise one after the other to drop in as the Lord hath prospered them.

Salt Cay.

Thus far I have spoken of Grand Cay. In reference to Salt Cay, an island ten miles distant, I can only say that things are not so happy and flourishing as we long to see them. This may in part be accounted for, and may be attributed to the defection of a principal leader, excluded previous to the departure hence of brother Littlewood. We are praying, hoping, and labouring for better times—for more stability and spirituality to distinguish those who profess Christ. While, however, we sorrow over defections, we rejoice in the steadfastness and devotedness of those who have not defiled their garments, but have kept in the narrow way, looking to Jesus and conformed to his authority. Here we have a tolerable congregation, and several inquirers whom I hope soon to baptize. An efficient native teacher is needed for this place, but he could only be supported at great expense, all provision being imported to these islands under a double duty, and at times very scarce and demanding high prices.

Caicos.

On my tour through the churches on the Caicos many things were met with of a cheering character, and many which

for some time will occupy my thoughts and efforts. At Lorimore's the chapel proved too small for the congregation, in consequence of which, after baptizing several dear friends in Christ, we held our meetings in the open air. Thus too we administered the Lord's supper, and held our missionary meeting. On my return to the station from the other parts of the island, the foundation stone was laid for an enlargement of the chapel, which, when finished, will measure in length forty-five feet, and in width thirty-five. A good and neat mission house had just been completed for the use of the native teacher stationed here, which we could but look on with gladness, as accommodation in this wild country is not of the most desirable cast. As in Ireland, so here, Mr. Pig not unfrequently is a welcome visitor.

Bottle Creek.

Accompanied by our native teacher and three kind friends, who undertook to manage the boat—an open one, we entered on the mighty deep, and made our way to the settlements which are scattered over this long island. We passed in safety through the breakers into smooth water, and after an hour's sailing up a creek, were kindly welcomed by our people at Bottle Creek. Here we spent some time with pleasure to ourselves, and, it is hoped, with profit to our people. The ordinances were delivered and a missionary meeting supported to the extent of the people's ability. Leaving here, we arrived on the Saturday evening at Kew, and at once settled to hold a meeting that night by way of preparation for the Lord's day. On the Lord's day we held four services, the last of which was our missionary meeting, when several dear friends addressed the meeting, after which our friends did what they could towards aiding our object. The word of God was listened to with great attention, and here there appeared to be a willingness to conform ~~to~~ dictates. For our stay the labours were abundant; may they not be in vain.

Wieldings.

On the Monday morning we were on our way to the creek where we had left our boat, four miles distant, accompanied by several friends and one of our leaders, who desired to go with us that he might gather, as he said, experience. After any

thing but a pleasant sail we arrived at Wieldings, the last settlement on the Cai-cos, and found that the cause of our Lord had been degenerating for a long time past. Church meeting was held, affairs talked over, discipline exercised, inquirers examined, advice imparted, baptism administered, bread broken, missionary meeting held, two friends married, and children prayed for. After this our friends had—some of them at least—long questions to ask, many things to hear, and at midnight a long journey home. The visit did good, and it is hoped that the discipline enforced will work its appropriate result. As we have no chapel at this station, a friend kindly offered ground to build on, and the little church proffered their willing aid to build a house for God.

Early on the Tuesday morning we were on our way for Lorimore, but the first tack we made carried overboard our mast. In consequence of the wind being high, and ahead, I had to walk miles along the shore, while our friends kindly towed the boat along with great cheerfulness, notwithstanding the severe labour of their occupation. As the day wore away we obtained a Cay for a few hours, and towards the sunset we landed on a Cay, lit our fire, roasted potatoes, and quenched our thirst at a neighbouring spring. Having thus refreshed ourselves, we again hauled our boat along shore, and at midnight arrived at Whitely's, where we obtained lodgings at a lone house.

On the Wednesday morning, long before sunrise, our Kew friends had assembled together, and were waiting to begin

the religious pleasures appointed for this time on our departure from them for Wieldings. After preaching, baptizing, and receiving candidates into the church, we parted from our friends amid hearty prayers and many good wishes for our welfare. In the evening we reached Bottle Creek, and again administered to the spiritual needs of the people, and in the morning, at daylight, made our way to Lorimore's, where we arrived safely after having beheld many dangers and realized many mercies. We remained a few days at this settlement, occupied in our schools and in seeking the establishment of our people in all which tends to the Christian's personal happiness and the augmentation of the kingdom of our dear Redeemer, by the agency of his people, in the holiness of their character and the liberal extension of their zeal. Accompanied by the offerings and affections of the people, who in great numbers assembled on the beach to bid us adieu, we set sail for Grand Cay, having been from home nearly a month.

After the hurricane months terminate it is my intention to visit them again, and I would like also to see our friends at Port au Plat, could I leave this station for so long a time. Our dear friends at Port au Plat are desirous of a visit, and I am now somewhat better prepared to meet them than I was on a former occasion in respect to the Spanish tongue. But as in one's absence from this station something wrong is sure to occur, I fear to be absent long at a time. The station at Batty is broken up, and our friends scattered about.—*London Bapt. Mis. Her.*

AFRICA.—FERNANDO PO.

Mr. Merrick writes thus from Clarence, July 28th :—

The little Zion here is, I think, prospering. It is like a cheering oasis in this moral desert, and earnestly do I hope that they will long be permitted to enjoy undisturbed the blessings and privileges which they seem so highly to prize. A great deal of my time has been taken up since my arrival here in conversing with the members of the church, inquirers, backsliders, &c. On sabbath afternoon I preached to a large and attentive congregation from Matt. v. 14—16. Dr. Prince preached in the morning, and attended the school in the forenoon, but was so poorly in the afternoon that he could not come out.

I heard from "Isubu" (Bimbin) last Lord's day morning. Brother Newbe-gin, who, with his other duties, supplies in my absence my lack of service, says, "We had a fine day, sabbath (the 19th inst.). Had several Isubus in the morning, and to school. I was present throughout all the services. Mr. Trusty assisted, and Harry was my interpreter. I taught the children a stanza, commencing, 'Ya na Jizos enebi 'nebi,' *Come to Jesus now*, and they took the tune well, and will soon know it." . . . "All are well this time, myself a little out of sorts, but not much worse than medicine will overcome, but I take it as another warning."—*Ibid.*

THE ORIENTAL BAPTIST.

MARCH, 1848.

Theology and Biblical Illustration.

FRIENDLY EXPOSTULATIONS WITH THE UNDECIDED.

THE service of God is so obviously right and proper, that but few persons will deliberately deny their obligations to engage in it—but few intend directly and determinately to oppose it; yet very many do so indirectly through negligence or indecision. Most men allow that the authority of God is sovereign and supreme, and that they ought implicitly to bow to it; yet with this acknowledgement, many hesitate to engage heartily in this reasonable service. Their sense of obligation to God is not sufficiently strong, to fix them steadily in the path of acknowledged duty. Objections and hindrances arise which they have not patience and fortitude enough to combat and overcome. They by no means despise religion; yet they do not realize its supreme importance. They wish to pursue a middle course between total negligence, and thorough devotedness to the cause of God and salvation. They are not at ease respecting their own state, and yet they are not so dissatisfied with it, as resolutely to enter upon a reformation. Their convictions of sin are faint; their resolves after the truth are feeble; their affections are divided, and their whole conduct in reference to religion indicates that they have made no deliberate and decided choice. Happy would it be, if such cases were rare; but it is to be feared they are too common, especially among those who for a long time have listened to the faithful preaching of the gospel without cordially embracing the Saviour. It may be, dear reader, that you belong to this class of undecided hearers of the gospel! If you do, let me implore you,

I. *To consider well the folly of this indecision.*

It arises from the want of those indispensable principles, *love* to God, and *faith* in the Lord Jesus Christ. There can be no true religion without *love* to God. He deserves the best affections of our hearts; and he claims to be recognized by us as our rightful Lord, our kind Benefactor, our best Friend, and our tender Father. But defiled as we are by sin, and wholly destitute as we are of all righteousness of our own, we can never recognize God in these characters, and love him as *our* God, until we are reconciled to him by faith in the Lord Jesus Christ as our justifying righteousness. Every other hope of salvation must be renounced, and our whole reliance for acceptance with God must be on Christ. It is, when by faith, we view God in Christ reconciling us to himself, that we shall be constrained to love him supremely, to devote ourselves wholly to his service, to seek his glory as the great end of our being, and to desire his favour as our complete happiness. All who would be truly the servants of God must implicitly yield themselves to the guidance of these indispensable principles,—*faith*, and *love*. But the undecided are strangers to these principles. They have not sincerely and fully accepted of Christ as their only Saviour; they are not prepared to deny themselves, to take up the cross, and to follow Christ through evil and good report. They give to God only an inferior place in their affections; yield to his authority, only when it is agreeable to their own inclinations; and consult his honour only when they think

it may not interfere with their own selfish interests. They have not that *faith* which unites the soul to Christ, which purifies the affections, which triumphs over sin, and which proves itself by works of righteousness. They have not that *love* which constrains to cheerful obedience, to delight in doing and suffering all the will of God, to entire self-renunciation, and to complete self-consecration to the glory of God.

And as faith and love are wanting, so also are *honesty* and *sincerity*. The undecided would rank themselves among the friends of religion; yet they are in intimate fellowship with the enemies of God, and often join them in their sinful pleasures and pursuits: they would call themselves the disciples of Christ; yet they are often ashamed to own him, neglect to cultivate his spirit, and to follow his example: they profess a great regard to the means of grace, and perhaps often observe them, but if they are sometimes interested in these exercises, they enter not into their spiritual design; they feel no anxiety to profit by them; they own that the approbation of God, and the salvation of the soul, are above all things needful; yet they are daily neglecting them for the merest trifles. Could these things be so, if they were honest and sincere?

Having no true religious principles, they receive no real enjoyment from any thing. True happiness can come from God only; but they have no heart to seek their happiness from this only source. They know that this fountain of blessedness is freely open for all, and that none who apply shall be refused its life-giving waters; still they have not sufficient resolution to make the needful application. They want to be satisfied with something short of God; but they are miserably disappointed in all their pursuits. Those who are wholly on the side of the world, may for a time be content to draw water from the broken cisterns of earthly enjoyment; but the undecided cannot realize the satisfaction of the worldling, poor as it is; and they are entire strangers to the peace and joy of true religion. A painful sense of their deficiencies, perpetually distresses them. Though conscience may occasionally be hushed to sleep, still its slumbers are soon to be disturbed by connections and reproaches more painful than ever. In vain they seek for rest; the more

cager they are in the pursuit of it, the farther it flees from them. Unhappy souls! what can be more miserable and wretched, than to be continually opposing an enlightened judgment, and doing violence to an awakened conscience!

Nor is this *all*:—by such indecision, they are resisting and grieving the Holy Spirit. Such conduct is peculiarly offensive to Him. It is by the word of truth, and the voice of conscience that he speaks to sinners, warns them of their danger, and calls them from their sins. When, therefore, they trifle with the claims of truth, and oppose their own convictions, they are really offering an insult to the Spirit of God. They are constraining him in righteous retribution to leave them to themselves. Hence they are increasing in a fearful manner the obstacles to their conversion and salvation. For if the Spirit withdraw his strivings with them, and they continue to resist the truth, their hearts will at length become insensible, their convictions will die away, and all serious concern for their soul's salvation will cease. They will sink, it is probable, into a fatal sleep, from which nothing will arouse them, until they feel the pangs of the *worm that never dies, and the agonies of the fire that never shall be quenched*.

Oh! pitiable indecision! How melancholy are its effects! Its victims are guilty, wretched, self-convicted sinners, without any consoling hope of pardon: condemned by the righteous law of God, and often trembling with fearful apprehensions lest its curse should be executed upon them; yet unable to adopt the resolution of fleeing to the only refuge for the guilty set before them in the gospel—*Jesus Christ, and him crucified*. Time is fast hastening on—eternity is approaching—soon must they part from all that is dear to them on earth, and yet they have made no preparation for heaven, though they have been thinking, and talking, and resolving about it for many years. Some, who were once their inferiors in respect to knowledge, and privileges, have outstripped them, and have entered the kingdom of God, while they are still standing without. Indecision has been their great hindrance, and threatens to be their ruin. They have never sincerely desired, or firmly resolved to seek after salvation; hence they have never put forth suitable en-

deavours to obtain it ; they have never striven to break through all difficulties, and to take the kingdom of heaven by force. They have *sought to enter in by feeble efforts only ; hence they have not been able.* And now every day the way of entrance becomes more difficult, the obstacles more formidable, and the hope of success more remote. Unhappy in life, they dread to contemplate death, and the thought of eternity is appalling. Dear reader ! beware of the folly of indecision !

II. *Seriously consider the incomparable advantages of making an immediate and decided choice of religion.* It will be found that this has the greatest claims, and promises the greatest good. In thus recommending the service of God, I do not speak without experience ; nor do I urge any to make this choice merely on my testimony ; I wish all seriously and candidly to consider for themselves. Let the undecided calmly and impartially contemplate the advantages and pleasures, which the world has to offer on the one hand, and all the blessings which religion has to offer on the other ; and then let them look to God for wisdom to make a right choice, and for grace firmly to abide by it. Let them observe how agreeable the pleasures and pursuits of the world are to their present tastes and desires, and calculate all the happiness, which it is possible, in their condition and circumstances, the world may afford them. Suppose that they can secure great success in their undertakings ; that their losses and disappointments will be few ; that they can escape calamity and affliction, vexation and sorrow ; that they can regulate their schemes of happiness by such wisdom and prudence, as always to ensure their accomplishment, can so moderate and refine their indulgences, as not to occasion satiety and disgust ; and while they withhold nothing from themselves which their hearts could desire, at the same time they are careful to refrain from those excesses, which would injure their reputation among men, or disturb the repose of their own consciences. Suppose it possible for them to attain the singular felicity of being without an enemy or a rival, in all the circle of their acquaintance ; and of possessing the entire confidence and warmest affection of all their relations and friends. In a word, imagine them to secure all that they could

desire to please the eye, and to satisfy the heart : all of wealth, pleasure, and honour that the world can promise ; and to live long in this course of temporal felicity, without a cloud to darken the sunshine of their prosperity. And, in order to carry out their plans and designs with the greater freedom, imagine it possible, for them entirely to discard the service of God, to throw off all religious restraint, to dismiss all care about the soul, and all apprehension of judgment and eternity. But having gone thus far, and secured the possession of all that has been supposed possible ; what an uncertain, and unsatisfactory portion would it be after all, without religion ! Could they retain it always, a period would certainly arrive when they could enjoy it no longer. The evil days would come, and the years would draw nigh, when they would be constrained to say, *we have no pleasure in them.* The fountain of their bliss must sooner or later be dried up, and the sum of their prosperity must be darkened. The nights of death must overtake them. And in what a pitiful case will they then appear, though they should be surrounded with all the comforts and luxuries which wealth and power can command, if they have no stay for their declining years, no prospect of an inheritance beyond the grave ! Death must inevitably deprive them, not only of all power of enjoyment, but of every darling idol, and of every vestige of those possessions, for which they have sacrificed the favour of God, and the salvation of their immortal souls. Then must they bid adieu to the whole, and depart hence, deserted, destitute, and forlorn, to judgment, and to perdition. Read, and seriously consider, what our Lord has said of the rich man, “ *who was clothed in purple and fared sumptuously every day.*” “ *He died and was buried ; but in hell he lifted up his eyes being in torments !*” This, dear reader, will be the melancholy end of all those who forget God, and choose the world for their portion.

But let us turn to the case of those who make a different choice, and see what is to be lost or gained by a life devoted to the service of God. All who decide on this course, it is true, must make some sacrifices. They must renounce every thing which is at variance with the word of God ; they must exer-

cise no inconsiderable self-denial ; they must sustain some severe conflicts ; they must be prepared to meet with opposition, scorn, and contempt ; to lose some valued friendships ; and it may be to suffer the loss of all things in this world. But if they have God for their portion, (if they are reconciled to God through Jesus Christ, and live by faith in him,) they shall lose nothing that will conduce to their real advantage, nor shall they suffer any real injury. Their very losses and sufferings shall be more than counter-balanced by that spiritual profit which they shall bring with them, by that peace which shall keep and sustain the heart now, and by that glory which shall be revealed in them hereafter. True religion introduces its followers to the most exalted privileges. It can confer upon them the free pardon of all their sins, through faith in the blood of atonement ; declare them free from all condemnation, and make them partakers of the dignity and honour of the children of God, and joint-heirs with Jesus Christ, to an incorruptible inheritance ; give to them the Holy Spirit as the earnest of that inheritance, and as the dispenser of light, life, joy and hope, yea of all grace to the soul. It can give them a title to all the promises ; introduce them into near communion with God, the fountain of love and bliss ; enable them to cast all their care upon Him, and to rest confidently in his power, wisdom, and goodness ; and secure for them all the blessings of the everlasting covenant. It can deprive death of its sting, and the grave of its terror ; can raise them to a new and an immortal life ; can introduce them into those mansions of joy and glory, which are prepared for the redeemed ; and make them welcome to the society of angels, of Christ, and of God, for ever and ever in heaven.

"Nor heart can think, nor mortal tongue can tell,
What endless pleasures in those mansions dwell :
There our Redeemer lives, all bright and glorious ;
O'er sin, and death, and hell, he reigns victorious."

These are some of the privileges, the honours, and the joys, included in the blissful portion of those who choose the Lord for their God, and who make his service their delight. Now, dear reader,

caudidly consider which has the greatest claims upon you,—which is the better portion,—which promises to you the greatest advantages, the service of the world, or the service of God ? Can there be room for a doubt ? can you hesitate for a moment, in arriving at the conclusion that the blessings which true religion confers are inconceivably superior to all that the world can promise ? That the latter are indeed not worthy to be compared with the former ? Is not this the conviction of your conscience, the dictate of your better judgment ? Henceforth, then, let religion be the object of your solemn and determined choice. Never again attempt to compromise between God and the world. Renounce at once whatever you know to be opposed to the will of God, and to the salvation of your soul. Make no attempts to procure acceptance with God by your own works ; but go to the Lord Jesus Christ, rely simply and entirely upon him ; let him have all the honour of your salvation. Repenting in dust and ashes before God, because of your vileness, trust wholly in the atoning blood of the Redeemer, and value nothing so much as union with him, and approximation to his image. Let all your resolutions be formed and your purposes executed in humble dependance upon his grace. Firmly resolve in his strength to delay no longer ; instantly and for ever abandon those excuses and delusions by which you have hitherto been hindered from making a wise choice. "*Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding ;*" but indecision in respect to religion is alike foolish and sinful ; detrimental to your own happiness and displeasing to God.

A. F—D.

THE FAITHFUL MINISTER'S DUTY AND REWARD.*

1 Tim. iv. 16—Take heed unto thyself and unto the doctrine : Continue in them : for in doing this thou shalt both save thyself and them that hear thee.

THE two epistles of Paul to Timothy, and the one to Titus, with the Acts of the Apostles, are invaluable for the direction and instruction of the ministers of Christ in every age. Here the young minister may be taught his

* A sermon delivered at the ordination of Mr. Smith, as Pastor of the Native Church at Chitaura, near Agra, by the Rev. T. Phillips.

duty, and how to prepare for it. Here the minister perplexed by the difficulties of his work, may come and study how inspired men acted under similar circumstances, and what general rules of conduct are laid down which may be applied to special cases. Here also the dying Pastor or Missionary may learn the reward of the conquering soldier, the persevering racer, the enduring believer, and say with Paul, Henceforth there is laid up for me a crown of righteousness.

No doubt the ministers of the first two or three centuries adhered closely to these inspired precedents and commands, and were therefore successful in their work. As long as they maintained the truth in its purity, heresy, abashed, shrunk into corners. As long as they with holy courage dared to exercise proper discipline in the churches, hypocrites and inconsistent professors, as dead branches which injured the tree, were cut off. Whilst they were examples to the flock, were dead to the world and were zealous in their master's cause, the churches were lively, active, united. Those were happy times. Persecution might surround them with its fires, but they came out as gold seven times purified. They gloried in tribulation, rejoiced that they were accounted worthy to suffer for the sake of their Lord, and many nobly sealed their testimony with their blood.

But where is the noble army of martyrs of the present day? Are Christians prepared for similar trials? It is to be feared that much of what appears to be gold now, would prove but dross in the fire. Now how has this state of things been produced. No doubt both people and ministers have sunk into a state of worldly-mindedness, and therefore both are to blame. But this we say as an admitted rule, that the people will resemble their pastor. If he be cold, they will not be eminent for their warmth of love; if he be worldly-minded, they will not be remarkable for spirituality. If he be lax in discipline, conformity to the world will prevail to an awful extent. But if on the other hand, he rise above this state of things, either he will carry the people with him, or they will so thwart his purposes, and annoy him that he will be forced to leave them. They will then get a quieter man who will allow things to go on as before.

Oh for apostolic times and pastors. No doubt they are produced by and re-act on each other. If then we cannot create apostolic times, let us, dear brethren in the ministry, at least strive to raise the tone of piety amongst our people by aiming at the apostolic standard as described in this epistle, and especially in this verse. And do you, dear brother, receive the apostle's advice with all affection and humility.

I.—Notice the *Pastor's duty*. It is twofold.—1. Take heed to thyself. To thy own heart; see that you are *really a partaker of divine grace*. Make your calling and election sure. Paul himself was aware of the danger of preaching to others, and after all being himself a castaway. Do you say this is impossible; that you have settled this point long ago; that if we had any doubts on the subject why did we assemble this day to appoint you to the work of the ministry.

Brother, we have no doubt of the reality of your piety, but it becomes ministers as well as private Christians, to take care that they deceive not themselves. You must have read and heard of many who have made shipwreck of their faith and good conscience, and of others whose lives showed that they were wolves in sheep's clothing. Though our denomination is perhaps the most careful in the world in receiving individuals into the church, and especially in receiving members into the pastorate, yet you must allow, even if there were no instances on record, that even ministers of our churches may deceive themselves and others. Let him that thinketh he standeth take heed lest he fall. Work out your own salvation with fear and trembling. Let it be evident to yourself and your friends that the root of the matter is in you, that none may for a moment be able to stand in doubt of you. This full assurance of faith will be of the greatest use to you in the trials to which you will be exposed, for then with holy confidence you will be able to apply many precious promises to your own case.

See to it also that you are not only really alive to God, but a *lively Christian*. Many have faith enough for their salvation whose hearts are so cold and dull that they lose all the pleasure of religion and are scarcely to be distinguished from worldly men. Now however injurious to the church and to their own happiness, such a state may be in private members,

it is a thousand-fold more baneful in the minister. How can you inspire them with ardent love for holiness when you are unconcerned yourself about growing in grace? How can you be happy in your position as a minister if you are not living up to your privileges as a private Christian? Your exposed position to the gaze of all men, and to temptations peculiar to your office, ought to make you doubly watchful and careful. Your duties too are most laborious, if rightly discharged, and you must already have felt, in common with others, that then you were most prepared to go through them vigorously, with pleasure and profit to yourself and others, when your heart has been most full of the energy of love to God and man. If you then would be a happy, useful, laborious pastor and minister, be a lively thriving Christian.

Again, take heed to yourself in closet exercises.—There it is that religion begins. This is the true thermometer by which we may ascertain the amount of our love to God, of the sacred heat which vivifies all our actions. Need we point you to the history of the first Missionary, Christ himself, who in order to be fitted for his daily duties spent whole nights in prayer; or of Brainerd, who agonized with God for a blessing on himself and his labours, until the Spirit came down in copious effusions on both.

Brother, pray without ceasing; draw near to God in reading his word, in holy meditation. Examine your own heart daily, and then when you come out of your closet from this holy communion your face will shine like that of Moses, and the fragrance of the holy anointing oil of God's Spirit will be inhaled by those around you. Private devotion is the mainspring of all holy living, and if that is rusty or magnetized by worldly things, or not duly wound up, every ministerial duty will proceed heavily, irregularly, or stop altogether. Forsake then every thing rather than closet duties; preaching, family, journeying, eating, sleeping, all be neglected rather than prayer and God's word. You will do no good by all your activity if these be neglected. It is his blessing which maketh rich in temporal and spiritual things, and this is not obtained without seeking it.

Take heed to thyself in thy family.—Here the light of holiness should shine

the brightest. If you are to be a light-house to the dark world, and the rays emanating from you are to penetrate to a great distance around, how radiant should the lantern-room itself, (your home,) be. Though it is true a prophet hath no honour in his own kindred, yet your wife and children should feel more or less now, but especially after your decease, should they survive you, that it was a privilege to have lived so long in your society. What a sacred, delightful home must Payson's have been, to have induced his widow, so affectionately and reverentially to write his memoirs. Let then your house be a Church in miniature, let pure and undefiled religion produce its sweetest fruits there, and then you will not be ashamed to invite heathen and Christian neighbours to see practical godliness in your own family. A bishop or pastor must be one that ruleth well his own house, having his children in subjection with all gravity, for if a man know not how to rule his own house, how shall he take care of the Church of God? He must be blameless, having faithful children not accused of riot, or unruly, as Eli's children were.

In this land it is especially necessary for Christians, and above all ministers, to be blameless before their servants. They are lynx-eyed; observe, hear and report with malicious aggravation all that passes, and especially what the master does and says. By this severe unceasing inquisition we are every day tested. Be prepared then to hear all that your servants and family may charge you with, and then you need not fear the misconstructions which those living at a distance may put on your conduct. You may then dauntlessly say on your death-bed, or weekly from the pulpit, Which of you convinceth me of sin.

Take heed to thy conduct in the Church.—Here your every action is important. How responsible the post of a pastor. How solemn the duty of examining candidates, watching over every sheep, observing when they are spiritually diseased or wandering from the pastures of truth. You will require many qualifications for this work, but let me specify three: firmness, affection, prudence. Cases will occur in which the combined exercise of these three will be required. If you have only firmness it may degenerate into harshness; if only affection, it may make you too lenient; if only prudence,

it may lead you to a time-serving spirit and willingness to bend to circumstances instead of controlling them. Be then swift to hear, slow to speak, slow to wrath. Try the irresistible power of meekness in controlling your Church. The minor points let the majority decide, without being influenced by a single word from you, and reserve your veto for important occasions. Thus acting you will not be considered as lording it over God's heritage, but being an ensample to the flock, not having dominion over their faith, but a helper of their joy and servant to the meanest of them. Should you ever have to leave your Church, may you be able to adopt Paul's address to the church of Ephesus as your own. Here we may recommend to you Baxter's Reformed Pastor, founded on this address.

Take heed to thyself in the world.—A pastor must have a good report of them which are without, lest he fall into reproach and the snare of the devil. You, with other Christians must walk honestly to them that are without. Remember Paul's conduct in the use of public money, who said—"Avoiding this, that no man should blame us in this abundance which is administered by us, providing for honest things (or reputation) not only in the sight of the Lord, but also in the sight of man."

In the world, remember you are not of it, and therefore by your example stem the torrent of conformity by which so many professors are now carried away. But whilst singular for piety, be not singular in your habits, speech and deportment. Be affable to all, and be prepared with all meekness to bear insult for the sake of your Lord; in meekness instructing those who oppose themselves. Be bold for God; be not ashamed of Christ and his cross, in this wicked generation. Fight manfully for the faith once delivered to the saints, but temper your boldness with the wisdom of the serpent and the harmlessness of the dove.

Lastly, take heed to thyself in the Mission field.—Your work is twofold, to secure and extend your conquests. There is very much land to be possessed. Oh, be not like Israel, content with a little of the good land, but fight on until every one of Christ's enemies be conquered and become his willing subject.

Labour steadily. Patient perseverance in well-doing will meet with its reward ;

sudden fits of energy are injurious; because, though the work demands your utmost power to be exercised, yet who does not know that extraordinary efforts are invariably followed by inertness for a time. Let your faith be that of this ever gradually advancing light, shining more and more to the perfect day. Let your efforts be guided by principle, and not simply by feelings, which are evanescent and changeable, and then you will persevere to the end. But while I say this, I do not mean that a dull formality should hang on all your movements; be zealous as a seraph if you will but sustain the holy activity. Souls are perishing, Christ is waiting for his reward, life is short, Missionaries are few, eternal results depend on your activity. Oh work then while it is called to-day, instead of dreaming and trifling away your existence.

Above all, brother, pray for faith and humility. Faith to sustain you under gloomy appearances, and humility to sober your exultation when God shall have blessed your efforts. Thus take heed to thyself.

2nd. *Take heed to the doctrine ;* study the doctrine that you may know what to preach.

Read the English Bible carefully with the help of a judicious commentator. Though the helps to biblical study are numerous, be content with such a work as Henry and Scott's, by the Tract Society, for comment, and Cobbin's for criticism. Depend more, however, on patient prayerful comparison of Scripture with Scripture than on the fallible expositions of the most learned and pious. Situated as you are, you will not require much critical knowledge of the Scripture, but rather to be well grounded in the important doctrines of the gospel. You must not, however, despise your people as though they could never understand any but the simplest truths, for it will be your duty to leave the Alphabet of Christianity and carry them on to perfection, to the strong meat of more abstruse doctrines. Again, suppose not that your previous study and reading has already supplied you with ideas enough for the instruction of your people. If you would be a fountain ever sending forth fresh streams of ideas, instead of a stagnant lake, from which nothing new and varied can emanate, study and read constantly. In India the temptations to

mental indolence are very great, especially in so secluded a situation. Remember, too, that the more distinctly you understand any truth, the more clearly will you be able to explain it to others. Further, these are the days in which dangerous errors are rife, and it becomes us to study the doctrine, especially the great doctrine of the New Testament, justification by faith, that you may be able to defend it against Catholics and infidels, Musalmáns and Hindus.

Take heed above all how and what doctrine you preach.—Whilst your ideas are retained in your own bosom they can only injure or benefit yourself directly, but when uttered they are potent for good or evil to thousands.

Preach then *pure truth*, without the least admixture of error. The people depend on you alone for their knowledge of divine things, as few of them can read. This pure milk of the word will make them grow and thrive. Human doctrines so poison the truth as to produce miserable effects. For proof of this read the ecclesiastical history of the third and fourth centuries. How sickly and weak did the Church then become? It was from that period that she fell into rapid decline and lay for ages almost lifeless.

Preach *simply*, avoiding fine words and learned arguments, for your people are children in understanding.

Preach *faithfully*, and do not shun to declare unto them the whole counsel of God.

Preach *affectionately*. Avoid harshness in your words and gestures. Let the law of kindness be on your lips. Let your doctrine distil as the dew, descending silently, softly, refreshingly.

Preach constantly and universally, as far as health and opportunity will permit. Make it your great business. Be like Christ who said, "I must be about my Father's business. It is my meat and my drink to do the will of Him that sent me and to finish his work." Thus acting you will be a faithful watchman on the walls of Zion; your trumpet shall not give an uncertain sound, and if your hearers are not saved their blood will be on their own heads.

In concluding this description of your duty, let me remind you to *continue in them*, i. e. in taking heed to thyself and unto the doctrine. Let it not be said you did run well, what has hindered you? What is necessary for you to do

now will be always so. As breath is to the body so is attention to these duties imperatively required while you live. Remember it is only by continuing in them that you will realize the promise to which we now call your attention.

II. *The Reward of this duty.* This also is twofold.

1st. *Thou shalt save thyself.*—Of course this cannot mean that you can save yourself from hell as the efficient cause. It is, however, true that you in common with other Christians are to work out your own salvation with fear and trembling; but we do not think that this is the meaning of the text. This passage seems to be of a similar nature to those in Ezekiel, where God says the blood of lost souls will be required at the hands of the faithless watchman, which of course means that the guilt of their destruction will be imputed to him. It does not necessarily imply that he will be punished in hell himself, for if a genuine believer, his guilt, awful as it is, will be pardoned on repentance. The blood of Jesus Christ his son cleanseth us from all sin, even from that of soul-murder, the blackest crime a minister can be capable of.

If however the minister be a mercenary shepherd and never had real love to Christ and his people, he shall be lost, and his damnation will be terrible beyond conception. Oh how will the unfaithful pastor turn his eyes with horror from those fellow-sufferers who bitterly curse him for not warning them of the wrath to come. Happy, beyond description happy, that pastor who can say at last, I am clear of the blood of all men, and who shall hear his Lord, after watching with piercing glance his career, say, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Anticipating this approval, and having the present testimony of a good conscience, he has a rich and unspeakable reward in a peace of mind passing all understanding. Thus he will be saved from blood-guiltiness.

Again, taking heed to thyself will also preserve thee from *those serious falls* to which ministers are particularly exposed.

Is a minister learned, eloquent or successful, he is in danger of spiritual pride. Is he unsuccessful, despondency will make him hang down his hands and exclaim, who hath believed our report. Is he beloved and respected by his flock

and all things going on smoothly around him, then he is apt to sink into spiritual slumber, or perhaps become entangled in his careless moments in some fearful temptation.

From all these dangers the circumspect, diffident, watchful pastor is preserved. Remember, too, that Satan strives most to ensnare those who are most successful in opposing him, so that you may have observed that in a moment a popular preacher has fallen as though struck down by an invisible hand.

2ndly. Thou shalt save them that hear thee.

This is true as the instrumental cause of the salvation of sinners. Those have ever been the most successful ministers who have adhered most closely to the apostles' command. Paul himself is a striking proof of this. Who ever watched over himself with such care and jealousy? How humble, prayerful and circumspect was he. How pure and faithful the doctrine and mode of his preaching, and how numerous consequently the Churches he founded in Asia Minor, Macedonia, Greece and Italy. No doubt his labours were more successful than those of any other apostle. In modern times, look at Wesley and Whitefield in England and America, and at Chamberlain in India, for demonstrations of this.

As a general rule God only blesses those abundantly whose lives are holy, and whose doctrine is pure, and faithfully, earnestly preached. We must not suppose however that great success always attends faithfulness. How many excellent, irreproachable ministers have toiled in vain in certain localities. They shall have the reward of their faithfulness in heaven though they have but few seals to their ministry here. But this we say, that God never blesses unfaithful ministers. They are not owned of Him.

Now, is not the salvation of one soul, brother, a rich reward for all the toil of a long life? Is it not worth while to take heed to thyself and the doctrine, though this may involve much self-denial, much study, many prayers, many labours to obtain so glorious a result? Such an end is more truly great than that which the warrior sets before him, though he aim at the conquest of a nation. More noble this than the acquisition of a name as a scholar, a discoverer, a politician or a philanthropist.

All these things may be compared to the corruptible crown of laurel or parsley which adorned the heads of the victors in the ancient games.

The faithful minister's crown of glory will render him beautiful and honourable in the eyes of saints and angels throughout eternity. Surely if you love your Lord you will feel that to fulfil his purposes in preaching the Gospel to every creature and snatching them as brands from the burning, is a present pleasure, it is its own reward, even if in addition there was to be no exceeding weight of glory bestowed.

2nd. Thou shalt save professors from falling into error and sin. You remember how very anxious the apostles were to preserve the Church from error. Paul beseeches the elders of Ephesus to take heed unto themselves and to all the flock, to feed the Church of God. He says—"For I know this that after my departing shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw many disciples after them." In his epistles to Titus and Timothy he warns the Church against departing from the faith and giving heed to seducing spirits. Peter too warns Christians of false teachers bringing in damnable heresies.

Now, that there is an actual danger of such an event in this land, I have only to refer you to the case of our villages to the south of Calcutta, where Puseyites have introduced their errors and heresies, worried and scattered to a great extent the flock. Depend on it that should this ever be a large flourishing Church the enemy will come and sow tares. Teach, then, faithfully the whole counsel of God, that so your people may be ever able to give an answer for the hope that is in them, and be not ignorant of Satan's devices. He may come as an angel of light and strive to deceive even the very elect. Watch then, take heed to the doctrine, and then will your people be rooted and built up in Christ and stablished in the faith. They will be no more children tossed to and fro and carried about with every wind of doctrine, by the sleight of man and cunning craftiness. They will not make shipwreck of faith and a good conscience.

Thou shalt save them from falling into gross outward sin. Oh! sad to hear

of Christians falling into the mire of sin, their beautiful garments of holiness defiled and their consciences miserable. Sad to the individuals themselves, but most heart-rending to the affectionate pastor, especially if he feel that it is through his carelessness in warning every man and teaching every man, that he may present every man perfect in Christ Jesus.

Surely you, with John, should have no greater joy than to hear and see your spiritual children walking in the truth. A pastor should be like an affectionate father in the midst of a happy, holy obedient family, rejoicing in the prosperity of all. Blessed such a man who shall stand at last before the throne, presenting them faultless before the presence of God with exceeding joy, and say in the words of the Saviour, "Behold me and the children thou hast given me."

May this be your present and eternal joy, brother. Listen to the words of the Saviour—"Be thou faithful unto death and I will give thee a crown of life." And of what shall the faithful minister's crown be composed? Something infinitely more valuable than the purest gold and the costliest gems; it shall be formed of believers. May you ever be able to say to your people—"What is our hope and crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

EVIDENCES.

FILE up thy old receipts which thou hast had from God, testifying the pardon of thy sins. There are some festival days when God comes forth, clothed with the robes of his mercy, and holds forth the sceptre of his grace more familiarly to his children than ordinary, bearing witness to their faith, &c. Then the firmament is clear, and not a cloud to be seen to darken the Christian's comforts. Love and joy are the soul's repast and pastime while this feast lasts. Now when God withdraws, and this cheer is taken off, Satan's work is how to wear out the remembrance and certainty of these sweet evidences. It behoves thee, therefore, to lay up thy writings safely. Such a testimony may serve to nonsuit thy accuser many years hence. One affirmative from God's mouth for thy pardoned state carries more weight, though of an old date, than a thousand negatives from Satan's.

If Satan haunts thee with fears of thy spiritual estate, ply thee to the throne of grace, and beg a new copy of thy old evidence which thou hast lost.

The original is in the pardon-office in heaven, whereof Christ is master. Thy name is on record in that court. Make thy moan to God. Hear what news from heaven, rather than listen to the tales which are brought by thine enemy from hell.—Gurnall.

THE BIBLE.

Read the Bible for it is God's Book—Is. xxxiv. 16. John v. 39.
Obey the Bible for it is God's Law—Ps. xxxvii. 31. Is. viii. 20.
Love the Bible for it is God's Gift—Ezek. xx. 11. Acts vii. 38.
Trust the Bible for it is God's Promise—Is. xxvi. 4. Mat. xxiv. 35.
 You are in *Darkness*, (Ps. cvii. 10.) it is your *Lantern*—Ps. cxix. 105.
 You are in an *Enemy's Land*, (Ps. xvii. 9.) it is your *Sword*—Eph. vi. 17.
 You are in the *midst of Sin*, (Ps. xlix. 5.) it is your *Safeguard*—Ps. cxix. 11.
 You are *exposed to Falsehood*, (Ps. cxvi. 11. 1 Jno. i. 6.) it is *Truth*—Jno. xvii. 17.
 It tells the *Sinner*..... of a *Saviour*—Mat. i. 21.
 It promises the *Slave*..... *Freedom*—John viii. 32. Rom. viii.
 It proclaims to the *Rebel*.... *Pardon*—Is. lv. 6, 7.
 It assures the *Weak*..... of *Strength*—2 Cor. xii. 9.
 It guides the *Lost*..... to *Heaven*—John xiv. 6.
 It tells the *Dead*..... of *Life*—Rom. v. 21.
 It points the *Exile*..... to a *Home*—2 Sam. xiv. 14.
 It offers the *Weary*..... *Rest*—Mat. xi. 28, 30.
 Are you one or all of these? Seek Jesus and you shall have peace—Rom. v. 1.
 Are you unable to seek him? Ask for grace to guide you to the Cross—1 Cor. xii. 3.
 Do you fear you will not obtain it? He giveth his "Holy Spirit to them that ask Him"—
 Luke xi. 13. Psalm lxxiv. 11.
 Hear his voice of Mercy and Love;—"Him that cometh to me I will in no wise cast out"—
 John vi. 37.

Historical Sketch of the Baptists.

THE BAPTISTS IN ENGLAND,

FROM THE DAYS OF QUEEN MARY TO THE REIGN OF JAMES I.

A. D. 1553—1600.

(Abridged from Neal's History of the Puritans.)

IN the first year of the short and sanguinary reign of queen Mary, a person of the name of Woodman was cited before the bishop of Winchester, to answer to certain allegations touching his orthodoxy. "Hold him a book (said the bishop): if he refuse to swear, he is an Anabaptist, and shall be excommunicated." This criterion for ascertaining whether or not the poor man was or was not infected with heresy, is no farther entitled to notice than as it proves two things; namely, the existence of Baptists at that time in the country, and the severity of the penal laws against them. On another occasion, when Mr. Philpot was under examination by the lords of the council (November 5, 1555), it was remarked by one of his judges, that "all heretics boast of the Spirit of God, and every one would have a church of his own, as Joan of Kent, and the Anabaptists!" A pretty plain indication that the Baptists of that day were not only contending for divine authority of that institution; but also for the necessity of their separating themselves unto the law of the Lord, and maintaining the importance of their own principles. It is painful to dwell upon the merciless proceedings of this reign, and we shall dismiss it with a few additional remarks.

In the beginning of June 1558, a proclamation was issued, of which the following is a copy.

BY THE KING AND QUEEN.

"WHEREAS divers books, filled with heresy, sedition, and treason, have of late, and be daily brought into this realm, out of foreign countries, and places beyond the seas; and some also covertly printed within this realm, and cast abroad in sundry parts thereof, whereby not only God is dishonoured, but also encouragement given to disobey lawful princes and governors: the king and queen's majesties for redress hereof, both, by their own proclamation, declare and publish to all their subjects, that whosoever shall, after the proclaiming hereof, be found to have any of the said wicked and seditious books, or, finding them, do not forthwith burn the same, shall, in that case, be reported and taken for a rebel,

and shall, without delay, be executed for that offence, according to martial law."

A week after the publishing of this proclamation, a meeting of Protestants was detected at Islington, and twenty-two individuals, men and women, were seized and taken before Sir Roger Cholmley, who turned them over to the bishop of London, who, in the cruelty of his tender mercies, turned thirteen of them over to the executioners, seven of them to be burnt in Smithfield, and six at Brentford!

Among those who were committed to the flames in Smithfield, on this occasion was Mr. Roger Holland, a gentleman descended from a very respectable family in Lancashire, where several of his predecessors are to be found enrolled in the list of sheriffs for the county. At a hearing before bishop Bonner; Lord Strange, son of the Earl of Derby; Sir Thomas Gerrard; Mr. Eccleston of Eccleston, with many other gentlemen of the county, appeared to speak on his behalf. In his youthful days, Mr. Holland had been, not only a bigoted Papist, but also a very dissipated and profligate young man. He was, however, converted from the error of his way by the pious instructions of a servant-maid, in the family in which he resided. She put into his hands some books both in defence of the truth of the gospel, and against the errors of Popery. These means were, through the blessing of Heaven, so efficacious, that he became the member of a congregational church in London, married the female to whom he was under such lasting obligations, and sealed the profession of the gospel with his blood; his wife also suffered great affliction for maintaining the same truths. Two others, of the Islington congregation, were taken by Bonner, stripped naked, and flogged in his garden at Fulham, in a most unmanly posture, to such a degree, that a bundle of rods was worn out in scourging them!

Queen Elizabeth ascended the throne in the year 1558; and, though a decided enemy to Popery, or, more properly speaking, to the authority of the pope, yet, such was her blind and bigoted determination to enforce a uniformity of worship among all her subjects, that the Baptists were called to no small share of suffering for conscience' sake, during the whole of her reign. The complexion of her reign, however, was very different from that of her sister. The fires of Smithfield were not lighted up in such profusion; but the same sanguinary laws remained in force; and all who disclaimed human authority in the kingdom of Christ—who maintained the word of God to be the only rule of faith and duty, were either compelled to temporize and conceal their convictions, or were subject to great pains and penalties. The queen, says Sir Francis Walsingham when sketching the features of her government, "laid down two maxims of state: one was, not to force consciences—the other was not to let factious practices go unpunished, because they were covered by pretexts of conscience."

Bishop Burnet tells us that she did not at first revive those severe laws which were passed in her father's time, by which the refusal of the oath of supremacy was made *treason*, but left her subjects to the freedom of their thoughts, and only made it penal to extol a foreign jurisdiction. She also laid aside the title "supreme head," of the church, and those who refused the oath were only disabled from holding benefices during their refusal. But after the twentieth year of her reign, the political posture of affairs compelled her, we are told, to adopt a different line of conduct.

"Then, pecuniary punishments were inflicted on such as withdrew from the church; and in conclusion she was forced to make laws of greater rigour.—As for the Puritans, as long as they only inveighed against some abuses, such as pluralities, non-residents, or the like, it was not their zeal against those, but their violence, that was condemned. *When they refused to comply with some ceremonies, and questioned the superiority of the bishop, and declared for a democracy in the church, they were connived at with great gentleness—but they set up a new model of church-discipline, without waiting for the civil magistrate, and entered into combinations; then it appeared that it was faction, and not zeal, that animated them. Upon that, the queen found it necessary to restrain them more than she had done formerly.*"

Such is bishop Burnet's apology for the intolerant proceedings of this reign.

The share which the Baptists had in these severities, will appear from the mention of a few instances. Dr. Wall relates, that about the sixteenth year of queen Elizabeth, a congregation of Dutch Anti-pædobaptists was discovered without Aldgate, in London, of whom twenty-seven were taken and imprisoned; and the following month one man and ten women of them were condemned. Another writer informs us, that it was at Easter, 1575, that this took place, and that four of them recanted at Paul's cross, on the 25th May, and that the rest were banished the kingdom. The following is the form of their abjuration.

"Whereas, we being seduced by the devil, the spirit of error, and by false teachers, have fallen into these most damnable and detestable heresies, that Christ took not flesh of the substance of the Virgin Mary—that the infants of the faithful ought not to be baptized; and that a Christian man may not be a magistrate, or bear the sword and office of authority; and that it is not lawful for a Christian man to take an oath: now, by the grace of God, and by the assistance of good and learned ministers of Christ's church, I understand the same to be most damnable and detestable heresies; and do ask God, before his church, mercy for my said former errors, and do forsake, recant, and renounce, them: and I abjure them from the bottom of my heart, protesting I certainly believe the contrary. And farther I confess, that the whole doctrine, established and published in the church of England, and also that which is received in the Dutch church in London, is found true and according to God's word: whereunto in all things I submit myself, and will be most gladly a member of the said Dutch church; from henceforth utterly abandoning and forsaking *all and every Anabaptistical error.*"

This abjuration-oath, which was administered by Dr. Delaune, then minister of the Dutch church, Austin Friars, sufficiently indicates the arbitrary and intolerant spirit of the age. Fuller, the historian, mentions the same facts, with some additional circumstances. "Now began the Anabaptists (says he) wonderfully to increase in the land; and as we are sorry that any countrymen should be seduced with that opinion, so we are glad that the English as yet were free from that infection." He then goes on to relate the apprehension of the twenty-seven Baptists at Aldgate, and adds that two of them were so obstinate, that orders were issued for their being committed to the flames in Smithfield. This induced the celebrated John Fox, the martyrologist, to interpose in their behalf, supplicating her majesty to relieve them.

Her majesty's heart, however, it ap-

pears, was not quite so soft : for though she had a high respect for the writer, and constantly called him her "father Fox," she was not his dutiful daughter, but met his request with a flat denial, "unless after a month's reprieve and conference with divines, they would recant their errors." "She declared their impieties to be damnable, and that she was necessitated to this severity, because, having formerly punished some *traitors*, were she now to spare these *blasphemers*, the world would condemn her as being more in earnest in asserting her own safety, than the honour of her God.

Accordingly, the writ, *De heretico comburendo*, that is, for burning heretics, which for seventeen years had only hung up in *terrorem*, was now taken down and put in execution, and the two Anabaptists, John Wielmaker and Henry Torwoort, were committed to the flames in Smithfield, July 22, 1575.

From this period to the end of queen Elizabeth's reign the whole body of the Puritans appear to have been treated with great severity, of which the Baptists certainly came in for their due share. Many of them quitted the kingdom, and those who remained in it were perpetually harassed and tormented by fine and imprisonment. In the county of Norfolk (Mr. Neal says Suffolk)—an application was made to the justices of peace, in behalf of some of the Brownists who had been long and illegally imprisoned by the bishop of Norwich, intreating that their worships would be pleased to move that prelate in their favour. His lordship was so displeased with them for their interference in what he considered to be his own prerogative, that he drew up twelve articles of impeachment against the justices themselves, and caused them to be summoned before the queen and counsel to answer for their conduct. In the supplication to the justices, the terms *Anabaptists* and *Brownists* are used as synonymous.

In the year 1589, when the reign of

this queen drew towards a close, a treatise appeared against the Puritans from the pen of a clergyman of the name of Some, in which he undertook to show the coincidence that existed between the Anabaptists and some of the leading men among the former. The sentiments which he charges the Baptists of that day with holding are, that the ministers of the gospel ought to be maintained by the voluntary contributions of the people; that the civil magistrate has no right to make and impose laws on the consciences of men; that the people ought to have the right of choosing their own ministers; that the high commission court was an antichristian usurpation; that such as are qualified to preach, ought not to be hindered by the civil magistrate from doing so; that no forms of prayer should be imposed upon the church; that the baptisms administered in the church of Rome were invalid; and that a true constitution and discipline are essential to a true church. Such were the *heterodox* principles maintained by the Anabaptists of queen Elizabeth's times, according to the testimony of this learned doctor; principles well supported by the word of God, and which, therefore, every intelligent and consistent Baptist of the present day is proud to avow. The doctor touches also on their opinions of baptizing none but professed believers; that they hold the worship of God as conducted in the church of England to be in many respects defective; and brings up the rear of their crimes, by adding, that they count it blasphemy for any man to arrogate to himself the title of Doctor in Divinity, or as he explains it, to be called Rabbi; that is, lord and master of other men's faith! He acknowledges, that there were several Anabaptistical conventicles, both in the metropolis and other parts of the kingdom, in his day; a fact which we shall find abundantly confirmed in subsequent pages.

OUR OWN OPINIONS.—There is an attachment to our own opinions simply as our own, which, however natural soever, is unworthy the lover of truth. When we either appeal to the 'history of doctrines' for support of what is our own, or dread the result of such appeal, because it may tell against what is our own, the state of mind is essentially the same, and is, in either case, alike to be deplored. It is in the one case, the preference of what is *ours* to what is *true*; and in the other, it is the dread of what is *true* for the sake of what is *ours*.

The dread of truth! How strange! Yet, alas! how common; and among no class of men more so, perhaps, than among controversial theologians, especially after they have respectively committed themselves, in public, to the support of their distinguishing views. The principle, however, by which we ought to be invariably influenced, is, that even our enemy is our best friend, when he is the instrument of displacing error in our minds, and introducing truth. — *Eclectic*.

Narratives, Anecdotes and Extracts.

THE POWER OF KINDNESS.

YEARS ago we were in habits of familiar intercourse with a family, consisting of the parents and their two sons. These parents were both professing Christians, and enjoyed in a high degree the confidence and esteem of all who knew them. Their piety was much above the common standard. There was a sincerity, a solidity, and a circumspection about it, which everywhere commanded respect. On this account, we remember often to have felt surprised that their two sons, who had been brought up almost to manhood under their immediate care, and had never been for any length of time absent from home, should yet be, not only destitute of religion, but active leaders in all wickedness, bold ringleaders in all iniquity in their neighbourhood, and fearless scoffers at religious things. The father died soon after, but no visible effect was produced by this event upon their minds. Not long since we met the widowed mother, and from her learned, for the first time, and with unspeakable pleasure and surprise, that both of her sons had for many months given evidence of a change of heart, and from being ringleaders in all wickedness had become meek, gentle, and gracious disciples of the Saviour.

We could not refrain from expressing surprise, and some curiosity to know what means had been owned of God to effect their conversion. The mother frankly replied, that by some means she had been led to think that her anxiety for her sons in their unregenerate state had frequently imparted a warmth to her manner in reproving them, which she now believed savoured more of soured fretfulness than of love, and she clearly saw that the effect upon them was wholly injurious and repulsive. She pondered this thought in her heart, and retiring to her closet, bowed in prayer for the assistance of divine grace to enable her wholly to change her spirit and manner towards her children. She rose, baptized with the spirit of tenderness and love. She approached her sons with a heart overflowing with pitying tenderness, and in due time observed a corresponding

change in them, and ultimately their hearts yielded to the new spirit of the mother.

Such, very briefly, was the mother's account of the means that proved successful with her most hopeless sons; and we suspect many a parent and many a minister might derive from it a useful lesson. We risk nothing in saying that harshness and bitterness of speech and manner have caused many a heart to recoil in disgust from the subject of religion, which might by wiser means have been drawn to reflection and repentance.

We are reminded here of a circumstance related by the naturalist Audubon, as occurring within his knowledge a few years ago, of a certain individual who for many years had led the life of a pirate. On one occasion, while cruising along the coast of Florida, he landed, and was lying in the shade on the bank of a creek, when his attention was arrested by the soft and mournful note of a Zenaida dove. As he listened, each repetition of the melancholy sound seemed to him a voice of pity. It seemed to him like a voice from the past—a message from childhood's innocent and sunny hours; then it appeared like a voice of deep, sad sorrow for him, the far-off wanderer, the self-ruined, guilty prodigal; and so thoroughly did it rouse him from his long sleep of sin, that there, on that lonely spot, where no minister of mercy had ever stood, he resolved within himself to renounce his guilty life, return to virtuous society, and seek the mercy of God; a resolution which he subsequently fulfilled, as we are assured by the narrator.

There is that in the human heart which responds to the voice of gentle, pitying love, when all other agencies have lost their power; when all the thunder and lightning of Sinai itself might roll and glitter in vain. Would that there were more, among those disposed to do good, who would make full proof of the omnipotence of the spirit of kindness, pity, and love! The spirit of Jesus must be the model of our benevolence.—*Evangelist*.

ALMOST ALL ITALIANS ARE PROTESTANTS.

A DIALOGUE.

(From *L'Echo di Savonarola*.)

'PRAY what religion do you profess?'

'That which is professed through all Italy.'

'Then you're a Protestant?'

'Pshaw! you know the Italians are Roman Catholics.'

'And yet I tell you, you're a Protestant!'

'Are you deaf? I have told you, and I tell you again, that I am of the religion dominant in Italy—of that to which belong all Italians; in short, I'm an apostolic Roman Catholic.'

'Thank God, I'm neither deaf nor dumb; yet I frankly repeat that you're a Protestant.'

'Nay, this is *too* much: must I not know better than you to what religion I belong!'

'No.'

'How! dare you maintain that I'm—'

'A Protestant? I certainly do; and if you please, I will prove it in a very few words?'

'Really, I am curious to hear your proofs.'

'Hear me: do you really believe there's a man in the world that never erred?'

'Is that your way of proving that I am a—'

'Softly, softly! only reply—is there a man in the world that never erred?'

'At least you're not the man.'

'Be it so: I ask you, do you believe that he of Rome, who is called Pope, is really infallible?—that in matters of faith he holds, and has always held, pure religious truth?'

'That is mere humbug and babbling; not worth a straw.'

'Call it what you please, but let us go on. Do you believe that thieves, men of rapacious greed, fornicators, and assassins—do you, I ask, fancy that *such* men have power to bring our Lord from heaven to earth?''Your questions, each more *bizarre* than its predecessor, most clearly show that if not deaf, you have at least lost your senses.'

'Whether deaf or insane, no matter; only answer me. Do you believe that all the priests—many of whom the tribunals have condemned for their crimes—do you believe, I ask, that by dint of mouth-

ings and mystical incantations they can change a piece of bread into a God?'

'If I did, I should be a fool for my pains.'

'Do you often confess?'

'Every time I take a wife.'

'And how many have you?'

'One only.'

'Then you have confessed only once.'

'Twice, my friend;—I confessed at seven, before my first communion.'

'And why don't you confess now?'

'Do you imagine I'm going to tell all my affairs to a man of no more use than myself—a man, too, who would laugh at my folly in confessing at all?'

'But if this man forgives you your sins, what signifies the rest?'

'For pity's sake, don't make me laugh.'

'Then you don't put much confidence in this said confession?'

'You've hit it exactly.'

'But as you don't confess, it follows of necessity that you don't believe in priestly absolution?'

'How do you get at that?'

'Before I reply, permit me to propose one question more: Do you abstain from flesh on Fridays and Saturdays?'

'When I cannot get it, I do so of necessity.'

'I suppose that at night before you lie down you count your beads on the rosary?'

'All such matters I leave to my wife.'

'Do you go to mass on Sundays?'

'When there's high mass or good music I'm never absent.'

'How many fasts do you keep in the course of a year?'

'I fast every night.'

'How often do you cross yourself in a day?'

'That is a usage I've long since given up.'

'And ave-marias—do you recite many?'

'Surely you're a priest in disguise, or some Jesuit, sent from Rome to get me into the Inquisition.'

'It would seem, too, that you have no faith in the Inquisition?'

'Oh yes, I have! that is in its existence; for it has often given tokens of life by burning such as Rome calls heretics. But as to believing it a 'holy' Inquisition, that's quite another affair.'

'I have but one question more: what's your name?'

'Bartolommeo.'

'Oh! he's your patron saint then: do you pray to Saint Bartolommeo?'

'Nay, are you diverting yourself at my expense?'

'Not at all: I am serious; and I end by asking, Do you pray to Saint Bartolommeo?'

'Neither to him nor any other.'

'Then you don't pray to male saints?'

'Nor to female either.'

'And I fancy you don't expect them to help you out of purgatory?'

'Purgatory! pshaw! you take me for a boy of seven years old. I know but of one *real* purgatory just now—the time you've made me lose in listening to your buffooneries.'

'Exactly so: it now pertains to me to answer you, and to prove that you are a Protestant. The Roman Church declares the Pope infallible, but such a notion you call *humbug* and *babbling*: you thus protest against the *Pope*: and therefore you are so far a Protestant. The Church of Rome preaches the real presence of the body and blood of Christ in each consecrated wafer, and you assert that he who believes this dogma is a *fool*: here again you are a Protestant. The Roman Church teaches that priests have power to pardon sin; but you, it seems, flout at the notion; and in that, too, you are a Protestant. The Church of Rome forbids animal food and other viands on Fridays and Saturdays, and you eat as often as you can; therefore, here again you are a Protestant. The priest invites you to mass, recommends her beads and her holy water; but you protest *against all these*; and in this you are a Protestant. In fine, you pray neither to saints male, nor to saints female; you believe neither in a holy Inquisition nor a purgatory; therefore you—'

'Therefore I'm a Protestant, but with the great difference, that I never protest against anything. I only despise Papal errors, and leave them to their fate.'

True, and you might have added that you yet act as though you *believed*. In fact, you send your children to the catechising, your wife to the mass, your servant to confession; and at the feast of *Corpus Domini*, you'd perhaps have no scruple to walk in public procession with a torch in your hand.'

'You see, then, I don't protest—'

'Nay, what I see is, that you act the hypocrite as valiantly as the very Jesuits you blame so much. You don't believe,

and yet leave others to credit the fables you reject.'

'A pretty thing! would you have me turn preacher against the Pope and the mass?'

'That I don't say; but I could wish you had the frankness to speak in public as you do in private. It is really a *shame* in a man of honour to speculate upon the weakness of others: it is a *shame* to suppress one's own doubts or convictions; it is a *shame* to retain the forms of a religion, the principles of which you spurn; in short, not to believe, and yet feign to do so. Your own personal religion is a mere masquerade of words and acts, that belie the secret feelings of the heart.'

'But in concealing my sentiments, I do harm to nobody.'

'How! is it no harm to your family to leave them beneath the yoke that you yourself scorn to bear?—to deceive your fellow-citizens in leaving them, by such a maxim of conduct, immersed in the grossest of superstitions, superstitions that absorb their time, weary their frame, and, what is worse, ruin their souls? Only say, would you have the courage to send your wife every morning to draw water from an empty well?'

'Most certainly not.'

'Why then permit her to seek in the Roman Church for a pardon she can never find?'

'Because religion, though false, may always be of some use.'

'Why then not adopt it yourself?'

'I? What should I do with it? I'm a philosopher.'

'And could not your wife be one too?'

'Pray have done with such folly.'

'Say rather, you have not more confidence in philosophy than in Romanism; and that, knowing of no truth in the world capable of rendering man wise, you consent to make it preach wisdom in the name of falsehood. Well; this is precisely what I call hypocrisy; you leave others to be duped, that you may yourself profit by their error.'

'I don't compel them to believe.'

'No, but you leave them to error. Oh! strip off this mask; show what you are, and others will do the same. Don't content yourself with a mere *mental* protest, but speak out by your words and actions.'

'I've something else to attend to, instead of embroiling myself in matters of this sort.'

'And why embroil yourself, then, with so much zest in matters of civil policy? Are the affairs of heaven of less moment than those of earth? Why embroil yourself daily in all that concerns commerce? Are the wants of your body more important than those of the soul?'

'The soul! the soul! how do you know I have one?'

'But since you have *not*—'

'Nay; that I don't say.'

'What, then, *do* you say?'

'That I know nothing about it;—I'm in a sea of doubts, that's all.'

'Hear me; either there is a God, or there is not; if there *is*, he who believes it is in the truth; if there is *not*, the atheist is in the right; but be there a God or not, he who doubts is in error.'

'You're right there.'

'Therefore?—'

'Therefore what?'

'What! why seek, inquire, reflect, and, above all, pray.'

'Not I; I prefer remaining as I am; and now I'll own myself a Protestant.'

'Softly, softly! we are not yet agreed; for I not only affirm that you're a Protestant, but add that you're a very bad one.'

'Nay, this is an insult.'

'No; it is a truth, and if you'll hear me, I shall prove it as I proved the first.'

'Then pray make haste.'

'Don't fear. You will grant in the first place, that a man, though baptized or circumcised at his birth, comes not into the world with this or that religion in his heart. If he wish for a vivid and real creed, he must select for himself as he advances in life, especially in an age of so many conflicting opinions; so that it becomes of absolute necessity to admit some things while others are rejected. For, if a man were to limit himself to the mere denial of this or that creed, he would not, in so doing, select a religion; since, otherwise, the most religious man would be one that denied *all*; and men would only have to deny God himself, in order to become the most religious beings in the world.'

'Unquestionably: we ought to believe what is true while denying what is false.'

'And that is the very thing that *good* Protestants do. They strip infallibility from the Pope, but give it to God. They scorn to confess to a priest, but daily confess to God. That Protestant, therefore, who should do nothing but

bawl against a Pope and his priests, were a wretched Protestant indeed.'

'That's true enough.'

'And yet this is *your* case: you approve the ruins that Protestantism has made, but refuse to enter the fair palace it has built upon them, and drawn from Romanism.'

'What palace?'

'The Gospel of Jesus Christ.'

'There! you're again at the nonsense I so lately condemned. I might well style you a Jesuit, or some priest in disguise.'

'My friend! I detest Jesuitism, and all chicane; and if you'll but hear me to an end, you shall see that what I call good or true Protestantism is entirely different from the religion fabricated at Rome. Protestant is the name that is given us, but the name we take is that of Reformed Christians. This does not import that we wish to give another form to Christianity, but simply our design to re-conduct it to its primitive type and splendour. In fact, our intention is very simple;—to return to the religion of Christ and his apostles.'

'Our priests, on the contrary, pretend that you *depart* from it.'

'Well; between the pretensions of your priests and our real object, there is an easy method to judge. We Protestants draw our faith solely from the Bible. I fancy that to have pure water, the best thing is to go to the fountain head. This is exactly what *we* do; but your priests mingle with this pure limpid water the puddly dregs of *tradition*, of fathers, of councils, of popes, and a thousand other poisons drawn from ecclesiastical organs during the lapse of eighteen centuries. Take special notice that we pretend not, on our part, to substitute the authority of Luther, or of Calvin, to that of popes and councils. No! we take our stand on the fundamental code—the Divine Book of the prophets and apostles. I think this a sign of honest intention and of good faith.'

'I agree; but tell me what, according to you, this Bible contains?'

'Two books; that is, the Old Testament and the New; each of which holds two great truths. The *Old* presents to us the law of God, and the sin of man. This law, given on mount Sinai, is so just and so holy, that it appeals at once to the human conscience;—merely to

read it is enough to lead us to concede that we ought to love and honour God first of all, and then to respect the property and persons of our fellow-creatures.'

'Nothing more just.'

'True; but nothing is more rare. You and I know and admit that we ought to act with perfect righteousness; yet neither of us does so. This same Book speaks fully and forcibly of the sin of man, so that God's law, applied to the conscience of our fallen nature, only renders evident the condemnation we deserve.'

'If so, your Protestantism, instead of consoling, only affrights one.'

'Not so fast, but hear. In the first place, we are not speaking of what is to console, but of what is *true*. Now I appeal to your conscience,—is it, or is it not, just that one should love God our Creator, and respect the goods of our neighbours.'

'Most just.'

'Well; next,—have you invariably done both?'

'Not unfailingly.'

'Then are you justly condemned. In vain will you fight against this conclusion, and the way to be happy is to own the sentence just.'

'How! must I, to be happy, own myself guilty!'

'Just so, my friend. Hear me: I have told you that the *second* Book of the Bible, the *New Testament*, also contains two things; and here they are: 'The Son of God came,—I cite his own language—'to seek and to save that which was lost;' so that if you feel yourself condemned, go to him and you will obtain the pardon of your sins. *You* ought to have died, and *He* died in your stead, and *for* you. You have justly deserved hell, and *He* for you has justly deserved Heaven: so that this day, aye at this very *moment*, by feeling your sins, imploring pardon, in the name and through the merits of Christ, you may possess in your heart the assurance of a happy immortality.'

'If to obtain heaven it is enough to feel our own misery'—

'It is; that is, to feel one's own misery, and believe in *Jesus*.'

'If the thing is so, behold me already saved; for I repent of my sins, and rejoice that Christ has saved me.'

'Is that true?'

'Most true indeed.'

'You repent of your sins, and believe in *Jesus Christ*.'

'I repent and believe.'

'Very good; you now want only one thing more.'

'What?'

'To prove it.'

'In what way?'

'By your conduct. I have told you that in the *New Testament* there are *two* things, and now comes the second. In the Gospel we have seen that *Jesus Christ* saves all that believe: in the *Acts* we find believers evidencing their faith by the sanctity of their lives, by the purity of their words, and by the fervency of their prayers. Thus do, and then you prove your faith sincere. *Jesus Christ* will have really saved you. You will cease to be a bad Protestant, and become a good one; that is, a *Christian*.'

'Good-night.'

'Say rather, 'you annoy me.'''

'Why, your doctrine is, I own, not very agreeable.'

'Do you know why?'

'Why?'

'Because you love darkness rather than light.'

'What darkness, and what light?'

'The darkness of a sinful life, and the light of Evangelical truth, which has just now shone upon it.'

'Dare you tell me that?'

'Not I; it is *Jesus Christ* himself. Hear his words; "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil; for whosoever doeth evil hateth the light, and cometh not to the light, lest his deeds should be reprov'd."'

'Where does Christ say that?'

'In the Gospel of John, iii. 19.'

'And where is this Gospel?'

'In the *New Testament*.'

'And the *New Testament*?'

'At all the booksellers.'

'I'll purchase one.'

'I applaud your resolution.'

[*Evangelical Christendom.*]

THE PRAYER MEETING.—A FACT.

IN a town in Connecticut, it had long been the custom of the church to hold a weekly prayer meeting; but as the church grew cold, the attendance be-

came less and less, until a proposition was made to abandon it altogether. To this a pious old lady would by no means agree. She spoke to one and another of the brethren on the subject, but in vain. "We have worn them out," said they, "and nobody will attend." Not satisfied, the old lady determined to go, though no one else went. Accordingly, on the next Wednesday evening she was seen at the usual hour approaching the school-house. She prayed—sung—and prayed. On the way home, she stopped at a neighbour's to rest. "Where have you been?" said the neighbour. "To the prayer meeting!" "To the prayer meeting?—I thought it was given up—who was there?" "Oh! God was there, and I was there; and it was a good meeting; and there is to be another next Wednesday evening." The story got abroad—Christians were awakened; and to her

surprise she found, on the next Wednesday evening, the school-house thronged with those who came to pray for the outpouring of God's Spirit.

THE PULPITS OF THE ESTABLISHMENT.

DISSENTERS often unwittingly support the church, yea, are often admitted to its pulpits! Few have any conception of the extent to which the sermons of non-conformists are preached in the churches of the establishment. We know a parish church, with a large congregation, in which an Irish orator delivered, with great glory and much applause, the sermons of Messrs. Jay and Parsons. A leading minister among us went one afternoon into the church of a fashionable watering-place and heard himself preach!—*Eclectic*.

Original Poetry.

THE YOUNG CHILD'S FIRST PRAYER.

God of Mercy! God of Love!
Hear me from Thy throne above!
Make me Thee to love and know,
And in grace and wisdom grow.

Form my infant heart anew;
Bless me in whate'er I do;
Make me teachable and mild,
As becomes a little child.

Agra.

Bless my parents: grant I may
Ever love them and obey;
Save my soul; my sins forgive;
Teach me how in Thee to live.

Make me thankful for my food,
And for every other good;
Guard me while I sleep or wake;
Grant all this for Jesus' sake.

A. D. J.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

At Chitaura, three Hindu converts were baptized by the Rev. J. Smith on the 1st January.

In the Jessore district, the Rev. J. Parry baptised seven converts during the past month.

Foreign Record.

GREAT BRITAIN.—CHURCHES AND CHAPELS IN THE UNITED KINGDOM. (*From the Leeds Mercury*).—From the Clergy List of 1845, we find that the number of churches and chapels of the Establishment in England and Wales, in the year 1844, was about 12,100. Al-

lowing for subsequent increase, we may suppose them now to be about 12,500.

From the authorized publications of the Wesleyan, Independent, Baptist, Roman Catholic, Unitarian, Wesleyan Association, and other bodies, as well as from other sources, we draw the following results as to the number of their places of worship :—

CHAPELS IN ENGLAND.

Wesleyan Methodist	3000
Independent	1800
Baptist	1435
Primitive Methodist	1421
Bible Christian	391
Roman Catholic	540
Quaker	387
Wesleyan Methodist Association	316
Methodist New Connexion	277
Unitarian	220
Orthodox Presbyterian	77
Lady Huntingdon's Connexion	40
Inghamites, New Jerusalem Church, &c. .. supposed	500

Total in England 10,394

CHAPELS IN WALES.

Calvinistic Methodist	759
Independent	640
Baptist	312
Wesleyan	469
Unitarian	30
Quaker	12
Wesleyan Association	6
Primitive Methodist	12
Various minor sects (supposed)	100

Total in Wales 2,340

The following then is the summary of the places of worship belonging to the Establishment and the Nonconformist bodies respectively :—

SUMMARY OF ENGLAND AND WALES.

Churches and Chapels of the Establishment	12,500
Chapels of Nonconformists in England	10,394
„ „ in Wales	2,340
	12,734

CHURCHES & CHAPELS IN SCOTLAND.

Church of Scotland	1,160
Free Church	840
United Presbyterian Church	518
Congregationalist	142
United Original Seceder ..	41
Reformed Presbyterian Ch. ..	30
Scottish Episcopal Church ..	109
Baptist	91
Roman Catholic	82
Wesleyan Methodist	32
Evangelical Union	18
Various minor sects (supposed)	80
Total) of Nonconformist bodies	1,983

We are inclined to believe, that the actual attendants at the churches of the Establishment in England and Wales would exceed the attendants at Dissenting and other chapels in the proportion of four to three. We think that in Scotland the proportion belonging to the Established Church would be, compared with the other religious bodies, as two to five. And in Ireland the proportion of Churchmen, to the other sects is as one to eight. If, for the sake of ascertaining what we may term the comparative religious weight of the Establishment and the other sects, we divide the populations of Great Britain and Ireland according to these proportions (though we are aware that there are great numbers who attend no place of worship, and belong to no religious body), . . . it would seem that the other religious sects out-number the Establishment as follows :

Nonconformists	16,008,672
Establishment	10,317,417

Majority 5,191,155

DR. HAMPDEN.—The English Episcopal Church has lately been thrown into a state of unusual excitement by the elevation of Dr. Hampden to the Bishopric of Hereford. Thirteen Bishops published a remonstrance against the measure, and a number of noblemen and others addressed the premier, deprecating the proceeding, which they considered likely to prove highly injurious to the church, and even hinted at an alarming secession should the minister persist in carrying out his intentions. The Bishop of Exeter in a lengthy rejoinder to a reply of the premier, denounced the proposed step as “a crime and a sin.” Some alleged heterodox sentiments published eleven years ago are the declared causes of the movement, but it is believed that the liberal tendencies of the Doctor, and more especially his sentiments on the question of admitting Dissenters to the Universities, are the real grounds of objection. Against the University censure, his friends have placed eleven years of sound and blameless conduct as professor of Divinity, and the fact that the prime movers in the censure have since gone over to Rome. This controversy has presented some rather amusing features. The dean and cathedral clergy of Hereford, whose legal duty it was to elect the

Queen's nominee, were at variance on the question, the majority having no fault to find with him, while the dean (Dr. Merewether), supported by one canon, declared his undying objection to the party; and, in a long letter to the prime minister of England, stated that whatever legal penalties he might incur, no earthly consideration should induce him to vote for Dr. Hampden. Lord John Russell replied in the following terms:—

"SIR,—I have had the honour to receive your letter of the 22nd inst. in which you intimate your intention of violating the law.—
I have the honor to be,
Your obedient servant,
J. RUSSELL."

The Dean, however, was little disposed to become a martyr, for although he voted against the nominee, he subsequently affixed his signature to papers certifying that he, the dean, and the chapter had agreed to elect Dr. Hampden. This recusancy was soon followed by the startling announcement that the indignant dean had himself been an unsuccessful applicant for the vacant bishopric! The "voice of the church" through its Bishops and leading laymen uttered no uncertain sound in this matter—its condemnation of the expected exercise of the Queen's prerogative was loud and plain. But the voice of the state was sufficiently potent to overrule that of the church. The Church says that the state has committed "a crime and a sin;"—the State says that it has done no wrong, and that the church has (in intention if not in act) violated the law. Dr. Hampden is Bishop of Hereford, and the English episcopal community have had a most unmistakable practical lesson on the evils and inconveniences of the connection between church and state.

The last accounts represent the "tumult" occasioned by this proceeding to be rapidly subsiding, and the martyr spirit seems likely to evaporate in a series of angry denunciations of the "insolence" of the premier, and various revengeful mutterings about the separation of church and state.

LAW OF MARRIAGE.—Sentence was pronounced by the judges of the Court of Queen's Bench a few days ago, on a case which had been carried thither for their united decision, involving the question of the validity of a widower's mar-

riage with the sister of his deceased wife. It cannot be too extensively known that according to this authoritative determination, as the law now stands, such a marriage, in this country, is absolutely null and void,—not merely voidable, but *ipso facto* void, so as to be no marriage for a single hour.—*Bap. Mag.*

SWITZERLAND.—**RELIGIOUS PERSECUTION.**—The so-called Protestant Government of Vaud has declared hostilities against Dissenting ministers; and has forbidden by proclamation any meeting for public worship "*beyond the pale of the established church*;" it further orders all such meetings to be dispersed at the point of the bayonet if persisted in, and banishes all ministers who presume to oppose the decree, unless they are strangers to the state, in which case a more condign punishment awaits them. Such are the liberal measures of this Protestant Government. Such the fruits of neo-logical liberalism! The state religions of Europe present singular anomalies at the beginning of 1848. In England we have a semi-popish clergy and a protestant church; on the continent persecuting protestants. Denmark and France have determined not to tolerate the Baptists;—Switzerland, Dissent in general! while in Italy and Rome we have humane measures and a liberal Pope!!

FRANCE.—**ITS RELIGIOUS STATE.**—Out of more than 32,000,000 of people in France, only 1,100,000 are even professedly Protestants. The rest profess Romanism, or nothing. The less enlightened and more excitable are devoted Romanists. In the more intelligent, thought and independence contend with the influences which favour Rome; and as no better manifestation of Christianity is at hand, an unstable scepticism is the natural result. "At the present day," says a member of the Chamber of Deputies, "the government believes in nothing; the nobles of the court believe in nothing; the houses of legislature in nothing; the electors in nothing; the tutors in nothing; the students in nothing." This testimony is sweeping enough, but it would be hard to contradict it. Their creed is universal unbelief; their practice universal profanity. Civilization has indeed, triumphed in France, but the French for the most part are only civilized heathens. The enlightenment of Pagan Rome, and the refinement of idolatrous Greece, are the enlightenment and refinement of modern France.—*Baptist Record.*

INFIDEL RESPECT FOR THE DEAD.—*M. Friederick R. Soulié*, a writer of romances and melodramas, has been lately borne to his last resting-place. His bier was followed by a great number of friends. When they had arrived at the cemetery, some of them proceed-

ed to recite pieces of prose and poetry. One read a bombastic harangue in which he enumerated the literary titles of M. Soulié, and spoke of his theatrical success! Another delivered an ode or elegy, in which he set forth his regrets in sonorous rhyme. The crowd applauded those of the speakers who interested them, and interrupted the others by marks of displeasure, and cries of impatience! One would have thought that it was a dramatic performance, and that each person had come, not to pay his last tribute of respect to a friend, but to seek frivolous and unseemly entertainment!

This is a very grave symptom of our religious and moral state. Heathen nations, even the most barbarous, were wont to preserve the sanctity of the tomb. They were serious and collected in their funeral ceremonies. They felt that it is always a solemn thing to give back the remains of a fellow-mortal to their kindred dust. Religion only had the right to raise her voice in the presence of the trophies of death. But in France, infidelity has abandoned these pious usages. There is no decorum, no seriousness. The tomb seems to have lost its majesty, and funeral rites are transformed into theatrical exhibitions.—*Correspondent of Evangelical Christendom.*

PROTESTANTISM IN LYONS.—While the Romish clergy of Lyons are drawing upon them the most disreputable suspicions, the friends of the Gospel who reside in the same city are redoubling their efforts and obtain cheering success. I have before me the last report of the *Committee of Evangelization*, of which M. Pastor Fisch is president. It contains very interesting details. The chapel has been frequented by a numerous congregation. Every day, so to speak, witnesses the accession of new proselytes. The obstructions which have been thrown in the way of opening a second chapel have not prevented the evangelists from going from house to house, and proclaiming the tidings of salvation to all who are willing to listen. The intolerance of the magistrates has even resulted in good. Many persons are indignant at seeing the preaching of the Protestant faith thus interfered with, and have examined with more attention a system which is persecuted by the Papists.—*Ibid.*

A MODERN ROMISH MIRACLE.—Not long since among the mountains of Dauphiny, two little shepherds were watching their flocks in a lovely spot, when all on a sudden they beheld a strange lady, with beaming countenance, splendid apparel, and majestic mien. This lady approached the two shepherds with a gracious smile, and gave them a very long discourse upon the duty of going to mass and confession, of fasting on a Friday, of reciting litanies, and of obeying in all things the authority of the curé. There was nothing extraordinary in that, say you. But listen to the sequel. This lady, who thus passed her time in conversing with the shepherds, was not a mere mortal; it was the Virgin Mary, who had deigned to descend to earth. The Virgin Mary, say you again; but where is the proof of it? These little shepherds, poor children of ten or twelve years of age, may

they not have mistaken a lady unknown to them, who may have happened to traverse these mountains, for the Virgin? Has the Virgin distinctive features by which she may be immediately distinguished from all other persons of her sex? Beware what you say: see how the miracle has been proved. The Virgin Mary left the print of her foot upon a stone. It is evident that an ordinary lady, in walking, would not make a deep and permanent impression upon a rock: it is, therefore, a supernatural being, it is the holy Virgin and she only, who can have imprinted the mark of her foot upon this mountain of Dauphiny.

Perhaps your incredulity is not yet satisfied. You reply, that it is very difficult to prove that a few lines, more or less indistinct upon a piece of rock, indicate the footstep of a woman. You add, that there are in nature singular resemblances. But I need hardly say, that I do not undertake to answer all your objections. The miracle is certified by the priests; it has been duly registered in the columns of the Ultramontane journals, and all the Popish seminaries echo with the cry, that a great and supernatural event has happened in connexion with the Romish Church.

Now, in the month of September, in the present year, sixty thousand pilgrims (aye, sixty thousand!) have been to *Salette* (the name of the place where the Virgin appeared to the little shepherds) to celebrate the anniversary of this memorable event. The procession was headed by priests. Mass was celebrated, and the sacrament administered. All these pilgrims sung hymns in honour of Mary. Moreover, as there is a spring near the stone on which the Virgin left her footprint, these good people rushed in crowds to drink a few drops of this wonderful water. They believed that it was an infallible panacea for all the maladies of soul and body! The curés under these circumstances, reaped a rich harvest: and everybody went home perfectly content—the pilgrims with the spring water and the priests with—the money!—*Ibid.*

ITALY.—ITS RELIGION AND POLITICS.—There is a very erroneous opinion, which has taken deep root in the minds of the great majority of Englishmen, that the entire mass of the Italian people is so strongly bound to the Papacy by the ties of affection and admiration, that they have not the least desire to free themselves from its sway.

If Christians would only study, with a little more penetrating attention, the intricacies of the Roman system, they would perceive that the political agitation, which has affected the whole Italian peninsula, is in direct open opposition to the principles of the Roman Church, which, in these latter times, has enrolled amongst the articles of her faith the political principle of *absolutism*. This fact ought, of itself, to be sufficient to arrest the attention of the various Reformed Churches of Christendom. It is a pregnant truth, that Rome has always hurled her most solemn excommunications throughout the length and breadth of Italy, against the rising spirit of political liberty, and that Italy is laughing them to scorn.

In speaking of Italian affairs, it is utterly impossible to separate her politics from her religion. The people of Italy are in a dilemma. They must either yield blind obedience to the Church, and so renounce those bright hopes of liberty which Rome so positively condemns, or they must manfully advance towards the accomplishment of their free aspirations in direct opposition to the anathemas of the Papacy. And can we think it possible that Italy should ever renounce her hopes of freedom? No. It is beyond all controversy, that were Italy only left to herself, and if the established order of things, instead of being upheld by the arms of Austria, and the policy of the European powers, had no other support than the excommunications of the Church, there would be nothing to arrest the progress of Revolution from Turin to the extremities of the Calabrias.

The political liberality of the reigning Pope has mightily confirmed all the sincere Catholics of Italy in the idea, that civil liberty is not in itself an evil: and any succeeding Pontiff, who shall attempt to speak against it, will find himself disregarded.

The secular clergy in general, excepting of course those who are in positions of authority or are candidates for promotion, and who, therefore, take the part of despotism, are decidedly favourable to *progress*. This liberal feeling among the priests is very disagreeable to the Roman government; and those of them who have openly manifested their liberalism, have met with no mercy, as has just been proved by their exclusion from the benefit of the late amnesty.

The richer classes may be divided into two distinct sections. One of them rejects revelation, while the other is still attached to Roman Catholicism. It is scarcely worth while here to speak of the first class. With respect to the second, I can affirm, without the slightest exaggeration, that I never met any one belonging to it in Italy, who professed to follow, silently and blindly, the commands of the Vatican. The actual state of Italy, looking at it in its religious aspect, is one of constant protestation against the authority of the Church. Whether Italy yet knows it or not, it is an undeniable fact that so it is. The Roman Church condemns the spirit of liberty as an impious error, contrary to the Scriptures and Apostolical tradition, and yet Italy anxiously desires liberty and independence, as the best of God's earthly gifts.

While the champions of Roman Catholicism are boasting of the triumphs of their Church, and assuring the world, that the Protestant nations are on the very eve of returning into her bosom, the simple fact is, that there never was a time, in all her past history, when the Church of Rome could count a fewer number of converts.

The wish for political emancipation is the only point in which all Italy is agreed, and that wish is in diametrical opposition to the Roman doctrine: and, however some may be inclined to think, at first sight, that what I have here stated is simply *political*, they will find, on reflection, that the whole *religious* question is necessarily involved in it.—*Ibid.*

THE LIBERAL POPE.—No doubt the present Pope of Rome has manifested exalted sentiments, a kind and an amiable disposition, a sincere desire to render his people happy. These qualities have been the more observable in him as they are so rare among the pretended successors of St. Peter. After the barbarous, inefficient, and fanatical government of Gregory XVI. it was almost a miracle to see a Pope possessing a tolerably good character, and I am not surprised that the world should have been amazed at it. That which would be nothing more than ordinary in a temporal prince is almost miraculous in the head of the Romish Church. But already this lovely sky begins to be overcast with clouds, and the storm will burst sooner or later, because there is an essential and inevitable contrariety between Popery and the principles of a free government.

The position of Pius IX. is a very difficult one. Supposing even that he had the best intentions imaginable, he would meet with new obstacles daily. The Jesuits, the men of the retrograde party, are not remaining inactive; they are plotting in secret; they are meditating an obstinate and bitter war against liberal enactments; and are making head against the depositaries of power. Pius IX. is praised, not because of his *religious teaching*, but on account of his *political conduct*.

A Romanist correspondent of the *Tablet* says—"Father Ventura, in his last-published oration, the panegyric of St. Cujetan, earnestly exhorts the Romans to cry *Viva il papa, il Santo Padre, il Vicario di Cristo!* (Long live the Pope, the Holy Father, the Vicar of Christ!) rather than *Viva Pio Nono*; and he assigns some excellent reasons for the preference. I am sorry to say the eloquent Father has not succeeded in introducing the desired change, and the reason is, because it is the man, the reformer, the author of the amnesty they cheer, not the Sovereign Pontiff and successor of St. Peter."—*Ibid.*

GERMANY.—Sir. C. E. Eardley, writing to the Editors of *Evangelical Christendom* from Geneva, in August last, states that

"There are those—and brethren in the faith too—who are not prepared to hold out the right hand of fellowship to Baptists. And there are those who expect gifts of tongues, and other miraculous qualifications to be bestowed in the last days." "Such blemishes in believers go far to account for the infidelity of the unbelieving masses. Hyper-Lutheranism and Irvingism explain Straussism." "The thousand Free Churchmen of Lausanne are obliged to meet in ten or fifteen places for mutual edification. If they met in one place, the mob would interrupt them, and the government would at once suspend their meetings."—There is about to be a considerable secession from the national church of Geneva, in consequence of the last revolution, one consequence of which is that persons who scarcely ever attend a church are not only church members, but have become church governors, the entire Protestant population being now electors of the consistory.

PROGRESS OF THE TRUTH.—Mr. A. Arthur, one of the pastors of the Scotch Baptist church, Bristo-street, Edinburgh, has recently returned from the continent, where he spent several weeks in visiting the Baptist churches of Berlin, Hamburgh, Stettin, and other places. He received a hearty welcome from the brethren in every place he visited; indeed the hearts of these christian friends seem to have overflowed with gratitude for his visit. Mr. A. speaks most favourably of the state of religion in the church at Hamburgh, which now numbers 300 members. He also adds, "Many are the instances in the city of Hamburgh of real conversion to God, among the German population, who, but for the labours of brother Oncken and his coadjutors, would never have heard the saving truth. They uniformly speak of the work being the Lord's and manifest a dependence on the light and grace of his spirit, ascribing all the glory to his name."—*Reporter*.

HESSE CASSEL.—Some short time since a Baptist, named Grimmel, went from Marburg, where he has a small church, to Hersfeld, merely to visit a friend of his own communion. Yet no sooner was his arrival at the latter place known, than he was arrested and put in jail, until he could be sent back to Marburg! In Luther's time Landgroff Philip, of Hesse, was the champion of religious liberty; but now times are sadly changed, and while vice sits enthroned in Hesse Cassel, and rationalism pervades the Established Church, intolerance checks the sowing of good seed, which is the only effective as well as the only Christian way to prevent the growth of tares.—*Evang. Christendom*.

JERUSALEM.—THE JEWS.—Of the Jewish population, 6000 are Sephardim, or Turkish subjects, 1100 are Ashkenazim, or foreigners (viz., Poles, Russians, and Germans, under the protection of their various consuls), and twenty are Karaites, or rejectors of the *Oral Law*. The number of the Jews, is, perhaps, overrated, inasmuch as they are paid for every head which they return in the census.

The Jews in the Holy City are in general learned men, who give much of their time to the study of Rabbinical literature. With some necessary exceptions (Jews buying only from Jewish tradesmen), they do not engage in business of any kind, and are dependent for support on their wealthier brethren in foreign

lands. Some of the Rabbies are delegated each year to collect on their behalf in Italy, Germany, France, and England.

The Mission to the Jews, taking all things into account, has already accomplished a good deal in removing prejudice, and in inducing conversions to the faith of Christ Jesus, much anxious inquiry has been elicited, and some Rabbies are among the converts. It was delightful to hear in the Hebrew Christian Church at Jerusalem, twenty sincere converts praising Christ Jesus as their Saviour.

A great many Protestant tracts and Bibles are in circulation amongst the Jews. The duodecimo Hebrew New Testament, issued by the British and Foreign Bible Society, is sold at the Jerusalem depository for the low sum of one piastre, or 2½d., and I was not permitted to give more,—thus every one has it in his power to buy. This sum was fixed on, because if given gratis, the precious book might be destroyed, as so much waste paper; while if sold at the cost price, which is I believe five shillings, the Jews might allege interested motives, and no copies whatever would come into circulation. Mr. Ewald, states in one of his last letters, that "the Jews are greatly alarmed at the progress of Christianity, which is secretly spreading among them even from house to house." The fact is, that true Christianity only needs fair play among any people and under any circumstances to prevail, whether the field of operation is among the Armenians at Constantinople, or the Antiochian Greeks at Halebeyra, or the Jews at Jerusalem. Let Patriarchs and Rabbies be silenced—let the spirit of inquiry be fostered—let the Saviour preach by his written word, and his faithful ministers, and the common people will always hear him gladly.—*Ibid*.

AMERICA.—INCOME OF MISSIONARY SOCIETIES.—The following is stated by the *Boston Watchman* of May 1 to be the income, in 1847, of the following missionary societies of the Baptist denomination in the United States of North America:—

American Baptist	Dollars.
Home Missionary Society	48,324.59
Indian ditto	5,396.22
Union for Foreign Missions ..	100,219.94
Society for Evangelizing the Jews	2,180.83
American and Foreign Bible Society	24,509.62
<i>Reporter.</i>]	

Miscellaneous.

THE SABBATH.—The happiness of heaven, (Henry observes,) is the constant keeping of a Sabbath. Heaven is called a Sabbath, to make those who love Sabbaths long for heaven, and to make those who long for heaven love Sabbaths.

WHO WROTE THE BIBLE?—Men were as morally unable to write such a book as the Bible, as they were naturally unable

to create the heavens and the earth.—*Fuller*.

WHAT FAITH IS AND DOES.—Faith and heart-trouble are like a pair of balances; when one goes up, the other goes down; faith is the counterpoise of trouble of heart. Believe, then, in Jesus, act faith on him, and that will prevent or cure heart-trouble.—*Bunyan*.

THE CALCUTTA MISSIONARY HERALD.

BARISÁL.

IN our last issue it was stated that the Rev. Messrs. Pearce and Wenger were on a visit to the Barisál District in order to ascertain by personal observation the state of the converts residing there, and also with a view to the adoption of measures for the efficient carrying on of missionary operations among them. In our next number we hope to state the nature of the measures about to be carried into effect. In the meantime we solicit the special attention of the friends of the Mission to the following communication from Mr. Pearce, giving an account of their visit, and which we are confident will be read with much interest.

It will be seen that many of the poor people have been called to suffer great hardships and losses for the sake of their religion. They have been literally deprived not only of their habitations, but of the means of supporting themselves and their families. Assistance, prompt and efficient, is required for their relief, and especially to supply them with agricultural implements, and thus enable them to support themselves. Contributions for this especial object, as also towards the expense of stationing native preachers in suitable localities and providing rural chapels, will be most thankfully received. Contributions may be forwarded to the Rev. J. THOMAS, *Baptist Mission Press, Calcutta.*

Visit of Messrs. Wenger and Pearce to the native converts who reside in the Barisál district.

(Furnished by Mr. Pearce.)

On the 15th of December last brother Wenger and myself left Calcutta, on a visit to the native Christians who reside in the Barisál district. Proceeding by the Sundarban route, we took Buri-dángá, one of brother Parry's stations, south of Kulna, on our way. Our object here was to meet Mr. Parry, who was expected at this place about this time, but in this we were disappointed. We spent however, one day very pleasantly with his people in the village, who appeared exceedingly glad to see us. So anxious indeed were the kind people, that we should visit them at their houses, which are nearly a mile from the ghát, that they brought planks and laid them down in several places, where the water had not sufficiently dried up after the rains to allow of our passing without sinking deep into the mud. We had worship with them in their neat but humble chapel, and were much pleased with their singing. In our intercourse with them we found that they were well informed on Christian subjects, and most of them able to read, women as well as men. They appeared to be generally in comfortable outward circumstances, and to be

living on amicable terms with their neighbours. We left them with the impression that the Gospel had done much to improve their external appearance and condition. The fact also, that with one or two exceptions only, the whole of the adults among the Christian inhabitants of the village are members of the Church, speaks well for their Christian character. The Church here has a native pastor, who administers the Lord's supper and ministers to them the word of God. Mr. Parry, I believe, reserves the admission of members by baptism to himself.

From Buri-dángá, we proceeded without delay to Kotwáli Pará, near to which many of the Barisál Christians reside. Kotwáli Pará lies 30 miles in a direct line, N. W. from the town of Barisál. We reached this locality in about four days from Buri-dángá; we put to at a place called Ghagor Hát-kholá; the depth of water in the Ghagor river not allowing our boats to proceed further at that time of the year. In the rains we understood one may sail in a large boat in any direction. The country here is for many miles a morass, covered with tall reeds, where it is not under rice cultivation. From these reeds the mats called *darmá*, which are in use in lower Bengal, are manufactured. We saw tracts of country, miles in extent, abandoned to the reeds

jungle. At the village of Kotwáli Pará, we found a greater number of bráhmans residing than we have met with any where else : we were told that there were at least one thousand families, an estimate probably not far from the mark. Here they are the lords of the soil and exercise evidently over their poor ráyats the most despotic authority.

Having sent messengers out to inform the converts of our arrival, we had the pleasure of a visit from several on the following day. We were informed however, that most of the Digaliyá people (the same who were plundered last year by the Zamindárs) were gone into Jessore, in search of employment, and that in respect to the people of other villages, the greater part were engaged with the harvest, so that it was probable we should not see many of them until the Sabbath-day. On the next day however, several others came, and as we were anxious to detain them, in order to become better acquainted with their christian character, we determined to put up a shed in which they might lodge, and which also might be converted into a chapel, from which to address the crowds of heathen that began to flock in, as well as serve for worship on the Lord's-day. The next day, at the earnest request of two or three of the Digaliyá people, we set out to visit their village, with the intention, on our part, chiefly of seeing for ourselves the injuries which the Zamindárs had inflicted upon the poor people. The water was so shallow and obstructed by weeds that the little boat in which we embarked had to be dragged the greater part of the way by the poor people who accompanied us, which made the journey very tedious and painful. On our way, a man at a distance, belonging to the Zamindárs, called out to the people of the boat, saying, "O ! you will not leave off bringing sálís to this place till some of you are killed !" We were thus unexpectedly witnesses of the hostility which prevails here against the gospel. We arrived at the first house in the village after four hours' travelling and found it impossible to proceed further.

After an hour or two's delay in consequence of the distance which their houses lie one from another, a number of the converts, chiefly women, came together, with whom we had some pleasant conversation on the subject of the gospel ;— When the question was put to them whether in consequence of the sufferings they had been called to endure from the Zamin-

dárs, they did not regret having embraced christianity, they replied with energy, " not at all ! " " and even if they were to kill us," said one, " we will never forsake the Saviour ! "

The extent of suffering to which these poor people have been subjected in consequence of their embracing christianity will be better understood when it is observed, that in this village twenty-nine families were last year dispossessed of their houses and of all their little property in cattle and corn, by their Zamindárs, and it was only about four months prior to our visit that they had been restored by the magistrate at Kulna to the spots of ground where their houses formerly stood. Here, by the means of the aid rendered to them by the Mission through Mr. Parry, they have erected huts to shelter them from the weather ; still their rice grounds are not yet restored to them, and it is doubtful if they will get them without law proceedings. Their prospects are therefore at present very gloomy ; for should they get possession of their lands they stand in need of every thing to enable them to cultivate them—cattle, seed corn, ploughs, &c.

On the following day, we had a company of about twenty christian people from several villages at our temporary chapel at Ghagor. We availed ourselves therefore of the opportunity to ascertain the degree of knowledge they possessed of christian truths and the influence it exerted upon them.—With this object we proposed to them that each should tell us in a familiar way what he knew of the Gospel which they had embraced.—After a little silence, an old man among them stood up, and folding his hands together, began with a good deal of trepidation to offer an extempore prayer. As he proceeded we felt a good deal surprized, for it was truly evangelical, appropriate, well expressed, and uttered in a manner that indicated deep and sincere feeling. We were much affected by it. Here was evidence that could not be mistaken that Christian prayer was not a strange thing among them. In a corner of the room sat a middle-aged man, whose appearance indicated great poverty, and unsound health and withal a very rude mind. His first answer to the questions that were put to the company generally drew attention to him and led to an examination, the result of which filled us with delight. Brother Wenger chiefly, put the questions, embracing the great truths con-

cerning God, sin, salvation, conversion, the world to come, the judgment, heaven, hell and eternity. With great deliberation and clearness of conception he replied most satisfactorily to each question with scarcely a single failure. We could not help looking at each other with wonder and delight, for here was the illustration of the word—that while the gospel is often hidden from the wise and prudent, it is revealed to babes. Even so Father, for so it seemeth good in thy sight! Among the others who were examined was a young man who had but very recently given up caste. He was one of several brothers who remain Hindus. He could read, and possessed evidently a strong mind. We found his knowledge of the gospel considerable, considering the shortness of the time he had avowed Christ, and the few advantages of instruction which he had enjoyed. He had endured a good deal of opposition. This exercise lasted full three hours, and it was conducted under circumstances that led us to feel that we might take it as an index of the knowledge which prevails on spiritual subjects among the people generally; this conviction was borne out in the intercourse which we subsequently had with them in other places during this tour. All seemed to know the leading truths of the gospel, and many to an extent that we could not have anticipated. On the Lord's-day we had a large gathering of Christians, as we had been promised. We therefore held public worship twice, and addressed to them the word of God. A large number of the heathen also attended, so that our chapel was crammed to excess, and there were as many outside as within. The heathen sat the whole time and heard with reverence; the Christians were delighted with the service and with the assurance we gave them afterwards that their spiritual instruction should be in future regularly and amply provided for.

The heathen had attended daily in great numbers from the villages around. We found among them an unusual proportion able to read, and consequently our books were in great demand. Our stay in this place lasted just a week. Owing to want of water we were not able to reach any other village besides Digaliyá, there being still too much on the ground to allow of going on foot.

Hence, we proceeded to the most northerly station Koligan, which in a direct line

is only about twenty miles distant, but for the cause just assigned, we had to take a most circuitous route *viâ* Barisál, and were a week in reaching the place, during which time we enjoyed many opportunities of dispensing the word of God to the heathen.

At Koligan, which is about 6 miles S. W. from Patka Booka Indigo factory, we were happy to meet the whole of the people at home, and we stayed with them three days. Here a chapel was in course of erection and so far completed as to afford us shelter from the sun. We were happy also to find here a native preacher and his wife, in charge of the people. They had been sent by Mr. Parry and appeared very proper persons for their work. The preacher's wife had established a female adult school, with a prospect of success. I have omitted to mention that at Digaliyá and at Mandra near Ghagor are two native preachers, that have been located by Mr. Parry for the numerous Christians residing in those villages. We saw one of them, an intelligent young man; the other was absent from home. On the second day of our arrival at Koligan we held a meeting with the converts, similar to the one which I have already described. On this occasion we had as many women present as men, and we found them as well informed on religious subjects as the other sex. Our examination lasted as before, nearly three hours, and was quite as satisfactory. They had cultivated the singing of hymns with good effect; indeed we heard here the best singing that we heard any where among this people. They seemed to sing also, so much from the heart, that it was withal truly affecting. The people here who are in all 12 or 13 families, have met with a good deal of opposition from the Zamindárs, so much so, that several other families that had given up caste, have through fear withdrawn from them and now stand alone, acknowledged by no party. Those baptised, however, seem very firm in their profession, and now that they have a resident teacher, will doubtless increase in steadfastness.

While we remained at Koligan, a deputation arrived from the converts who reside in the central and eastern villages of the district, over which Christianity is spreading. These intreated us to visit them without delay. We were much encouraged at this, as we had heard at Ghagor some unfavorable reports of the people in one or two of these villages—that they still ad-

hered to Mr. Bareiro. We were assured, however, by the deputation, that the whole of the people of the villages in question, with the exception of two or three persons, desired to stand in connection with the Baptist Mission, as they had been from the first in Mr. B.'s time.

Having remained as long as it was needful at Koligau, we took these men in company and proceeded without delay to the vicinity of Dhán-dobá, which we reached on the second day. Leaving our boats at Turkey bazar, we set out to make our way on foot to the villages in question, and were soon met by several of the converts, who cheerfully took our baggage and conducted us to their village, Samuddar Pár, distant from Dhán-dobá S. W. two miles. Here we found a large number assembled awaiting our arrival. They gave us a most cordial reception, and we spent two hours very pleasantly with them conversing on religious subjects; we also sung a hymn together and offered prayer. We had however eight miles yet to go to Bakkal, the central village, were we intended to spend the sabbath; we were therefore obliged to leave them and proceed on our way. About 20 of the people kindly accompanied us, and the rest promised to follow in the morning. We got to Bakkal late in the evening very tired. The poor people did all they could to help us along, and to make our lodging place as comfortable as their circumstances admitted.

On the following day a large number of people came in from the villages around, we had public worship once, the rest of the day was spent in conversation. More would have been present had earlier notice been given of our arrival. The principal Christian villages hereabouts are Chubikar Par, Toroon Sen, Aksor and Ombalia, and the number of people in them altogether must be great. The converts hereabout however seem to have had the least instruction, and probably are not so well informed as those previously mentioned. We had not however the opportunity of examining them so closely; with some of them we were much pleased. We found the people at Bakkal in great agitation, in consequence of the hostile disposition evinced by the Zamindárs towards them. Four families had been plundered of all their property, others had been beaten, and all were threatened, so that for several weeks until our arrival, many had been afraid to show themselves out of doors; and we were sorry to learn that several

persons had in consequence drawn back from their christian profession. We felt it therefore our duty to send for these oppressors and attempt by expostulation to induce them to desist. They came, but we found them to be men of a very unpromising character. However we did what we could, and the result remains to be seen. The following morning (Monday) we proceeded to another part of the village to witness for ourselves, the devastation said to have been committed by the Zamindárs upon the property of the poor converts, and were deeply grieved at the scene. The plunderers had spared the houses indeed, but had not left a vestige of the property which the people had possessed. Cattle, corn, thatching-grass, household utensils of every kind, had been carried off, and the people prevented from returning to occupy their homes. While looking at this scene of devastation three of the Zamindárs, accompanied by a number of dependents came to the spot. They did not deny the outrage when taxed with it. We could not help speaking sharply to them, telling them that such things would never be allowed, and that in the end they would be the losers, if they did not desist. We tried to comfort the sufferers who were weeping around us, and on our departure left a few rupees with the native preacher stationed here, to supply each family with a maund of rice to meet their necessities.

In the afternoon we left Bakkal to return to our boats. But on our way, the people of Kándipár urged us to go to their village, and stay the afternoon. This we could not do, but promised to pay them a visit the next day, which we did, and had the pleasure of meeting most of the principal people in this part of the country. Here the matter between Mr. Bareiro and the Baptist Mission was thoroughly discussed, when they unanimously affirmed their adherence to the latter, and declared that nothing should induce them to repudiate their baptism, or turn aside from the doctrine which they had received. They then requested us to settle teachers among them without delay, and in token of their sincerity, each one came and took us by the hand, pressing it to his bosom. All this was done in the presence of Mr. Bareiro's peadas, who had been present from the first to watch our proceedings. This meeting lasted 5 hours, and was in every way most satisfactory. The people of the village entertained their brethren from a dis-

tance with a dinner, and all seemed most happy.

Our intercourse with the converts in their villages now terminated. There were many people whom we had not seen, but we had met all the leading persons and were assured by them of the sentiments of the rest. Among them we found many men of good minds, who if instructed may be turned to good account. We witnessed everywhere among them an earnest determination in favour of the gospel, which promises much for the future, if the word and ordinances be regularly administered among them. There is much love one to another. Their knowledge of divine things has been derived chiefly, nay in most cases, entirely from their communications among themselves. Very few of them can read, but many are earnestly desirous of learning. We had many applications for Spelling Books, which we were not able to supply. The women everywhere seem as earnest as the men. One thing gratified us much; with only one exception, we met with no complaints against them from their heathen neighbours, and the exception alluded to, we found afterwards to be without any foundation. The probabilities arising from the position and character of the respective parties, are vastly greater that the Zamindars oppress these poor people, than that they have

dared by unjustly withholding what is due, to provoke the crushing wrath of these lords of the soil. The christian people indeed are unwilling to pay the unjust and unlawful exactions of their landlords, but this can in no wise account for the progress they have made in christian truth and the affect it has had upon them.

On our return to Barisál, we were sorry to learn, that Mr. Barciro was receiving serious countenance in his efforts to withdraw the converts from the Baptist Mission and attach them to the Church of England, from two or three of the gentlemen at the station; we therefore issued a circular addressed to the residents of Barisál without delay, presenting as faithfully as we could, the case between him and the Baptist Mission, and deprecating most earnestly, the attempts that were being made to detach the converts from its connection. On the day following also we called in company with brother Robinson of Dacca, on one of the gentlemen alluded to, with the same object in view; with what result remains to be seen. Having thus finished our Mission, we left for Calcutta, where we arrived safely on the 1st. Feb. much refreshed by what we had seen of the people and grateful, I trust, for all the mercy we had experienced in our journey.

DELHI.

FROM THE REV. J. T. THOMPSON.

Recent Baptism.

I have the pleasure to state that on Sabbath morning last, the 26th Dec. I baptized Gangadín, a Rájput, the son of a Sepoy, who had for some months past expressed a wish to unite with us as a christian. I made particular inquiries as to his character and habits, and found nothing objectionable. He is to be admitted to communion on the first Sabbath of next month.

Review of the Year.

Being brought to the close of the year in circumstances of mercy, I would own with gratitude to God, his having spared my life and continued my health, and enabled me to prosecute my labours another year at my post. In the beginning of the year it was my happiness to visit places in the south of the district, with the word of God, which I had not visited before. The scriptures were, everywhere, well

received, the Gospel was attentively listened to, and the people seemed to be aroused as from a lethargic state, to a concern about their souls. Some indeed were surprised that their rulers possessed any knowledge of God; and others that any cared for their salvation. On the whole, the people that did flock to me, listened with deep attention and evident interest to the reading of God's word, and of striking and impressive tracts. Few made objections, but many proposed questions, and desired information as to the Saviour, his office as Prophet, his being God in our nature, his laws, worship, people, extension of his faith, and other points of interest. I hope that the preaching, conversation, and distribution of some two thousand portions of God's word and tracts among the people of the places visited by me in February and March, may not have been in vain; but have

afforded knowledge where none had been possessed before, or only crude notions existed, and have stimulated to the attainment of it, where a disinclination or indifference to it were to be found. At the Goorgaou fair too, in the beginning of March, I had the happiness of making known to about 900 persons the solemn truths of revelation, pressing them on their notice, and solemnly calling on them to believe in them, renouncing idolatry and every false way. I described their state to them under the scripture similes of the dry bones in the valley, the lost sheep, the lost piece of silver, the prodigal son, and the rich sensualist, who cared for the enjoyments of this life, and neglected the salvation of his soul. The people convened under the expansive fly of a large double-poled tent, heard me with fixed and solemn attention, none being disputatious, but all prompted by a spirit of inquiry to hear and learn how they were to be saved. I parted reluctantly with these people, but not before I had offered solemn prayer to God in their behalf, and humbly implored his mercy and the exertion of his power for them.

Visit to Hurdwar.

At Hurdwar, nothing might have been done this year, owing to the impaired resources of the Society not affording the means of travelling, but the kindness and liberality of a Christian friend and his lady, enabled me to visit once more that scene of my annual labours, and glad was I to do so. I have often, in my earlier visits to this pilgrimage, resorted to by the whole Hindu world to avert the evils of transmigration, gone with a glad heart and sanguine mind: but of late years, although believing every promise of God's word to stand good, and to be certainly fulfilled in due time, I confess I have gone more from an imperious sense of duty as to what I should do to serve God, and minister to souls, than from any vivid expectation of immediate success. This state of feeling, though it did not lead to a cheerful prosecution of my work, yet led to a searching of my heart and an inquiry into the truths I had propagated in past years, and the spirit in which I now entered on my solemn work. I can look back and trace a long series of timid and feeble efforts made by me amidst much and varied opposition, both from the learned and the rabble; but at no period did my hope

forsake me that the heathen should be given to the Redeemer for his inheritance, and the uttermost parts of this country for his possession. Events in providence, and the operations of grace, have since combined to speak to the understanding, and appeal to the senses of my auditors at Hurdwar; and which have constrained them to give a reluctant assent to the truth of the declaration, "all power in heaven and in earth is given unto me." The truth deducible from the above proposition, that he must reign till all his enemies be made his footstool, my hearers are backward to admit, but they cannot refuse to admit it as a consequence of the great shaking of nations and overthrowing of kingdoms, which have of late years been steadily taking place. We rejoice to think that all this is introductory to the desire of nations, and who, in as far as his spiritual power and saving grace are concerned, may be considered to have already come. He has revealed himself by his word and spirit, to individuals of all the four classes of Hindus; and he confessedly dwells at this time in more than a thousand hearts, which he has made to bow to the sceptre of his cross through the length and breadth of the land. Among these are the humblest individuals of the lowest classes, who, by the death of Christ, have appreciated their relation to God and taken their place among the prospectively redeemed. They consist of the weary pilgrim and the heavy laden transgressor; also the twice-born bráhmans, taught to esteem their righteousness as dung and dross, and throwing away their distinguishing thread, and flying from the adoration paid them, are seen bowing to Christ, and putting on him by the self-denying act of baptism. And among them are also to be seen those, whom Dr. Carey characterized, as "the incarnation of blood and of lust," denuded of ferocity and impurity, by faith in the Lord Jesus Christ, and by the Spirit of our God. All these, and many more, have submitted to and received the Lord Jesus, as the hope of glory: and should we despair, or think for a moment that his triumphs shall not continue? Surely not; rather let us spread out our sails and invite the breeze, and imploring the Spirit's aid continue to labour in hope. At this fair, many for the first time heard of the Saviour and of the volume of divine truth he has charged his people to make known throughout the world, and have

had their attention directed to the salvation of their souls. They, in general, heard the gospel and the chief truths of revelation, with attention and astonishment, and seemed deeply interested in the discussions that took place. It is to be hoped they may have taken with them some of their impressions, and these may lead to convictions, as in several well known cases, issuing in earnest inquiry and eventual conversion. Such *have been* the happy results, I have reason to say, of similar efforts persevered in for years, and such results *may* be produced again, and shall we altogether exclude divine interposition, and not be rather led humbly to hope, that he who has engaged, that "in Jesus all nations of the earth shall be blessed," is bringing about his purpose by means of the preaching of the gospel? It is reasonable to suppose, that if the Lord Jesus is to draw all men to himself, it will be, when "many shall have run to and fro, and knowledge shall have increased;" and we know that it is "by such knowledge Jehovah's righteous servant is to justify many." When therefore, from day to day we have not shunned to declare to the assembled multitudes, the whole counsel of God, we have taken a necessary step towards bringing them to the obedience of the gospel faith; and we know that God is able, through the foolishness of preaching, to save them that believe, and though it be a great matter for men to be made to believe, yet the simple way in which faith is originated under divine agency, is not to be forgotten namely, that it cometh by hearing, and hearing by the word of God. Having spoken the word, then, under various forms, sought to impress it on the minds of our hearers, and enforced its claims on their attention, affection and obedience, we committed our labours of the season in prayer to God; and thus taught our hearers our insufficiency of ourselves to effect our purpose, and the source whence we derived all our hope and encouragement, viz. the power and grace, and the promise and purpose of the incarnate

Redeemer. The great day of account, whether personal or general, must determine, with what saving results the labours of the season may be attended; at present we have the professions and promises of many to inspire hope and strengthen the expectation, that those labours shall not be in vain in the Lord. I cannot help observing that the bráhmans of Hurdwar, those well fed gods of the shrine of ages, are now being famished, and a change is now passing over them, indicated by a spirit of sullen despondency, arising from disappointed expectations. Of this dejection of mind, and of their melancholy anticipations, they make no secret, and anxiously ask, what they are to do, and whom to look to, for support? since the powerful arm of the chiefs that supported them, and of their wealthy followers, has been broken. Ten years more, and a great change, verging towards the gospel, may be seen to take place in the minds of the more eminent and wealthy of the bráhmans of Jwálápur, if within that period the Sikh power should not again be in the ascendant. If it should decline, and the administration continue in British hands, the chief source of wealth and consideration to the bráhmanical organization at Hurdwar, may be considered to be gone, and the glory of the shrine, as far as the Punjab is concerned, will begin to decline, I may safely venture to say: and may God who has promised to give the heathen to our Redeemer for his inheritance, and to furnish the gods of the heathen, *grant it!* May *He*, who has declared he will blot out the names of the gods who have not created the heaven and the earth, from under these heavens, *grant it!* May *He*, who is to reign till all his enemies be made his footstool, *grant it!* and may the Spirit of grace, like a rushing, mighty wind, and a burning power, *effect every purpose* of God's word, in the minds of men, and give his people and labouring servants to see and rejoice in the manifest advancement of the spiritual kingdom of the Redeemer!

(To be concluded.)

AGRA.

FROM REV. R. WILLIAMS.

Review of the Year.

My Missionary labours during the past year have been somewhat limited compar-

ed with those of some former years, in consequence of my having had more English preaching entailed on me than usual. While pastor of an English

church, I feel that I am bound to attend to the duties connected with that office, and being at the same time a missionary to the heathen I feel I must give myself to missionary work as much as possibly I can. This is not a very happy position for any one to be placed in, and I confess there are difficulties which to me appear almost or quite insurmountable, and from which I should be glad to be set at liberty, if it were the will of the Lord. During the year *five* have been received into the church by baptism; *one* by letter. *Eleven* of our native brethren have been separated from the English to form themselves into a church under the pastoral care of brother Dannenberg; *three* have withdrawn, *one* has been restored, and *five* have been excluded, two dismissed, having left the station. The present number of members is *forty-six*, a smaller number than usual. The congregations continue about the same as ever. We need the dew of heaven to descend upon us. May the Lord revive his work among us and in every place, and prepare our hearts to appreciate such a revival. Would that we had more of the spirit of prayer, then we should undoubtedly have more abundant success in our great work. I need say nothing here respecting the state of the Mission in the station and out-stations, as you will learn all that from the Com-

mittee's Report, which is now in the press.

Ordination of Mr. Smith.

On the 1st instant we had a very interesting meeting at Chitaura, when brother Smith was ordained pastor of the church there. A goodly number of our brethren from Agra assembled in the new Chapel at 11 o'clock. The service was commenced by brother Dannenberg, after which I described the nature of a Christian Church, asked the usual questions, and offered up the ordination prayer. Brother Phillips gave an impressive charge to brother Smith in English, from 1 Tim. iv. 16, and then addressed the Church, Brother Makepeace concluded with prayer. At the close we all retired to the baptistry in the old Chapel compound, where after a short address by brother Dannenberg, brother Smith prayed, and then baptized *three* converts. Many Hindus were present to witness the administration of the ordinance, and were remarkably quiet and attentive. I concluded in prayer and addressed the spectators. During these highly interesting services, which occupied upwards of *three* hours, the deepest attention and solemnity prevailed, and we all found it good to be there. The Lord was with us, and the time was a time of love. The whole of the services were in Hindi, except the charge.

MONGHIR.

FROM REV. J. PARSONS.

(*Extract from letter to the Association.*)

I greatly regret, that the state of our church, and of the work in our hands, during the past year, supplies but little stirring or encouraging intelligence, to cheer the hearts of our assembled brethren, and so, as you have also addressed my beloved colleague, I do better to leave him to supply whatever information there is to be communicated. We must acknowledge the Lord's special mercy in giving us health and opportunity to carry on during the year the various items of labour in which we stately engage, and all our Missionary circle have, at some time and in some direction, gone forth during the year to tell the good news of salvation in the dark district around, and now we need grace to water the seed sown with incessant and believing prayer.

We greatly rejoice in the unanimity and Christian love, which the meetings of the Association are instrumental in bringing out to view. May it not only not decline or be interrupted, but become more fervent and more firmly established, for, next to the love of Christ, and his command to us to love one another, as he hath loved us, what can be a greater incentive to mutual love than the difficulties we have all to encounter in this seat of Satan, as fellow-soldiers of the cross? Our earnest wish and humble prayer is that the rich influences of the Holy Spirit may rest on your assemblies, and that, if you may have no testimonies of large success to rejoice your hearts, yet the spirits of all convened may be cheered and strengthened by being directed, in the exercise of faith, to the love and power of the great Captain of our salvation.

THE ORIENTAL BAPTIST.

APRIL, 1848.

Theology and Biblical Illustration.

CHRIST'S SILENCE BEFORE HIS ACCUSERS.

MATTHEW xxvii. 12, 13, 14.

THE wisdom of God is evident in all his works ; not only in their beauty, simplicity, and adaptation to the uses they are intended to answer, but also in their seasonableness. The same may be said also of the works of Christ, who was "God manifest in the flesh." All he did, and all he said, was admirably beautiful ; it shone with "the beauty of holiness." We see the simplest words from his mouth producing the most amazing effects, and every word, and every deed, was yet more admirable, because so seasonably adapted to the circumstances under which he spoke and wrought. Sometimes he astonished the beholders by stupendous miracles ; at others, he confounded his enemies by wondrous arguments ; and at others, he uttered most pathetic lamentations ; and all those acts were divinely wise, and precisely seasonable ; and not less so was his present silence. For,

1. *It amounted to the strongest protestation of his innocence.*—This was here called in question, and the chief priests and scribes were doing all in their power to prove him guilty of crimes worthy of death. Why did he not bring forth some proofs of his guiltlessness, such abundance of which might have been adduced ? Because it was self-evident : all there present knew it ; his accusers themselves knew it ; and Jesus would not

utter a word to establish a truth, of which all around him were already convinced. Had Jesus argued his innocence, that would of itself have intimated that it admitted a doubt. He was therefore silent, and allowed every man's conscience to plead his cause. Should some man, at noon-day, endeavour to convince you that the sun is a dark body, incapable of affording light, you would scarcely think of arguing the matter, but would conclude that the man, if not blind, must be persisting in an obstinate falsehood. So Christ would not stoop to prove his innocence ; he knew the Jews were not so blind as not to see it, but their perversity prevented their acknowledging it. Criminals who are sensible of their guilt have usually much to say ; they will bring, if possible, a great number of arguments, plausible, though perhaps not true, to disprove or extenuate their crime, or to confuse the witnesses, and so evade justice. Some again plead guilty ; others terrified by the accusations of conscience, and the dread of impending punishment, stand pale, trembling, and speechless, before the judge. The first the Saviour would not do. He would not injure his cause by confusing witnesses, who confused themselves. The second he could not do, for no stain of guilt attached to his blameless character. He stood si-

lent, but his silence was so calm and dignified, so meek and devout, that even Pilate could comprehend its meaning; he knew that he was a "just person," and "that for envy they had delivered him," (vs. 18, 24).

2. *It evinced his willingness to suffer.*—Let us not suppose that the word of Christ had lost its power, when the time was drawing near that he would accomplish his victory over the last enemy—death; only He would not exert that power to rescue himself, with which he had rescued others. When he would deliver a poor woman, who was really guilty, and had been taken in the very act of adultery, he said no more than the simple words—"He that is without sin among you, let him first cast a stone at her," but he accompanied them with such light and power, that the poor woman's pitiless accusers were disarmed, and glad to shrink, abashed, from his presence who had so convicted them inwardly of their own depravity. And could not Jesus have uttered some such efficacious word on this occasion? Was his heavenly artillery exhausted? No! but he preferred to suffer. Hear his own words (ch. xxvi. 53, 54.) "Think-est thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" Here we see his blessed determination to save us sinful men, at an incalculable cost to himself. He knew what a tribunal he was cited before; he knew their malice and rage against him; he foresaw the power they would have against him, and the variety and intensity of the sufferings they would inflict upon him, and the yet unspeakably greater intensity of the agonies his Father would inflict on him, as the substitute for man. The scourge, the thorns, the cross, and the hiding of his Father's countenance, were full in his view, yet he meekly bowed his head in unresisting

silence, that the storm of wrath might burst upon him, which, had he not endured it, would have involved us all, without remedy, in hopeless and endless torment and despair.

3. *It was an adorable instance of meekness, patience, obedience, and resignation.*—"He answered nothing." He had a voice that could have replied in thunders, and called for instant retribution on his foes. The voice, which once stilled the tempest, and delivered his trembling disciples, might have raised the tempest, and overwhelmed his impotent accusers. His divinity, which enabled him to foretell the approaching destruction of Jerusalem, invested him with equal power to bring on it immediate desolation. Yet there he stood, meek and resigned; "as a sheep before his shearers is dumb, so he opened not his mouth." To all the causeless anger of his foes, he replied not a reproachful word; to him who smote him on the cheek, he only said, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" His enemies invented new and varied forms of injury and insult; they mocked his sufferings and heaped indignities upon him; yet he persisted in his quiet submission, and out-matched their rage with patience: he "overcame evil with good." And why did he all this? Because it was the method appointed of his Father for him to accomplish the salvation of men, whom he compassionated. When he meekly bowed his head, bystanders may have ascribed it to fear or helplessness, but God the Father looked from heaven, and regarded it as an act of holy obedience, so meritorious that it was necessary to complete the righteousness, which forms the ground-work of human redemption.

4. *It was an act of just severity towards the Jews.*—They were pushing forward their plans to procure his death, which plans proved successful, and they cried, "His blood be on us,

and on our children." Some may have united in this cry through ignorance, not knowing the heinousness of their crime; some from obstinate hardihood, as if daring the vengeance of God: but whatever their feeling, the Redeemer knew full well the awful judgments they were entailing on themselves and their posterity. Humanly speaking, he might have prevented the crime by retiring invisibly from their midst, as on some former occasions. But he had, in the course of his ministry, given them unnumbered incontestible proofs of his real character, and since they had failed to convince them, or to deter them from the fearful crime they were at this time intending to perpetrate, he now withdrew both his faithful warnings and his convincing arguments and miracles, and "let them alone," while they rushed blindly and rebelliously on to their appalling end.

O fearful severity! Yet not less equitable than severe. May we all gratefully accept that grace our Saviour manifested in quietly accepting the judgment due to our crimes, and so escape a doom similar to that of the deluded Jews!

J. P. M.

THE POOR MAN'S EVIDENCES.

NOTES OF A SERMON.

John xvii. 17.—Thy word is truth.

WHAT Christ here calls the word of God must, we imagine, comprehend all that is contained in both the Old and New Testaments; for, 1st, He himself has denominated the former of these by this name: "If he called them gods, unto whom *the word of God* came, and the *Scripture* cannot be broken."—"Search the *Scriptures*."—"And beginning at Moses and all the prophets, he expounded unto them in all the *Scriptures* the things concerning himself." 2ndly, What he himself spoke, and which is recorded in the four gospels, he has,

in like manner, styled the word of God: "He that soweth the good seed is the Son of man."—"The seed is *the word of God*."—"The word which ye hear is not mine, but the Father's who sent me."—"The people pressed upon him to hear the word of God." And, 3rdly, All that was delivered by the apostles is honoured with the same worthy appellation. It is said of Peter and John that they "spake the *word of God* with boldness." It is also said, that Samaria received the word of God; that the Gentiles received the word of God; that the whole city came out to hear the word of God; and that what Paul wrote were the commandments of the Lord. And in addition to this, the Saviour, before he ascended, said, that he would send down upon his disciples, the Holy Spirit to teach them what they were to speak, and what they were to write: "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth."

All, then, that is contained in the Old and New Testaments is to be regarded as referred to by Christ; and this he says, is truth. *That it is indeed so* will be our present object to endeavour to establish.

It is not our intention to bring into view what are usually denominated the evidences of Christianity,—the historical evidences; the evidence from miracles; from prophecy; from the resurrection of Christ; from the ascension of Christ; from the sufferings of the early Christians; from the success of Christianity; from the sameness of doctrine and unity of design running through the whole Scriptures, though written by different men, and at very wide intervals; from the astonishing brevity and yet extraordinary fulness of all the sentences of the Bible; from the simplicity, majesty and purity of the Scriptures; and from a variety of other things. All these are strong proofs, irresistible proofs, of the truth of the

Bible ; but the most of them are beyond the grasp of the poor and the common man, and particularly are they beyond the reach of the great masses of the people that usually attend upon the preaching of the gospel. What we wish to do is merely this, to present you with a few plain thoughts,—thoughts graspable (so to speak) by the most common understanding and by the most untutored mind,—thoughts by which something like certainty may be attained that the book which we call the Bible is in very truth the word of God. We all need to be fortified on this subject. Not unfrequently does the suggestion come from Satan or from our own wicked hearts : “ Perhaps, after all, this said book may be a forgery palmed upon the world, by designing men, in the same way as the Qurán has been palmed upon the Muhammadans, and the Shasters upon the Hindus. Or, if this suggestion be not made to the man by his own heart, or by the Evil One, we know that it is not unfrequently made to him by many in the world,—by many who would rob him of all the comfort and instruction contained in this blessed book, and who would plunge him into the same miserable state with themselves.

Well, then, we will suppose that a poor and common man, (a man, however, who can read,) wishes to be satisfied that this book which we call the word of God, is indeed the word of God,—a book of truth. Of course he will take up the book to read it. It is obvious that unless he does this it will be impossible for him to come to any justifiable decision concerning it. This must, therefore, be insisted on as the first thing. It is a well known fact, that a great many of those who have asserted the Bible to be false, have been men who have never attentively read the book. They have looked at places here and there : but as for giving the volume an attentive perusal, they have done nothing

of the kind. In order, however, to judge of the truth of the book, it is necessary that it should be attentively, and without prejudice, read through.

Well, then, let us suppose, that the poor and common man takes up the Bible to read it, and how may we imagine him to be affected by it ? We may conjecture that he meets with a great many things about which he knows not what to think,—much of history ; much of prophecy ; much of doctrine ; and much of other things which are not very clear and intelligible ; but whilst this, in no common degree, is indeed the case, he meets, at the same time, with a vast amount of what he finds comes home to his heart and to his conscience ; and, hence, he concludes in the

1st place, That this book must be indeed the word of God, from the vast power which accompanies it. There is something in the way in which the Bible speaks of the great God ; of his awful hatred of sin ; of the holiness of the law ; of the consequences of breaking that law ; of the terrors of the day of judgment ; and of the torments of the place of the lost, that the attentive and thoughtful reader becomes greatly moved. No such power accompanies the reading of the Qurán and of the Shasters, though each of them speaks of God, of sin, and of the punishment which is to follow sin in another state. Infidels can hear these books read with the utmost composure. No uneasy feelings are excited. No dislike to the books is shewn. But as for the Bible he cannot endure it. He runs away from the hearing of it. He speaks bitterly of it. The very sight of it seems sometimes to move him much in the same way, as the devils were moved at the sight of Christ. He is frightened at it. He cries out against it. He sees in it a doom of torment ; and he feels as if his torments had commenced before their time. And why is he thus affected ?

There is a great deal, as we have already noticed, about hell both in the Qurán and in the Shasters: but he is not frightened at *them*: he cares nothing about *them*: and, in his estimation, the two former are as true as the latter, that is to say, they are all false together. The truth of the matter is, that the Bible has a power in it which neither the Qurán nor the Shasters ever had, and which they never will have: and this the infidel feels. God's word, like all his other works, bears upon it an unmistakeable impress of his power, a power which the poor, the common, and the unprejudiced man feels as well as the infidel, though in another way than he; a power which penetrates him through and through; a power that sometimes alarms him; a power that sometimes takes away his sleep; a power which induces within him the irresistible conviction that the Bible is the word of the ever-living, the all-knowing and the all-powerful God.

But, 2ndly, The poor, and the common, and the unprejudiced man feels certain also that the Bible is the book of God from the goodness that he perceives in it. He lifts it up; he reads it; he thinks of it; and the oftener he does this, the oftener he feels himself compelled to exclaim: "Whoever wrote this book, or from whatever quarter it has come, it is a good book, an excellent book, the best of books, the book of books." In order to see a very little only of its goodness just look at its laws,—those laws that are of perpetual and universal obligation,—the table of the ten commands. The infidel looks at them as well as he is able, and exclaims: "How strict, how precise, how hard!" But when he says this, he takes only a one-sided view of the matter. He looks at the laws only as they bind *him* in his conduct towards his neighbour. But let him look at these same laws as they bind *his neighbour* in his conduct towards *him*; and, then what does he say? Does he not ad-

mit that good, exceedingly good, is that law which commands, saying: "Thou shalt love the infidel as thou lovest thyself; thou shalt speak no evil of him; thou shalt tell him no lies; thou shalt not cheat him; thou shalt not kill him; and thou shalt not covet anything that is his." But why should such laws be excellent only when binding upon one and not upon another? To this question the unbeliever can, of course, give no answer. The poor, the common, and the unprejudiced man, however, looks at the laws in both lights and he exclaims: "How good! They must be of God! They are without partiality! The world by obeying them would be a happy world! And though, alas! I have broken them, yet I must confess that they are holy, and just, and good!"—Look again at the promises contained in the Bible, and say, is it not a good book? What mines of comfort there are here! Here God is spoken of as the God who takes care of all that trust in him; as the God who provides for them; and as the God who never leaves nor forsakes them.—And look again at the different persons mentioned in the Bible; at all those who are spoken of with approbation; and at all those of an opposite description. Dwell particularly upon the former. Look, for instance, at Christ the most prominent character of the whole. Look at him steadily. Say, is he not full of all goodness? Could he possibly have been a deceiver? Look at the apostle Paul, and at all the other apostles. Forget not, too, to look at Abraham, and Isaac, and Jacob, and Moses, and David, and a host of others, and say, whether they were not with all their faults (faults which the Bible does not palliate, and which they themselves mourned over), most excellent men?—Can the book which speaks with approbation of such characters as these be a book of fiction while it professes to be a book of the strictest truth? Every plain, and honest, and unsophisticated man will,

when he considers these things, be unable to keep himself from reasoning in the good common-sense way of former times, saying; "If this book be false good men never wrote it; for good men would never tell a lie, saying, that the book came from God, when it did not; and bad men would never write a book which so thoroughly condemns themselves, and which consigns them at last to a state of eternal hopelessness." Yes; the book is a good book; and depend upon it no servant of Satan either would or could write such a book. The whole tendency of the volume is holiness out and out; and whatever is holy in its tendency must have its origin in a holy God. Satan would never instigate to the writing of a book whose grand object is to lead men from himself to God. That which leads up to God, must have come down from God. So, at least, the plain, the common, and the unsophisticated man will reason; and such reasoning all the subtlety of earth and hell will never be able to overturn.

But, 3rdly, The poor, and the common, and the unprejudiced man is likewise convinced that the Bible is the book of God, from the adaptation which he perceives in it to all his wants, particularly to his spiritual wants. Common sense tells him that he is a sinner: nay more, it tells him that if indeed there be a God he has reason to fear some awful manifestation of his displeasure. But in the midst of this the Bible comes in to his relief. It shews him God as still continuing the just God, and yet as forgiving all the sins of those who come to him through Christ. Peace is produced in his mind. He can look forward with calmness to a dying day. Nay more, the doctrines of the Bible have proved the means of delivering him from the sin and the corruption which his common sense told him were hateful in the sight of God. He has been set at liberty. He has become a changed man, and a chang-

ed man in the right way. And he feels certain that there has been a power external to both himself and the Bible that has been at work upon his heart,—a power using upon him the words of the Bible; and he is certain, too, that that power could have been none other than the power of God,—a power that never would employ any other than the words of truth. The man may know nothing about what are called the evidences of Christianity. He may be incapable of telling you when, or where, or by whom the Bible was written. He may be unfit to answer one of a hundred of the objections of infidels; but this he knows, that the book is just the very thing that he wants. He has tried it, and found it to be good. He is just in the situation of a man that has been sick, but has been cured by some particular medicine. He may know neither the maker of the medicine, nor the when, nor the where of its being made, nor the things of which it is made. But one thing he knows,—he knows that it has cured him. You may tell him, if you like, that it has been made by a quack, and that it is absolute poison; but he will contradict you. He has experience against you, and you will never bring him over to your opinion.

Thus, we have presented you with some of those proofs which satisfy the poor, and the common, and the unprejudiced man, that the Bible is the book of God. We might have given you more. We might have told you what the Bible has done in reclaiming many a vile sinner, and in civilizing many a most inhuman savage,—things which neither the Qurán, nor the Shasters, nor any of the numerous books of infidels have ever done. We might have told you, too, of the difference in the conduct of the sincere believer in the Bible, and in that of the avowed infidel,—how that the one lives to do good to his fellow-creatures, whilst that the other lives only to do evil. And we

might have told you likewise of the astonishing difference often seen in the death-beds of the believer and of the unbeliever,—how that the one is placid, and serene, and sometimes even joyful; while the other is filled with horror, and indulges in the utterance of blasphemies which cannot be repeated. All these enter into the poor man's list of proofs for the truth of the Bible, and strong proofs they are,—proofs which come home to both the head and the heart of all who are sincerely desirous of knowing the truth.

It has often been remarked, that we should hear very little of infidelity, were it not for the love of sin,—the love of things positively hurtful,—and the love of things which are out and out condemned by the Bible. This, with the majority of infidels, is the grand secret of their enmity to the book of God. Let me remind you, however, of the old and sound argument for being a Christian,—an argument which has told with effect upon many a sceptical mind. O may it tell powerfully upon every one of our minds. It is simply this: "If the Christian religion be false, the Christian can lose nothing at the end by the falsehood: he will then be merely on the same footing with the infidel himself. But should Christianity be true, the difference between the believer and the unbeliever will, at the end, be inconceivably great. The one will gain an eternity of glory, whilst the other will be subjected to an eternity of inconceivable misery."

Yes; eternal perdition must and will be the consequence of rejecting Christianity. Are there any here inclined to scepticism? Let me entreat such to pause and to consider. Let no one say that there is not a sufficiency of evidence to induce belief; and that, therefore, no man is to be blamed for his infidelity. Where is the man that, after a most patient investigation of all that is accustomed to be adduced as proofs of the truth

of the Bible, will dare to say that there is not enough of evidence to induce conviction? But there has not been in the generality of sceptics any thing like patient investigation. They, for the most part, have taken up with a few cavilling objections; and, ringing changes on these, have insisted that Christianity was not true. The majority, however, have shewn, when they came to die, that they were not so sure as they supposed as said they were. Some of the most bitter of them have died calling for mercy on that Saviour whom they were accustomed to brand as an impostor.

Who would not wish to die a Christian? Who would wish to die an infidel? O! if you would die the Christian's death, live the Christian's life. Come to Christ. Believe on him. And if you believe on him you will have the witness in yourself that the Bible is true.

Calcutta.

A. L.

SCRIPTURE ILLUSTRATIONS.

(From the Pictorial Bible.)

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion."—*Ps. cxxxvii. 1.*

THE rivers of Babylon must mean either the Euphrates and Tigris, or the Euphrates and its canals and tributaries. It is a conjecture of Chrysostom, that the Jews at the beginning of their captivity were distributed along the several streams of the country, and not suffered to dwell in Babylon. It is supposed by some that they were employed in draining the marshy parts of the country. To one who, like ourselves, has been privileged to witness the existing indications of the most extensive and elaborate system of canals and aqueducts by which Chaldæa was once abundantly irrigated, and by which the communications between its cities were maintained, it will appear that vast hordes of men must have been employed in their construction and in keeping them in order; and as the Hebrews were not eminent in arts and manufactures, it is likely that they were employed in such works and in

field labour, which in that country was always connected with irrigation from the rivers and canals.

"We hanged our harps upon the willows, in the midst thereof."—Ps. cxxxvii. 2.

ON the banks of the Babylonian rivers (say the Euphrates and Tigris) there are no woods or forests, or any considerable trees besides the cultivated date-palm. But these rivers are in some parts rather extensively lined with a growth of tall shrubs and bushes, interspersed with some small and a few middling trees, among which the willow is at this day the most frequent and remarkable.

"If I forget thee, O Jerusalem, let my right hand forget her cunning."—1's. cxxxvii. 5.

THERE is a striking and appropriate point in this, which has been overlooked. It is, that, as it is customary for people in the East to swear by their possessions, so one who has no possessions—who is poor and destitute, and has nothing of recognised value in the world—

swears by his right hand, which is his sole stake in society, and by the "cunning" of which he earns his daily bread. Hence the common Arabic proverb (given by Burekhardt, No. 550) reflecting on the change of demeanour produced by improved circumstances: "He was wont to swear 'by the cutting off of his right hand!' He now swears, 'by the giving of money to the poor.'" The words, "her cunning," are supplied by the translators, in whose time cunning (from the Saxon *connan*, Dutch *konnen*, "to know,") meant "skill," and a cunning man was what we should now call a skilful man. In the present case the skill indicated is doubtless that of playing on the harp, in which particular sense it occurs so late as Prior:—

"When Pedro does the lute command,
She guides the cunning artist's hand."

Modern translators usually substitute "skill;" but perhaps a term still more general would be better—such as, "May my right hand lose its power."

Historical Sketch of the Baptists.

THE BAPTISTS IN ENGLAND.

HISTORY OF THE BAPTISTS DURING THE REIGNS OF JAMES I. AND
CHARLES I. A. D. 1602—1650.

(Abridged from Neal's *History of the Puritans*.)

HITHERTO we have been engaged rather in tracing out obscure notices of the Antipædobaptists, as of individuals scattered throughout the country, maintaining their discriminating sentiment, yet mingling with their Pædobaptist brethren in church-communion, than as forming a distinct body, or denomination contending for the divine authority of the baptismal institute, and its indispensable obligation as a term of communion; but we shall presently find them separating themselves to the law of their Lord, avowing their convictions and advocating their principles through the medium of the press.

In the year 1608 there was a small piece published, by Enoch Clapham, representing, in a way of dialogue, the opinions of the different sects of Protes-

tants at that period. He speaks of some of them as leaving the kingdom to form churches amongst people of another language: and others, who remained in England, he censures for withdrawing from the national worship, and assembling in woods, stables, and barns, for religious service. He particularly distinguishes from Puritans and Brownists, on the one hand, and from Arians and Socinians, on the other, those whom by way of reproach were called Anabaptists; and who separated both from the church and other dissenters. Whatever may be thought concerning the truth and justness of their views on the question relative to baptism, their great seriousness of spirit and diligence in inquiry, must be praised by all candid persons. They arose out of those who, being tir-

ed with the yoke of superstitious ceremonies, the traditions of men, and corrupt mixtures in the worship of God, resolved, by the grace of God, not to receive or practise any piece of positive worship which had not precept or example in his word. On this principle they pursued their researches, which they accompanied with fasting and prayer. When, after long search, and many debates, it appeared to them that infant baptism was a mere innovation, and even a profanation of a divine ordinance, they were not brought to lay it aside without many fears and tremblings, lest they should be mistaken, considering how many learned and godly men were of an opposite persuasion; and gladly would they have had the concurrence of their brethren with them. But since there was no hope of this, they concluded that a Christian's faith must not stand in the wisdom of man, and that every one must give account of himself to God; so they resolved to practise according to their own convictions. They were persuaded, that believers were the only proper subjects of baptism, and that immersion, or dipping the whole body into water, was the appointed rite. But as this was not practised in England, they were at a loss for an administrator to begin the practice. After often meeting together to pray, and confer about this matter, they agreed to send over into Holland Mr. Richard Blount, who understood the Dutch language, to a Baptist church there: he was kindly received by the society and their pastor; and upon his return he baptized Mr. Samuel Blacklock, a minister; these two baptized the rest of the company, to the number of fifty-three. Some few others of this persuasion were among the original planters of New-England. They who continued in England, published, in the year 1615, a small treatise to justify their separation from the church of England; and to prove that every man has a right to judge for himself in matters of religion; and that to persecute any one on this account, is illegal and antichristian, contrary to the laws of God, as well as several declarations of his majesty. The title of this pamphlet is as follows: "Persecution for religion judged and condemned: in a discourse between a Christian and Anti-christian: proving, by the law of God, and by king James's many declarations, that no man ought

to be persecuted for his religion, so he testify his allegiance by the oath appointed by law."^{*}

In the year 1618, another vindication of their principles came from the press, entitled, "A plain and well-grounded treatise concerning baptism." It was a translation from a Dutch piece, and is thought to be the first that was published in English against the baptism of infants. But the vindication of their principles procured them no security against the power of persecution. They were inveighed against from the pulpits, and harassed in the spiritual courts. Their goods were seized, and their persons confined by long and lingering imprisonments, under which many of them died, leaving widows and children. This drew from them, in 1620, during the sitting of parliament, an Humble Supplication to king James,* representing their miseries, avowing their loyal and blameless behaviour, and remonstrating against the cruel proceedings under which they suffered, as unbecoming the charity and goodness of the Christian religion, tempting men to hypocrisy, and exhibiting the marks of antichrist, and humbly beseeching his majesty, the nobles, and parliament, to consider their case, and according to the direction of God's word, to let the wheat and tares grow together till the harvest. Notwithstanding the odium cast upon them, and the severities used against them, they maintained their separate meetings, had many disciples, and supported an exemplary purity of character.

Mr. Neal states that, in the year 1644, there were forty-seven congregations of this denomination in the country, and seven in London. It cannot be doubted, that they gradually rose into such a number. Mr. Crosby says, that the Baptists, who had hitherto been intermixed with other Nonconformists, began to form themselves into separate societies in 1633. The first instance of this secession was that of part of the Independent congregation, then under the ministry of Mr. John Lathorp, which had been gathered in 1616, and of which Mr. Henry Jacob was the first pastor. The minister of these separatists was Mr. John Spilsbury; their number is uncertain, because, after specifying the

* These pamphlets are reprinted in the first volume of the *Harvard Knollys Society's* works, published in 1846.—Ed.

number of about twenty men and women, it is added—with divers others. In the year 1638, Mr. William Kiffin, Mr. Thomas Wilson, and others, adopted the same opinions concerning baptism; and having been, at their own request, dismissed from the Independent church, joined the new congregation.

In 1639 another congregation of Baptists was formed, which met in Crutched-friars; the chief promoters of which were, Mr. Green, Mr. Paul Hobson, and captain Spencer. A pamphlet appeared at this time, under the title of "New preachers, new;" designed to hold up to scorn and contempt, the leading members of this church. Among other foolish things, it is remarked, that "Green the felt-maker (that is, a *hatter*), Spencer the horse-rubber, Quartermine the brewer's clerk, and some few others, were mighty sticklers in this new kind of talking trade, which many ignorant coxcombs call preaching." Green appears to have been a very zealous man, and to have excited no inconsiderable attention by his preaching. In the pamphlet above mentioned, some account is given of "a tumult raised in Fleet-street, by the disorderly preachment, pratings, and prattlings, of Mr. Barebones the leather-seller, and Mr. Green the felt-maker, on Sunday last the 19th of December (1641). Barebones is called a *reverend unlearned leather-seller*, memorable for his fiery zeal, and both he and his friend Green were apprehended while "preaching or prating amongst a hundred persons," on that day. The following extract from this pamphlet is too good to be lost.

"After my commendations, Mr. Rawbones (Barebones I should have said), in acknowledgment of your too much troubling yourself, and molesting others, I have made bold to relate your last Sunday's afternoon work, lest in time your meritorious pains-taking should be forgotten; (for the which, you and your associate, Mr. Green, *do well deserve to have your heads in the custody of young Gregory, to make buttons for hempen loops!*) you two having the Spirit so full, that you must either rent or burst, did on the Sabbath aforesaid, at your house near Fetter-lane, and in Fleet-street, at the sign of the Lock and Key, there and then, did you and your consort, by turns, unlock most delicate strange doctrine, where was *about thousands of people*, of which number the most ignorant applauded your preaching, and those that understood any thing derided your ignorant prating. But after four hours long and tedious tattling, the house where you were, was beleaguered with

multitudes that thought it fit to rouse you out of your blind devotion, so that your walls were battered, your windows all fractions, torn into tattling shivers; and worse the hurly-burly might have been, but that sundry constables came in, with strong guards of men to keep the peace, in which conflict your sign was beaten down and unhinged, to make room for the owner to supply the place—all which shows had never been, had Mr. Green and Mr. Barebones been content, as they should have done, to have gone to their own parish-churches."

The same writer, addressing Green, asks,

"Do not these things come from proud spirits, that, Mr. Spencer a horse-keeper, and you a hat-maker, will take upon you to be ambassadors of God, to teach your teachers, and take upon you to be ministers of the gospel in these days of light. Consider, I pray you, that our Lord would not have had the ass, Matt. xxi. 3, if he had not stood in need of him. Now the truth is, the church hath no need of such as you, an unlearned self-conceited hat-maker. It is true, that in the beginning of queen Elizabeth's reign, the Papist priests and friars being dismissed, there was a scarcity for the present of learned men, and so some tradesmen were permitted to leave their trades, and betake themselves to the ministry; but it was necessity that did then constrain them so to do; but thanks be to God, we have now no such necessity, and therefore this practice of you and your comrades casts an ill aspersion upon our good God, that doth furnish our church plentifully with learned men; and it doth also scandalize our church, as if we stood in need of such as you to preach the gospel. This you call preaching, or prophesying; and thus, as one of them told the lords of parliament, that they were all preachers, for so they practise and exercise themselves, as young players do in private, till they be by their brethren judged fit for the pulpit, and then up they go, and, like mountebanks, play their part. Mr. Green, Mr. Green, leave off these ways: bring home such as you have caused to stray. It is such as you that vent their venom against our godly preachers, and the divine forms of prayer, yea, against all set forms of prayers; all is from antichrist, but that which you preach is most divine: *that comes from the Spirit*, the other is an old dead sacrifice, composed (I should have said, killed) so long ago that it now stinks. It is so that in the year 1549, it was compiled by Dr. Cranmer, Dr. Goodricke, Dr. Skip, Dr. Thirlby, Dr. Day, Dr. Holbecke, Dr. Rudley, Dr. Cox, Dr. Taylor, Dr. Harris, Dr. Redman, and Mr. Robinson, archdeacon of Leicester; but what are all these? they are not to be compared to John Green a hat-maker, for he thinketh what he blustereth forth upon the sudden, is far better than that which these did maturely and deliberately compose."

This extract is interesting on various accounts: the pamphlet from which it is taken is evidently the production of

one of those *clerical* bigots of the establishment, of whom abundance are to be found in every age, since national establishments of Christianity were introduced;—a privileged order of men, who having found out the means of making their profession of religion subservient to their worldly interest, take it mightily amiss that any persons should presume to disturb them in their slumbers, or caution their fellow-creatures against being deceived by them. Hence all their cant and whining about “learned and godly ministers,” as though any body complained of either their learning or their godliness; or as though their having been *licensed* by their fellow-creatures to officiate in parish-churches, were a substantial reason why another, who obtains his livelihood by honest industry, should not raise his voice in defence of the despised truth of the gospel, hold forth the word of life, and contend for the laws and institutions of Christ, against all who would corrupt them by human traditions. It is interesting too, as furnishing a pretty correct idea of the manner in which the earliest Baptist churches in this country conducted their public worship. We may also learn from it, the opposition which the Baptists of that day had to sustain, in yielding obedience to the will of their God and Saviour.

But there are accounts of some societies existing in the country, long before these congregations in London were formed. There is great reason to believe that the Baptist society at Shrewsbury has subsisted, through all the revolutions of time to this day, from the year 1627. The congregation at Bickenhall, now at Hatch, six miles from Taunton, in Somerset, had, according to the opinion of its oldest members about twenty years ago, subsisted near two hundred years; and they had a clear tradition of its assemblies having been held, so early as 1630, in the woods and other places of concealments, on account of the severity of the times. Even in 1457, there was a congregation of this sort at Chesterton, near Cambridge: six of them were accused of heresy, and condemned to abjure and do penance, half naked, with a fagot to their backs and a taper in their hands, in the public market-places of Ely and Cambridge. Notwithstanding this early appearance of the sect, it laboured under

such difficulties, from the odium with which it was regarded by the people, and from the severities practised against it by the ruling powers, that its progress was for many years impeded.

But in the times of the civil war, so difficult or so impossible is it to extirpate opinions, this sect revived; held its weekly assemblies for religious worship; and printed various pieces in defence of their sentiments and practice: the number of converts to it rapidly increased, and it boasted in that prophecy, “that many shall run to and fro, and knowledge shall be increased.”

It is remarkable, that some eminent men, who did not join their communion, were strongly in favour of their sentiments. The right honourable lord Robert Brook published about this time *A Treatise on Episcopacy*, in which he says, “I must confess that I begin to think there may be perhaps something more of God in these sects, which they call new schisms, than appears at first glimpse. I will not, I cannot, take upon me to defend that which men *generally* call *Anabaptism*; yet I conceive that sect is twofold: some of them hold free-will, community of goods, deny magistracy, and refuse to baptize their children; these truly are such heretics, or Atheists, that I question whether any divine should honour them so much as to dispute with them. There is another sort of them who only deny baptism to their children till they come to years of discretion, and then they baptize them.” He censured the applying to this people the opprobrious name of schismatics; and gave it as his judgment, that it was very easy for those who held that we should go no farther than the Scriptures for doctrine or discipline, to err on this point, since the Scriptures seem not to have clearly determined it. He went even so far as to call in question the accuracy and conclusiveness of the argument urged against them from circumcision, which he looked upon as a fine rational argument to illustrate a point well proved before; but he doubted whether it was proof enough for that which some would prove by it; because, besides the difference in the ordinances, the persons to be circumcised were stated by a positive law, so expressly as to leave no room for scruple: “but it was otherwise with baptism, where all the designation of persons fit to be partakers, for aught

I know," said his lordship, "is only such as believe: for this is the qualification which, with exactest search, I find the Scriptures require in persons to be baptized: and this it seems to require in all such persons. Now, how infants can properly be said to believe, I am not yet fully resolved."

A divine also, of great fame in that age, Mr. Daniel Rogers, candidly declared, in a book on the sacrament, that he was unconvinced by any determination of Scripture for infant-baptism. The learned and eminent Dr. Jeremias Taylor, bishop of Down and Connor, published, in 1647, his treatise on "The Liberty of Prophesying;" in which he stated the opinion of the Antipædobaptists with such advantages of style and elaborate chain of argument, that he was thought to have said more for the Baptists than they were able to offer for themselves. The design of this excellent prelate, in exhibiting the weight of the arguments they could allege, and the great probability of truth on their side, was to abate the fury of their adversaries; and to show that they were, if in an error, still entitled to candour and indulgence.

But neither their own vindications, nor the pleas of so generous an advocate, could screen them from that spirit of intolerance which actuated the predominant parties of those times. One

of the seventeen canons, which were passed by the convocation of 1640, viz. the fifth canon, particularly decreed, that another canon, which was directed against the Papists, should be in full force against all Anabaptists. In the following years they were inveighed against from the press and the pulpit. Dr. Featley owned, that in writing against them he could hardly dip his pen in any thing but gall. The severe ordinances of the day were aimed at them as well as the other sectaries. Edwards, in his "Gangræna," proposed a public disputation with them, and that on their being found in an error, the parliament would forbid all dipping, and take some severe course with all dippers, as the senate of Zurich did. In this he referred to an edict, published at Zurich in 1530, which made it death for any to baptize by immersion. On this law some, called Anabaptists, were tied back to back, and thrown into the sea: others were burnt alive, and many starved to death in prison. But this was not the wish of Edwards alone. There was a general cry against toleration, especially of these people. In the petition of the lord mayor, court of aldermen and common council, in 1646, that a speedy course might be taken to suppress all private and separate congregations, the Anabaptists were by name specified.

Original Poetry.

"AND THE DOOR WAS SHUT."

SUGGESTED BY A SERMON ON THE TEXT.

'Tis shut, the portal's closed, the voice of prayer
Can now no longer find an entrance there;
Beyond the silent tomb, 'twere vain to cry;
Nought there remains, but hopeless misery.

On earth they put the day of grace aside;
"Wait a convenient time," each trifler cried;
"When older, or less busy, I will pray,
Why seek salvation, while so young and gay!"

They heeded not the Preacher's melting strain;
Parents entreated, prayed, and wept in vain;
Down, down, the spacious pathway they descend,
Till plunged in torments, which can never end.

Health, youth, they trusted, ah! how vain the trust,
Death came unbidden, gave his fatal thrust,
And now, what agony, what dire despair,
Heaven's door is shut! they may not enter there.

Pause, reader, pause, it is not shut to thee,
Though long rebellious, now to Jesus flee;
Delay no longer, seek his pardoning love,
'Twill give you peace below, and bliss above.

March 10th, 1848.

Gleanings for the Young.

THE JUVENILE READING SOCIETY.

"I SHOULD like to ask you a question, Miss M——, but I know you will only tell me to look for the answer in my 'Dictionary of Useful Knowledge,'" said a lively little girl to her governess one busy morning.

"Then you may as well save me the trouble of telling you how to get out of your difficulty, dear Mary Anne, by helping yourself."

"But it is so tiresome to look in the Dictionary, and takes such a long time too! Do let me ask you?"

"No, no!" said Miss M—— smiling, "I am not disposed to encourage your sudden fit of laziness. Do you not forget any thing I tell you much sooner than the information you find out for yourself?"

"Yes, that is very true, for I really believe I have asked you this same question before, and now I do not remember your answer."

"That proves, my dear Mary Anne, how much better it is for teachers to take the trouble of showing their pupils how to instruct their own minds than to reply to all their inquiries, even if it were possible to do so."

"Why do you say, if it were possible to answer all questions?"

"Because it is very easy to ask questions upon a variety of subjects quite beyond the reach of all human knowledge, and still more easy to make inquiries to which few can reply. You know how often I am obliged frankly to say, 'I do not know,' to the numerous speculations in which you indulge, and in which you seem to expect me to resolve all your doubts."

"Yes, I asked you the other day whether all the planets were discovered yet, and whether they were inhabited or not, and you could not tell me."

"Nor can any one answer these questions. Learned men may reason and suppose, but in this world we shall never be sure of having fully understood the works of God. We must be content to say with the patriarch of old, 'Lo, these are parts of His ways!' However, dear, if I had the knowledge requisite to satisfy all

your reasonable curiosity, I hope I should have wisdom enough to encourage your own exertion in the pursuit of information."

"I should most admire that wisdom which should help me out of my difficulty now."

"Very likely—but it would not be best for you in the end. An old friend used to say to me sometimes, '*Wisdom is the right application of knowledge.*' Now in the present instance, my knowledge would be very unwisely applied; as, according to your own account, I have previously helped you, and you have forgotten all I said. Now, how much more useful will it be to you in after-life to know how to acquire information for yourself, than to be dependent upon some one else. You cannot always have a friend at hand to supply the deficiency of your own memory. This faculty, too, will strengthen by exercise, and enable you to avail yourself of the various aids to mental improvement, now so abundant. One great aim of most of the books published, is to enable those who wish it to carry on their own education."

"Dear Miss M——, I thought people's education was always finished when they left school!"

"Indeed, my love! If you forget so much that is told you, and are unwilling to inform yourself because it is troublesome, I fear your education will prove a very meagre affair. Now, I think the principal use of a kind teacher during our youth, is to prepare us for continuing self-instruction when we are old enough to feel deeper interest in many useful subjects than we can possibly do in our school days. Besides, that which we have taken some pains to acquire we can generally remember much better than any thing we learn without effort."

"O yes! I never do forget where any place is if I have had a good search for it on the map; and that French word you would not translate for me the other day, I think I shall always remember, because the Dictionary was in papa's study, and I had such a cold walk to

fetch it;—indeed I shall recollect a number of other words which caught my eye, and interested me as I turned over the leaves in search of the one that puzzled me.”

“There, you see, you were immediately rewarded by having fixed in your mind a great deal of useful knowledge with comparatively little labour; perhaps had that very list of words been given you to commit to memory, it might have proved an irksome task.”

“Used your teachers to tell you to find out for yourself when you asked them questions, Miss M——?”

“Yes, dear, and the benefit I derived in my own case induces me to pursue the same plan with you. For some years I received lessons from a remarkably excellent tutor. He is now dead; but, when studying with him, I often wondered how he contrived to make us feel so much interest in whatever subject was before us; and in reflecting on his methods, I perceive it was by leading us to *think*, and *judge*, and use our own faculties in acquiring knowledge for its own sake, as he was never satisfied with our merely learning lessons by rote like parrots. Sometimes he would lay aside the book we were reading and say, ‘Do not believe any thing because it is in print. Is this author’s reasoning conclusive to your own minds, or are there any other difficulties you can think of which are not mentioned?’ Sometimes we raised objections, and occasionally we could furnish fresh illustrations on some point. Our tutor’s own remarks were always so instructive, that at the end of each ‘Conversation Class,’ as he called these afternoon readings, we generally agreed we had learned as much from the digressions as from the book which suggested them.”

“Those classes must have been very pleasant as well as useful.”

“They were; but you must recollect our minds had to work hard. Our good tutor often said, ‘I am happy to be your guide and pioneer to the Temple of Knowledge,—but it would be no kindness to lift you over a rugged road instead of showing you how to remove the stones for yourselves.’”

“But there are difficulties sometimes, which young people cannot conquer without help.”

“Yes, I grant that occasionally a judicious teacher will feel it a duty to lend a

helping hand over some mental obstacle which it is impossible for youthful powers to surmount alone; but in most cases it is better to say, as Sir William Jones’ mother did, ‘Read, and you will know.’ He became a remarkably clever and learned man, and attributed all his acquirements to the industry and perseverance his mother’s constant remark inculcated.”

The lively Mary Anne did not forget this conversation with her governess; and when she grew up continued the plan of daily perusing some book of solid information in her leisure hours.

Leisure hours, however, did not very often occur, for she was the eldest of a large family; and though her parents were anxious to promote mental improvement as much as possible, their circumstances obliged them to claim much of her time for domestic duties.

Just as her sister Alice was leaving school, business occasioned their papa’s removal from the secluded village in which they had hitherto resided to a more populous part of England. Here they were soon introduced to a select circle of interesting young friends about their own age—young ladies who were intelligent, well educated, and, like themselves, the senior members of large families.

In the same town, and connected with the same religious society, there resided a very superior lady, who was the universal friend of young people. Though so frequently an invalid as seldom to leave her house, her time and thoughts were continually busied in plans of usefulness—embracing all classes and every age. Rich and poor received equal attention; and, with the young, her courteous manner, her kind sympathy, and judicious counsels rendered her such a favourite, that, perhaps, she had many more visits from them than could have been at all consistent with her own comfort. But she believed that God had furnished her with the talent and opportunity for such kind of usefulness, and she arose from her sofa with an invariable smile of welcome to every claimant for her attention.

Our energetic Mary Anne soon felt an enthusiastic affection for Mrs. S——, and was never happier than when she could be spared to enjoy an hour in her society, and treasure up the various useful hints with which her conversation

abounded, and of which her example afforded such practical illustration.

One day when she called, Mrs. S—— said, "I have been thinking much, my love, of you and your special young friends, and devising a little scheme for your mutual improvement; but though I will cheerfully aid you in its commencement, it must depend upon your own exertion for its development and completion. It is that you and six or eight of your companions should form a little reading association, not for the purchase or circulation of new books, but for the perusal of such standard works as your papa's libraries will furnish, and which are perhaps too apt to remain on their shelves, while you exclusively devour the ephemeral literature passing through the Book Society. You might meet for two or three hours every week at each other's houses, if your parents have no objection; and I would advise that you adopt a few simple rules respecting the character of the books you select, the sort of work with which to employ your fingers, and other details. However, if you like the plan, talk it over amongst yourselves; and, if you can arrange it, I shall be pleased to have the first meeting here, and afford you any assistance in my power. It will remind me of a similar party at my native place during my youth."

Mary Anne was delighted with the idea; and at the end of a week, eight young ladies gladly availed themselves of Mrs. S——'s suggestion, and assembled at three o'clock in her sitting-room, which they found nicely prepared for their reception. Their kind friend's countenance beamed with an affectionate smile as she pointed to the table on which she placed the maps and books of reference, likely to be in request for the elucidation of McCre's "Life of Knox," which she had selected for their perusal. They commenced reading immediately, taking the book in turn according to seniority,—occasionally laying it aside to discuss some topic arising from the subject, or to search out information on particular points, but allowing no useless digression or idle chat to beguile their attention. Mrs. S—— presided, adding much to their enjoyment by her judicious remarks or lively illustrations.

During the evening repast, Mrs. S—— inquired what their parents thought of their little plan.

"My mamma is charmed with it," said Mary Anne, "only she begs leave to suggest, that we banish fancy-work, and stitch collars for our brothers, or make shirts for our papas, when we meet."

"That is an excellent idea, Mary Anne," replied Sophia, "my mamma was afraid I should be counting the threads of wool-work, so as to be almost deaf to the book. Now, if I offer to hem all her frills and handkerchiefs, she will be sure I shall not be engrossed with my needle, and it will help me on nicely with the long dull stripes I do so abhor in plain work. Suppose we make the first law on our code:—That we bring none but plain work for our mammas to the meeting.

Mrs. S—— cordially approved of this suggestion; and, after an amusing discussion, the following rules were drawn up and unanimously adopted:—

Rules for a Juvenile Reading Society.

- 1st, That the object of this Association be the perusal of standard works of useful literature.
- 2d, That the members meet in rotation at each other's homes, and the lady of the house be requested to preside.
- 3d, That each member be provided with plain work for the domestic circle.
- 4th, That any extra ornament of dress for the occasion be scrupulously avoided.
- 5th, That the book for perusal be selected by a majority of votes, and be steadily read through before another is admitted.
- 6th, That no unknown place or unfamiliar word be passed over without reference to the map or dictionary.
- 7th, That the number of members be confined to six or at most eight, with the view of securing undivided interest, and free interchange of thought, which it would be difficult to maintain in a larger circle.
- 8th, That strict punctuality be observed in the hours of meeting and separation; that on assembling, the reading should commence without delay,—each member taking the book in turn, for the sake of improvement in reading aloud.

Having settled these preliminaries, the little party broke up immediately after tea, having fixed upon the afternoon of the weekly lecture for their meeting, to obviate any difficulty which might attend their returning home in the evening.

This youthful group continued their plan for some years. Many valuable books were read in concert, affording double pleasure from the association, and increased profit from the varied remarks they elicited.

That happy circle is now, however, scattered into different quarters of the globe,—each member filling some responsible station in society, and no doubt looking back with deep interest to those scenes of early friendship, and enabled to trace the germ of many present plans of usefulness in the thoughts and feelings arising from an association so eminently calculated to improve that period of youth too often frittered away in affairs which can but come under Miss Taylor's just appellation of "busy idleness."

Perhaps young ladies are too apt to content themselves with "*doing no harm*," forgetting that they are as responsible for the *non-use* as the *mis-use* of the talents committed to their charge,

and that the unprofitable servant in the Saviour's parable was condemned, not for wasting, but for "hiding his Lord's money."—*British Mother's Magazine*.

THE NAME OF JESUS.

Inter cuncta micans	Igniti sidera cœli,
Expellit tenebras	E toto Phœbus orbe ;
Sic cœcas removit Je	Sus caliginis umbras,
Uivificansque simul	Vero præcordia motu,
Solem justitiæ	Sese probat esse beatis.

To the Editor of the *Oriental Baptist*.

DEAR SIR,—Permit me, through the medium of your Magazine to call the attention of your youthful readers to the above lines in Latin, and to request translations of them in English verse.

Yours truly,
A. B.

Correspondence.

THE CHURCH OF GOD AND CHURCH ORDINANCES.

BY "J. H. MORRISON," IN REPLY TO "A. L."

To the Editor of the *Oriental Baptist*.

MY DEAR SIR,—Perhaps some apology may be considered due to you and your readers for my delay in entering upon the performance of my promise published on the cover of the Nov. No. of your periodical. The tour which I commenced the next day after writing from Agra occupied more time than I supposed it would occupy, and since my arrival here the settling of my household affairs, and the entire duties of this station devolving on me, have so fully occupied my time and energies that I have not been able sooner to commence this discussion. And even now I can secure for it but a short time during the day, and that not every day, nor without frequent interruptions.

My thanks also are due to you and cordially tendered for the courteous manner in which my proposition for the further discussion of this important subject has been received. May the God of all truth and grace enable us all, not merely to say, but to manifest to the world that truth, the whole truth, and nothing but the truth in all its purity, simplicity and preciousness, is the great object of our investigations. And although we may feel that those who differ

from us are in error and that their arguments are not at all times fair or pertinent, yet may we be enabled by divine grace to treat each other as Christians, and to believe, in the absence of evidence to the contrary, that they are as sincere and honest as ourselves in their views, and the fairness and pertinency of their arguments and proofs.

With earnest prayers and deep solicitude that God will give me grace thus to act, and that he will so guide me in this discussion as to make me instrumental in subserving the high and solemn interests of his holy truth, whether in accordance with my preconceived notions or not, I shall now attempt to examine the strictures of A. L. on the whole tract which he has reviewed.

That A. L. felt what he wrote about the force of this defence of Infant Baptism in his opening paragraph is manifest through his whole review. He has not fairly grappled with a single argument of the tract. His whole aim appears, so far as one can judge from what he has written, to have been to turn off the attention of readers from the real arguments advanced. In his introductory paragraph he feels it necessary to remind his readers of the stronghold of the

Baptist cause, i. e. When arguments and proofs from the word of God and the history of the Church are so strong that they cannot be answered, to demand "A thus saith the Lord." Now I agree that "a thus saith the Lord" is necessary to establish any doctrine or duty of the Church of God. But I do maintain that the will of God may be ascertained from fair inference as well as express command, and when so ascertained it is "a thus saith the Lord." I do maintain that, when I show that God by his own laws has given infants a place in his Church, it is fair to infer that they are entitled to occupy that place until he by an equally explicit law deprives them of it. This argument A. L. has not attempted to answer, except by the denial that infants ever were members of the Church of God. He demands "precept and example for the baptizing of children." Well, it is fair to demand of him the same evidence for his practice that he demands of us for ours. Will he give us precept and example for female communion? Where is it written that females have a right to the communion of the body and blood of the Lord, or that Christ or his apostles ever administered it to them. We agree that they have a right to that privilege, but we do maintain that the argument and proof by which that right is defended is not so clear and conclusive as that by which infant baptism is defended. Had it been written in Christ's instructions to his disciples, "you must baptize the infant children of parents in covenant with God," and had it been written in the Acts of the Apostles, that they according to Christ's command baptized the Jailer and Lydia with their infant children, there could have been no possible room for discussion. The same may be said of every other doctrine or duty concerning which there has ever been any discussion in the Church of Christ.

Perhaps A. L. may be ready to give "precept and example" for admitting unbaptized persons to the communion of his Church and to preach in his pulpit. He, I believe, maintains that the entire immersion of an adult, professing faith in Christ, under water, is essential to Christian baptism, and consequently that no one who has merely been sprinkled in unconscious infancy has received Christian baptism. Yet does he recog-

nize such persons not only as members of Christ's visible Church on earth by admitting them unbaptized to the Lord's table, but he recognizes them as ministers of the gospel, authorized to preach the gospel, and administer gospel ordinances in the Church of Christ by inviting them to officiate in his pulpit. Now let us have "precept and example," "a thus saith the Lord," for this practice.

But I will not dwell longer now on the nature of the evidence which may be properly adduced in the discussion of this question.

I have been somewhat at a loss as to the best course to adopt in order to meet all A. L.'s arguments, and answer all his questions. At first I thought of taking up his articles paragraph by paragraph, but this will necessarily involve frequent recurrence to the same subjects. It therefore seems best to take up subjects, and if I should in doing so overlook any thing that A. L. deems important in the maintenance of his views, he need only intimate the same and I will (D. V.) recur to it on some future occasion.

As a clear understanding of terms employed in a discussion is necessary to a correct understanding of the arguments adduced, I shall therefore first explain what I understand by certain terms, and wherein I think A. L. is in error in his use of those terms.

First then, as to what is to be understood by the church of God. A. L. appears to make no distinction between the visible church of God on earth, and the real spiritual members of Christ's body. He says, "perhaps Mr. M. will, in reference to what has now been said tell us whether he believes it possible for the holy God to establish a constitution of things which should embrace thousands and tens of thousands of those who were obviously unconverted,—and to call such a constitution his church,—even that church which hath been redeemed from among men?" To the first question embraced in this interrogation, I answer Yes, I do believe that the Jews, every one who was circumcised and observed the passover, was a member of the *visible* church or society of the people of God on earth; though, in answer to the second, I must say that multitudes of them did not belong to the church or society of the Redeemed. I do believe that Judas Iscariot was a member in full communion

with the visible church of Christ on earth, though "*his own place*" was not among the blood-bought sons of God. I do believe that Simon Magus was received to membership of that "constitution of things" called the church of God by adult baptism administered by the hands of an inspired apostle while he had neither part nor lot in "the church which was redeemed from among men." I do believe the society to which A. L. belongs to be a portion of the visible church of Christ on earth, and that every member of it is a member of that church, while I believe that there are many in that communion, as in every other, who have as little part in the spiritual blessings purchased by Christ as Simon Magus or Judas Iscariot. I do believe that "God has established such a constitution of things and called it his church" in which by "a thus saith the Lord" the tares are to be allowed to grow together with the wheat, enjoying all the external blessings of the same sun and showers and richness of soil, until they are ripened for the harvest to be gathered out and burned. In turn, I will ask A. L. a question. Does he or does he not regard the members of the Baptist church, whatever may be their character, as one and all members of the *visible church* of Christ on earth, embraced in that constitution of things which God has called "*his church*," though they may have no part or lot in "that church which he hath redeemed from among men?" If not, how can he determine who are the members of the church under his pastoral care subject to its discipline and entitled to its privileges? If he will only allow me to use the term church in this sense he will not experience any difficulty in understanding what I mean. In my sermon I have carefully employed such terms as could leave no doubt on the mind of any one as to which of the two senses of the term church I referred; I here repeat the definition of the church copied from the Westminster Confession of Faith in my communication of Nov. 10th, 1847. "The universal church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to his laws."

We come next to the question about ordinances in this church of God. A. L.

says: "The church of the living God could never, previous to the coming of Christ, be said to have had any ordinances excepting prayer and praise, and in many, if not in all instances, sacrifices of one kind or another." Previous to this he had said, "it may, perhaps shock him to tell him, that we do not believe that the Jews, as a nation, constituted that church, or that circumcision and the passover are to be viewed in the light of church ordinances." I must confess it is shocking to every christian feeling of my heart to hear any one, especially a minister of Christ, so flatly contradict the word of God. Of the passover God has said, "ye shall observe this thing for an ordinance to thee and to thy sons forever." "This is the ordinance of the passover." "Thou shalt keep this ordinance in his season from year to year." Now, I ask A. L. by whom was this ordinance to be observed? He says they were "ordinances which belonged to the Jews as a nation, not to them as constituting the church of God." This *assertion* is plain enough, but where is the proof, where the argument by which it is supported? So far as I can ascertain it rests for its authority solely upon the assertion of A. L.: assertion is fully met by denial, and I call for the proof. It is admitted that God had a church in the world before the coming of Christ, and that during the Jewish economy that church was confined to the Jewish people; but then A. L. denies that all that nation belonged to that church. Leaving out of the discussion for the present the question of infant membership, perhaps A. L. will agree to the rest of our Presbyterian definition of a church. To condense, we will say "a church is a society of those who make profession of the true religion and of obedience to its requirements." Did not the Jews make such a profession? But God calls Israel "a chosen people," "a holy people." Deut. vii. 6.

"Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."

The reason of this choice is given in v. 8, "because the Lord loved you." Of this nation God says, Deut. xiv. 1, 2:—

"Ye are the children of the Lord your God." "Thou art a holy people unto the

Lord thy God, and the Lord thy God hath chosen thee to be a peculiar people unto himself above all the nations that were upon the earth."

Once more, Deut. xxvi. 17, 18, 19.

"Thou hast avouched the Lord this day to be thy God, and to walk in his ways and to keep his statutes and his commandments and his judgments and to hearken unto his voice : And the Lord hath avouched thee this day to be his peculiar people as he hath promised thee, and that thou shouldst keep all his commandments ; And to make thee high above all nations which he hath made, in praise, and in name, and in honor, and that thou mayest be an holy people unto the Lord thy God as he hath spoken."

That these expressions referred to the whole people is evident from the fact that they were addressed to the whole people, as a nation, as arguments to excite them to obedience. And none were exempted from obligation to obey all those laws. What then are the features here developed? They professed the true religion and obedience to its requirements. "Thou hast avouched the Lord this day to be thy God," &c. They are called "a holy people," "a chosen people," separated from all the people of the earth to be the Lord's, "to be a peculiar people unto himself." The reason of this choice is that God loved them. They were then "a beloved people." Now, if this people which professed the true religion and obedience to its acquirements, this holy people,—this people chosen and beloved of God, this peculiar people of God, did not constitute and were not all embraced in his visible Church then on earth it is impossible to ascertain from the Bible what is the Church of God. Be it observed that all these terms are Gospel terms descriptive of the Church of Christ. Call such a people what you please, circumcision and the passover were ordinances of that people of God, "the Church in the wilderness" although for special reasons while on their journey one was omitted. They were ordinances too of spiritual signification as much so and signifying the same things as baptism and the Lord's Supper. If any one will refer to the fourth argument of my sermon, he will there find that I have adduced a number of Scriptural proofs and the admission of Carson to prove that circumcision and the passover signified the same things as baptism and the Lord's Supper. All these arguments, proofs and admissions have, however,

most unfortunately escaped the notice of A. L.

But A. L. is inconsistent with himself. For he admits that the Church of God before the coming of Christ had the ordinances of "prayer and praise, and in many if not in all instances, sacrifices of one kind or another." Now I ask were not all these ordinances given to the whole of the Jewish nation? Was there ever any distinction made between the Jewish nation and "the Church of the living God" in the giving of these ordinances? If they were given to the whole Jewish nation without making any distinction between it and the Church of God, then according to A. L.'s own admission, his assertion is erroneous and all these ordinances were given to the Jewish people as the Church of God. But circumcision and the passover were ordinances given to the same people in the same way without making any distinction between the nation and the Church of God, moreover they were observed by all alike and were alike binding on all as religious ceremonies and not as mere national celebrations. If the passover be not a spiritual ordinance of the Church of God, then is not the Lord's Supper. For the Apostle Paul says of the latter that "Christ our passover is sacrificed for us." But A. L. admits that "in many if not in all instances, sacrifices of one kind or another" were "ordinances of the Church of the living God." But he fails to tell us by what authority he excludes from his list of "Church ordinances," the sacrifice of the passover, that which pre-eminently, above all other sacrifices, had a spiritual import as directly foreshadowing the sacrifice of Christ for his people, and the cleansing of their hearts by the sprinkling of his blood. How strange it is that those rites which, more clearly and distinctly than all the rest of the Jewish ceremonies put together, represented the work of Christ and of the Holy Spirit in delivering us from the guilt and pollutions of sin, should be the only or almost the only rites of the Jewish economy, which are not entitled to a place among the ordinances of God's house? If they were not Church-ordinances, then are not baptism and the Lord's Supper which signify the same things Church-ordinances. By Church ordinances I understand all those observ-

ances, which God has required of his people in his worship and service.

REJOINDER BY "A. L."

THE Editor of the *Oriental Baptist*, judging that the matter betwixt Mr. Morrison and his reviewer would be more likely to be shortened and expedited by their appearing together, than by their appearing separately, has handed to the latter a proof copy of the above. Concurring in this, we append our rejoinder.

Mr. Morrison commences his reply to us in the following words:—

"That A. L. felt what he wrote about the *force* of this defence of infant-baptism in his opening paragraph is manifest through his whole review. He has not fairly grappled with a single argument of the tract. His whole aim appears, as far as one can judge from what he has written, to have been to turn off the attention of his readers from the real arguments advanced."

If we have been guilty to the extent here asserted by Mr. M., we shall, by trying the *force* of what he now writes, endeavor to repair the evil.

Mr. Morrison seems to blame us for requiring "a thus saith the Lord," in support of his practice; and intimates that we ought to content ourselves with a simple inference. Were he to present us with an inference simple, clear, and just, we might do so; but we unhesitatingly declare that he has not done so. The following is one of his inferences: "There is no precept nor example for female communion: it is only by inference that they obtain a place at the table of the Lord!" Is this indeed so? Females were admitted to baptism; they were received as members of the church; and they were even permitted to hold office in the church. To the *whole* church, of which females were a part, a command was given to partake of the Lord's supper; and the *whole* church partook of it. In addition to this, the word, as has often been remarked, which the Apostle uses in 1 Cor. xi., in reference to communicants, denotes both men and women. And this is what Mr. Morrison calls inference! Had we inference or proof, as clear and conclusive as this, for the baptizing of infants, we hesitate not to say, that the whole Baptist body would at once embrace the sentiment.

He asks us also for "a thus saith the

Lord," for recognizing, according to our wont, persons, who have not, in our opinion, been baptized, as ministers and members of churches. For a reply to this we refer him to the 14th of the Romans. We have our own opinion as to the propriety of church-membership with Pædobaptists; but God forbid that we should ever cease to recognize men, who have evidently been taught and called of God as ministers of the gospel and as members of his body, to be what their Lord has made them.

In the place of "a thus saith the Lord," Mr. M.'s grand inference is this: "I do maintain that, when I can show that God by his own laws has given infants a place in his church, it is fair to infer, that they are entitled to occupy that place until he by an equally explicit law deprives them of it," and to this he adds: "This argument A. L. has not attempted to answer, except by the denial that infants ever were members of the church of God." Admitting, for a moment, that the Jewish nation was in truth the church of God, let us look at the law by which Mr. Morrison says infants were put into this church. Here it is: "This is my covenant which ye shall keep between me and you, and thy seed after thee: every man-child among you shall be circumcised. He that is eight days old shall be circumcised among you, every man-child in your generations: he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant." This law comprehends the following particulars: 1. Male children only were to be circumcised. 2. The rite was to be administered on the eighth day after birth. 3. It was to be administered to all the slaves which an Israelite might possess, as well as to himself and his sons. And, 4. The male that remained uncircumcised was to be *cut off* from his people. In reference to this law we submit the following few remarks.

On the supposition that baptism has come in the room of circumcision,—a supposition which we do not admit to be correct,—the whole law of circumcision must, as is obvious, be applied to bap-

tism, or a scriptural reason must be given for the application of one part, and for the omission of another. In reference to its application to females, Mr. Morrison, in his sermon, thus speaks : " Here I may be asked for a law extending these privileges to females. The demand is just : and I reply that I find sufficient authority for that extension in the teaching of an inspired apostle, declaring that under the new dispensation the distinction between Jew and Gentile, male and female, is done away, so that now in Christ all are one. I find it also in the practice of inspired apostles who baptized females." Happy had it been for Mr. Morrison had he been able also to have told us that he had found anything at all so connecting baptism with infants as to have justified him in applying the law of circumcision to them likewise. But this he has not been able to do. Neither has he,—or we should no doubt have heard of it,—found any authority for the forcing of baptism on all the slaves, whatever may be their characters and principles, that are to be found in the houses of professing Christians. But if he considers the law of circumcision to be applicable to the baptism of females because he finds it said in the New Testament that in Christ Jesus there is neither male nor female, and that females were baptized, then we maintain that he should apply the same law to all slaves, whether believers or unbelievers, because he finds it written in the same New Testament, that in Christ Jesus " there is neither bond nor free," and that slaves were baptized. He should, also, in the event of his finding any of the slaves of his country unbaptized, *cut them off*; that is, according to some interpreters, dismiss them from their masters, which would be tantamount to giving them their liberty,—a most happy occurrence for the man of bondage ; or, according to other interpreters, he should put them to death in the event of their refusing to be baptized,—an interpretation, as could easily be shown, the more correct of the two.

Such is the law of circumcision. Now we say, that on the supposition of baptism having come in the room of circumcision, the whole law of the latter must be applied to the former, or a scriptural reason must be given why we are to apply one part of it, and omit another. But we believe that this never can be done : and hence we conclude, that bap-

tism must be administered according to its own laws, and by these exclusively : and these say not a word about infants ; about baptizing on the eighth day after birth ; about baptizing all the slaves, whatever be their characters and principles, who are to be found in the houses of professing Christians ; nor about dismissing them, nor putting them to death in the event of their refusing to yield to the ordinance. The simple law of baptism is : " Repent, believe, and be baptized." And he that administers this without a profession of repentance and faith on the part of the recipient, violates, in our opinion, the law of God. It is an assumption of the place of the Lawgiver to presume to attend to any of his ordinances in any other way than he has commanded ; and we therefore maintain, that to apply, without inspired authority, any part of the law of circumcision to the ordinance of baptism, is to be guilty of a presumption which we will not venture to characterize. With equal propriety might we proceed to apply all the laws of the passover to the Lord's Supper, the latter having, according to the Pedobaptists, come in the room of the former, in the same way as baptism has, according to them, too, come in the room of circumcision. Consistency demands this. And if the laws of the passover are to be applied to the Lord's Supper, then must this ordinance be celebrated once a year only ; be administered to every member of our households, whatever be their ages, their characters, or their principles ; partaken of with our loins girded about, our shoes on our feet, and our staves in our hands ; and every man be *cut off* who refuses to join in the participation, Num. ix. 13. As the Lord's Supper has laws of its own, so has baptism ; and he who adds to, or subtracts from either, putteth forth an unhallowed hand upon the ark of the covenant. Those, therefore, who maintain that the laws of circumcision are to be applied to the ordinance of baptism ought to show their authority for this, or let the subject of circumcision alone, as far as baptism is concerned, for ever and ever. The saying, " we baptize infants, because infants were circumcised," is, in our opinion, to speak the language of Judaism and not of Christianity,—the former alone making mention of infants in connection with ordinances, but the latter never.

But to come now to the main subject on which Mr. M. has assailed us in the part of his reply as inserted above, namely, the church of God and its ordinances. And here we again deny the correctness of Mr. M.'s position that the church in which God gave infants a place was the church of God, in the New Testament sense of the term. In our former remarks we stated that we did not regard the Jewish nation as the church of God, nor circumcision and the passover as church ordinances; and intimated that in making these assertions, we should no doubt greatly shock Mr. Morrison, which hath strikingly come to pass. Now, that we may do somewhat towards his restoration, we hasten to tell him, that we never intended to deny that the Jewish nation might be called a church of God, inasmuch as the whole constituted what is called a theocracy. All that we meant to say, and all that we did say, was, that the Jewish nation was not the church of God according to the definition of a church given in the English prayer-book, namely, "The visible church of Christ is a congregation of *faithful men*, in which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same." We, therefore, repeat what we formerly said, that the Jewish nation never was, according to this definition,—a definition which we believe to be scriptural,—a church of God. The Jewish nation were a people whom God chose out, and separated from the rest of the nations, for the grand purpose, among others, of making it certain that Jesus of Nazareth when he appeared was indeed the true Messiah; and, hence, they were a chosen people, and a peculiar people, and a beloved people, and He, having in a peculiar way made himself their king, gave them laws and ordinances by which they might be a holy people. They never were, however, as a whole, a congregation of faithful men, called out from the world, and formed into a society such as were the churches mentioned in the New Testament.

"It is often said," is the language of one who, for a strong reason, shall be nameless, "that the Jewish church was the same with the Christian. There is just such a portion of truth in this assertion, as to enable it to impose on the ignorant. But with respect to

every thing which can concern this argument, it is manifestly false. Is the Christian church that rejected the great body of the Jewish nation, the same with the Jewish church, which, by God's own appointment, contained the whole nation? Was the church into which its members were born, the same with the church whose members must be born from above,—born not of blood, nor of the will of the flesh, nor of the will of man, but of God? Was the church that admitted every stranger to its passover, without any condition of faith or character, merely on complying with a certain regulation that gave circumcision to their males, the same church that requires faith and true holiness in all who enjoy its ordinances? Was the church that contained the Scribes, and Pharisees, and Sadducees,—the most cruel, determined, open, and malignant enemies of Christ,—the same with the church into which such persons could not enter without a spiritual birth? The church of Israel was the nation of Israel, and as a whole could no more be called the church of Christ, in the sense of the phrase in the New Testament, than the nation of England can be called the church of Christ. It is said that a similar corruption has taken place in the church of Christ. But this observation proceeds on a fundamental mistake. The very constitution of the Jewish church recognized the membership of carnal persons. It did not make the distinction between those born after the flesh, and those born after the Spirit. There was no law to exclude the Pharisees, or even the Sadducees, from the Jewish church. Their doctrines and practices were condemned by the Old Testament; but it was no corruption of the constitution of the church to contain them. On the other hand, the constitution of the churches of Christ rejects such persons, and provides for their expulsion. It is a corruption of the church that receives or retains them. The distinction between the two cases is as wide as the distance between heaven and earth."

If, then, the Jewish church was not the church of God, in the sense in which we defined the term, were we wrong in saying that circumcision and the passover were not church-ordinances? No; they were not, in this sense, church ordinances. They were institutions for the people as a peculiar nation,—institutions, however, which did typify spiritual things, and institutions which might be, and which often were, improved for spiritual purposes. The apostle Paul, however, does not speak very highly of them. He calls the whole a yoke, beggarly elements, bondage, carnal, and even worldly. Not thus does he speak of the ordinances belonging to the New Testament church,—ordinances designed for a congregation of faithful men.

Mr. M. says,—“A. L. appears to make no distinction between the visible

church of God on earth, and the real spiritual members of Christ's body;" and he then instances as a part of what he calls the "visible church" Judas and Simon Magus, and declares his belief that God has not merely permitted but appointed that the tares shall grow together with the wheat until they are gathered out and burned;—meaning, as we apprehend, that *obviously unconverted persons* are, by God's appointment, permitted to live and die as members of the church of Christ. That the parable to which Mr. M. alludes contains no such doctrine as this, is obvious from the following considerations:—First, the *field* in which the tares are found is the *world*—not the church; second, the *harvest*, when the tares are to be gathered out, is the *end of the world*—not the close of life; third, the *reapers* are the *angels*, not the messenger Death. The distinction is between the wicked and the righteous. The parable in our view, has nothing whatever to do with the church. It simply teaches us that it is no part of the duty of Christ's servants to "gather up," (separate by persecution or extermination) what they may deem the wicked, but that this will be done by the angels at the judgment, in obedience to the command, "Gather ye together first the tares!" The question, —"Does he or does he not regard the members of the Baptist church, *whatever may be their character*, as one and all members of the visible church," is unintelligible; for their becoming and continuing members is not irrespective of character, but in consequence of their bearing a certain definite character, and when they cease to bear that character they cease to be members of the Baptist church. Mr. M.'s illustration is therefore as defective as his definition, for which he claims a "thus saith the Lord," but has not given it.

We do not indeed make any distinction between a visible and spiritual church of Christ on earth, the apostles having given us no authority for the recognition of any church, as a church of Christ, an avowed principle of which is the admission into its bosom, or the retention of persons that are manifestly unconverted. In such communities there are doubtless to be found some of the members of Christ's body; but they are there contrary to the will of Christ, and a call is given to them to come out and to be separate. Judas and Simon Magus were

not received into the church as unconverted men, and they were retained only so long as they wore the mask. When the disguise was thrown off, they must, in accordance with apostolic practice, have been "~~put away~~,"* or they "~~went out that they might be manifest that they were not all of us~~."† We should as soon think of saying that God has *established* a "constitution of things and called it His church" in which worldliness, carnality, selfishness, neglect of duty, and every thing short of downright "falling away," "*are to be allowed*" to co-exist with the love of the truth, until the wheat is gathered into his garner,—as that He has *constituted* the manifestly unconverted to be a portion of the church on earth. Instead of this He has ordained that hypocrites and unbelievers, when discovered, are *not to be allowed* to grow together with his people, but to be "~~PUT AWAY~~." Surely the scriptural examples and plain commands of God by His apostles are to be esteemed of greater weight than the questionable interpretation of a parable. Does it not follow from this, that the definition of the church, given by the Westminster Confession, and which Mr. M. quotes with unqualified approval, is clearly unscriptural, for it includes the Romish, the Greek, and every apostate community, for they all "~~make profession~~." The definition gathered from the inspired apostles is much more simple:—"The church on earth consists of all those who profess—AND PRACTISE—the religion of Christ." We think it safer to follow the apostles than the Westminster Confession.

Mr. Morrison has said, that we have denied that infants ever were in the church of God. In this he is right: and to our denial we adhere. That infants were in the ~~theocracy~~ none hath ever disputed; but that the theocracy and a congregation of faithful men are one and the same thing we may, from what has already been said, safely leave the reader to determine. The church of God is a body of people gathered out of the world, subject to his laws, and walking in his ordinances; and none other doth God acknowledge as his church. It is most cheerfully admitted, that there were many of the real people of God in the theocracy; and it is equally admitted that there was no law for the formation of themselves into distinct bodies. *Separate*

* See 1 Cor. v.

† 1 John ii. 19.

organizations of the saints is more particularly a feature of the present dispensation than of those which preceded it, although, as we shall, in a future article, have occasion to show, the other dispensations were not altogether without such constitutions. Proof, however, there is none, that the organizations to which we have now referred ever acknowledged infants as members of them; or if they did so, that they ever had any authority from God for the act. It is beyond all reasonable belief that God, in the New Testament sense of the term church, would ever give a law which would entitle a body of people to the name of his church,—people who gave no evidence in their lives, that they had the smallest fear of God before their eyes. But this he must have done, had he commanded that all the children of a certain nation, or of a certain tribe, or of a certain society, should, simply because of their carnal descent, be enrolled as a church of his, to bear his name, and to be acknowledged as his people. It is not thus that God has ever formed a company for his praise. Blessed be his name, that he hath called many of the children of believers into his kingdom; but alas! he hath left many out, whilst at the same time he hath brought many in, whose ancestors were anything but men who feared, and loved, and served him with their hearts.

To sum up the whole matter. We insist upon it, that “a thus saith the Lord,” or an inference equivalent to this, is absolutely necessary to give sanction to the sentiment that the spiritual ordinances of the New Testament were ever designed to be administered to any but those who are spiritual; but there is not the shadow of a passage

which teaches any thing approaching to this.

Mr. Morrison, referring to the law of circumcision, thus writes in his sermon: “Here then we have God’s statute for putting infants into the church. I now demand God’s statute for putting them out of it. It was not necessary on a change in the economy of that church to repeat the law of membership. It was only necessary to specify any changes in that law which might be introduced either for limiting or extending its provisions. Now, I ask for a law, not for admitting adults, but for excluding children.” In reply to this we offer him the whole New Testament as authority for not receiving infants into the church of Christ, and for refusing to them the ordinance of baptism. All the churches there are spoken of as consisting of people who had been called of God, sanctified in Christ Jesus, believers, the children of God by faith in Christ Jesus, the body of Christ, &c. &c. &c., language which cannot by any possibility apply to infants; and surely this is authority enough for their non-admission to membership in the household of faith. Adults who gave not the slightest proof of the possession of any thing like piety, were, as we have already seen, permitted to be members of the Jewish church. There was no law against this. But there is a law demanding that such should have no place in the Christian church. In like manner, there is a law demanding that none but professing believers, and persons whose conduct is in conformity with their profession, should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.

A. L.

Calcutta.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Calcutta, Lal Bazar.—Three young persons were baptised on a profession of their faith in the Lord Jesus Christ on the last Sabbath in February.

Chunar.—We have been delighted to learn that several hopeful converts have

been recently added by baptism to the little church in this place. A friend writing under date of 11th March, says—“The husband of one of our members was baptised in Dec. last; two more young people, the daughter and son-in-law of a Christian of long standing in the church, were baptized and added to the church on the second

of February, and a young man was baptized and added to the church on the 2d ult. He adds—"another, the wife of one of our members, is expected to be baptized and added to our number at the end of the month." May all stand fast and walk worthy of their profession.

Madras.—Two persons have been recently baptized by the Rev. T. C. Page on a profession of their faith in the Lord Jesus Christ. One of them has joined the church under his charge, the other, we believe, remains for the present in communion with the Independent church, of which she was previously a member. We are inclined to hope that she and others similarly situated, will be led ere long to see it both a duty and a privilege to unite in communion and church fellowship with the denomination whose distinguishing views and practice in relation to the ordinance of Christian baptism they have embraced;—for though much may be said for early associations, we think such persons would, generally speaking, feel more happy and probably be more useful, because unembarrassed, 'dwelling among their own people,' than remaining among those, who, however holy and devoted, and as such deserving of their esteem and love, nevertheless advocate and practice, as an ordinance of Christ, what they cannot otherwise regard than as a human device.

UNION CHAPEL, DHURUMTALA.—During the past month, three members of the congregational church, assembling in the Union Chapel, Calcutta, have been required to withdraw from that Society, under the threat of expulsion, in consequence of their having adopted the sentiments of believers' baptism, and acted according to the dictates of their consciences.

NOT POLEMICAL.—The *Christian Advocate* of the 18th ult. contains the following choice criticism :

"Our Lord was not let down into a pit, or well, like our graves, or to a baptistry; but was placed in a chamber in the side of a rock. We wonder why "Justitia" does not carry out his ideas to the end of the apostle's argument, and having dipped under water (*buried in baptism*) the subject of baptism, proceed to plant him or her up to the knees in the ground, "for," adds the apostle, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi. 5.

From this we learn that "the likeness of Christ's death," is that of a person placed up to the knees in the ground! We will not insult the understandings of our readers by attempting to refute such puerilities as these. On the subject of baptism, we are told, the *Advocate* "is not polemical." Truly it is not—it is something worse.

CHINA.—HONG-KONG.—BAPTISM OF TWO CHINESE CONVERTS.—On the 22nd of August, 1847, two Chinese converts, named Laon-ting-Shen and Kwan-Sang, were baptized in Union Chapel. The former is a rice merchant, from Tung-Koon. The other is named Kwan-Sang. He is about sixty years of age, and his employment is that of a bookbinder.—*Evangelical Magazine*.

Foreign Record.

GREAT BRITAIN.—THE HAMPDEN CONTROVERSY AND THE TRACTARIANS.—We have been favoured with a sight of an able article on this subject, which will appear in the Oxford Protestant Magazine for January—a work which has peculiar access to information respecting tractarian movements, and which every one who desires to trace those movements to their source and understand their bearings should read. This article, after giving a history of the case, and describing the parties who have been most active in decrying Dr. Hampden, adds :

"One other fact remains: the bishops, following the suggestions of the tractarians, intimate in their letter, that the relations between the clergy and the state may be disturbed by the nomination of Dr. Hampden. A very large subject is here opened; but we now give only a single fact; the tractarians pretend, and the bishops seem to intimate, that this nomination is the occasion of a feeling in the minds of the clergy against the union of church and state. Now we proclaim the fact, and we appeal to Mr. W. Palmer,—as the least disingenuous of the first tractarians,—in confirmation of our statement, that one of the articles of their original constitution—one of the objects they first proposed to themselves, was, *The repeal of the union of the church with the state*. This was essential to their system, and inseparable from it. On 'church principles,' the church must be over the state. This new thing, then, of the tractarians and the bishops was part of the original conspiracy; and has never been lost sight of for a moment, though reserved, by agreement, on the ground of expediency."

In these circumstances, the *Record* is of course full of anxiety. Its much-loved union of church and state is at length in danger! Parliament, pious and enlightened as it has been—an assembly replete with spiritual discernment—may degenerate alas;—*may* become such that it cannot be safely trusted to provide for the religious interests of the community! “This new state of things,” observes the *Record*, “clearly constitutes a new peril to the church of this country. While the dissenters urge her severance from the state, on the ground of the inability and incompetence of the state to deal with religion, the tractarians are glad to help forward a design which seems to promise a free and independent church, acting in *synod*, framing *canons*, and expelling all impugnors of baptismal regeneration: and the minister, not meaning to join with either the dissenter or the tractarian, practically co-operates with both, by introducing so much liberalism into the legislature, as may, one day, render it palpably unfit for dealing with any religious question.”—*Bapt. Mag.*

WESLEYAN METHODISTS IN 1847:—

	Members	In-crease	De-crease	Clear decrease
Gt. Britain	339,379		2,098	
Ireland ..	24,633		2,913	
Colonies..	100,303	253		
Total..	464,315	253	5,011	4,758

This is a melancholy result; a decrease, in one year, of 4,758 members, where so much agency is employed, is indeed a serious matter.—*Baptist Reporter*.

ILLUSTRATIONS OF THE PROGRESS OF TRUTH.—The Volume of the *Baptist Reporter* for 1847, furnishes accounts of no less than 1,146 public baptisms, when 11,555 persons professed repentance towards God, and faith in our Lord Jesus Christ, and were immersed in his name. Of these 93 were teachers, and 112 sabbath scholars in Baptist sabbath schools, whilst 199 others were connected with the following denominations:

Independents	55
Presbyterians	12
Episcopalians	13
Methodists	84
Roman Catholics	32
Jews	3

(From the *Baptist Reporter* for Jan.)

Newbury.—On the last Sabbath in October, our pastor immersed six disciples of the Saviour, who were received on the following sabbath. As in our last communication, we have not only to report our progressive, but our aggressive, proceedings. Really it is too bad: the Baptists ought not to be suffered to rob other churches so! Of course our baptism is a compulsory ordinance, and is entirely against the will of the candidate! One might infer so much from paedobaptistic gossip, which ever and anon reaches our innocent ears. The secret, however, is, truth is gradually spreading its powerful leaven, and eventually “the whole lump” will be moved. The editor of our senior denominational periodical was not far from the mark when he wrote,—“We may not live to see the consummation, but we believe that professed christians are rapidly dividing into two classes—Roman Catholics and Baptists.” This certainly is daily fulfilling. One of these friends was an Episcopalian—a second, a Wesleyan—a third, an Independent—a fourth, a Primitive Methodist.

London.—*Providence Chapel, Shore-ditch*.—On Lord’s-day morning, Nov. 7, our pastor administered the ordinance of baptism to sixteen believers, fourteen of whom were received into the church in the evening. The remaining two are members of neighbouring Independent churches.

Painscastle, Radnorshire.—Mr. Owens immersed five females, Oct. 3rd, in the presence of a large concourse of spectators. On Oct. 31st, one more put on Christ by baptism. Three of the former have endured much persecution on account of their profession of Baptist principles—one had been a Primitive Methodist, and another an Episcopalian.

ANDOVER.—In September, five believers were baptized; and in October four more. Two of the former were scholars, and three were teachers. Three of the latter were members of the Independent church, whose attention was drawn to the subject of baptism in consequence of an Independent Home Missionary having become a baptist in August last. This brother attributes his change of views solely to the study of the New Testament.

THE CALCUTTA MISSIONARY HERALD.

BARISÁL.

We are happy to state that about the middle of March Mr. Page proceeded to Barisál, for the purpose of permanently settling there and taking the pastoral supervision of the native converts. But as he will be obliged, in the first instance, to make arrangements for erecting a house, Mr. Parry, to whom the cause of christianity in the Bákarganj zillah owes so much, will for some time to come continue

his labours there, in conjunction with Mr. Page. May this important measure be attended with the divine blessing.

We take this opportunity to remind our readers of the fact that about a year ago, after a careful investigation on the spot, it was found necessary to dissolve the connexion between the Baptist Mission and Mr. Bareiro.

NURSIKDACHOK AND VISHNUPUR.

As Mr. Page has removed to Barisál, Mr. Lewis will succeed him in the superintendence of these stations. May he be

permitted to labour long and successful in this part of the Lord's vineyard.

CALCUTTA.

THE TWENTY-SEVENTH ANNUAL MEETING

Of the *Calcutta Auxiliary Baptist Missionary Society* was held on the evening of Thursday, the 16th ultimo, at the Circular Road Chapel.

The meeting was opened by Mr. Leslie, with reading a portion of Scripture, and prayer.

The Rev. A. F. Lacroix, of the London Society's Mission, who kindly presided on the occasion, in his introductory remarks forcibly stated the claims which the Baptist Mission had on the sympathies of the friends of Christianity in this country. He also explained to the audience the somewhat novel plan on which the Committee had resolved to conduct the meeting, a plan frequently adopted on similar occasions on the continent of Europe, the peculiarity of which consisted in dispensing with the usual form of reading a Report, and proposing a number of resolutions.

The Secretary, Mr. Wenger, next gave a verbal abstract of the Report. He alluded particularly to the promising state of the native churches in Jessore, and the recent movement in the Barisál district. The principal topic, however, referred to in the Report, was the operations of the mission in Calcutta and the twenty-four pergunnahs, reviewed under the four different heads of preaching to the heathen; schools; biblical translations, and churches. As the Report will shortly appear

in print, we must not anticipate its contents here. With reference to the churches, however, we may say that the general result of the past year is not encouraging, excepting the two districts of Jessore and Barisál. Apart from Barisál, the number of communicants in the 17 Baptist churches in Bengal proper, connected with the mission, at the end of the year, was 875, (much the same as last year.) Those in the Barisál district may be reckoned at nearly 300, but this estimate is uncertain. Those in Jessore are 175 in number, leaving 700 for the remaining sixteen churches. With the exception of about 250, all these communicants are natives of this country. That the churches should remain stationary, and the work of conversion barely keep pace with the inroads of death, is a fact suggestive of very painful reflections.

After the abstract of the Report had been given in the above manner (which was only intended as an experiment) the chairman called upon the four ministers who had engaged to do so, to address the audience. As no resolutions were proposed, they had selected their topics themselves.

The Rev. J. C. Herdman made some excellent and eloquent remarks on the cheering and sanctifying influence of missionary work upon the hearts of

who take a part in it. He showed how by calling into constant and active exercise the graces of faith, hope and love, it tended to strengthen and mature these graces, to assimilate the character of Christ's disciples to that of their Master, and to identify their interests with His.

We are indebted to the *Bengal Hurkaru* for the following abstract of Mr. Herdman's address :—

"In advancing the cause of God, the party exerting himself advanced his own interests. God needed to employ no agency for the propagation of his word ; and, therefore, when, in his mercy and his love, he commissioned men to use their exertions for the conversion of souls, he must have designed that this instrumentality should have the effect of benefiting themselves ; or he would not have had recourse to it at all. The course of a missionary's life takes him over a field crowded with objects calculated to excite and strengthen in him the three cardinal virtues of his creed. The prophecies in scripture, contrasted with the present condition of things, would strengthen his faith : these very evidences would add to his hope : and hope would engender a love for his Creator and, by consequence, a love, also, for mankind. To men belonging to a mission so eminently possessed of the facilities for confirming and improving the fundamental precepts of the Christian Faith, and laboriously exerting themselves to inculcate them in the millions of this land, steeped in ignorance and superstition, the most liberal patronage was due. This Association was composed of such men, working with such objects. It had, in a great measure, identified itself with the cause of Christianity ; and the support that was extended to it, conduced to the maintenance of that noble cause in this country."

The Rev. J. Mullens referred to the prejudices entertained in many quarters against Indian Missions. They were thought tame, but this was owing partly to their not being accompanied by extraneous work rendered necessary elsewhere by the low state of civilization, and partly to the freedom from persecution enjoyed here. The work was for the most part of a preparatory nature, but it could not be expected to be otherwise in a sphere of such immense magnitude as that which the vast extent and the teeming population of India presented. He also dwelt at some length upon difficulties already surmounted, which had ceased to meet newly

arrived missionaries : the roughest part of the work was accomplished, so that compared with their predecessors, younger missionaries now stood on vantage ground, being enabled to enjoy numerous benefits resulting from previous labour. And although conversions had been few in proportion to the vast multitudes of natives, yet they had not been wanting ; and would probably increase with accelerated speed : since it was evident that the leaven of the gospel had fully commenced to pervade the masses and to overcome the antagonistic influences of Hinduism.

The following is the *Hurkaru's* report of Mr. Mullens' remarks.

"He remembered to have heard it asked, in England, upon the occasion of a large religious meeting, who was to be the principal speaker ; and the answer was, "only a Missionary from India." The expression conveyed the idea generally prevalent in England with regard to the character of Missionaries here. And yet, a more erroneous impression could scarcely exist. It was true that there were no extraneous excitements in the missionary career in India—that there was no romance connected with it. The preachers here were not in the position of those labouring in Africa in the neighbourhood of lions, and surrounded by dangers of other descriptions—they were not in the position of those in Greenland, who preached in snow-huts and even, as it were, underground,—at one time flying before a furious gale, at another avoiding the fearful crash of crumbling icebergs ; they were in India doing the work of their mission purely and unostentatiously—preaching God, without the adventitious aid of extraneous circumstances. They might, indeed, occasionally address a multitude from the back of an elephant, or destroy an alligator for the good of a village ; but these were rare incidents ; they formed no part of their regular, every-day course ; for they generally left the word of God to work an effect in the hearts of their audience such as it was, unassisted by extraneous excitements. Doubts were also entertained, and questions constantly raised, in England, respecting the activity of the Missionaries here ; and people wondered why they did not progress as rapidly in this place as in other quarters. The answer was obvious and simple. The Missionaries in India were in the same position with a band of colonists, who must dig, and sow, and cut, and cleanse the uncul-

tivated spot into which their fate had carried them,—and devise and digest schemes and plans for the regulation of general conduct, before anything like a systematic or organized Government could be set a foot among them. India was a moral waste, choking with ignorance and superstition; and the speciousness of the Hindu creed, joined to its remote antiquity, strengthened its ties upon her children so as to knit them together in a formidable bondage. Was this, then, a spot where the seeds of the Gospel should be expected to germinate, and its flowers and fruits manifest themselves with the rapidity which attended similar efforts in localities where the struggle was neither with the darkest ignorance nor the most time-hallowed associations? It was not. People in England interested in the Missionary cause in India should be content that their brethren here are preparing the way for such results;—that, at the outset, they are taking the first step, instead of the last, towards gaining the summit of their desires;—that as their success testifies, they are working in company with the Lord, and acting under his directions, in expectation of the season when the information and principles they are now ingrafting in the native mind, will eventually expand, and fructify in all their fulness and glory. It should not be thought, on the other hand, that the simple preparation for actual results is the extreme limit of the responsibility of Missionaries here. They must remember that the divine approval of their humble efforts is at once a reason and incentive to further exertions; and these should be directed to the work of conversion."

The Rev. D. Ewart endeavoured, in a most faithful manner, to show that the two things most needed in this country, were an open door of *faith* for the hearers, and an open door of *utterance* for the mi-

nisters of the gospel; in other words, the influences of the holy Spirit, which should enable the hearers to believe, and the preachers to proclaim the gospel with power from on high. As these blessings could be granted only by God, the speaker solemnly entreated all present, to be fervent in prayer, in order that they might be received.

Mr. Page, who was the last speaker, dwelt upon the only true motive by which we should be guided in missionary work, or in the efforts made to support it. That motive was *love to Christ*, who first loved us. A mere philanthropic interest in missions, even if it assumed the form of personal attachment to missionaries or of love to souls, would not be proof against the difficulties and discouragements that have to be encountered; but love to Christ, in return for his self-denying and ever patient love shown to ourselves, would supply us with perseverance and energy adequate to all exigencies.

After a few concluding remarks by the chairman, the meeting broke up about 10 p. m. A collection was made at the doors, and proved to be more encouraging than it has been for several years past. The amount was £s. 247-10-0, besides a number of cards, which will realize probably 200 Rs. more. One contribution consisted of a pair of golden ear-drops.

Although the weather was oppressively hot, the meeting was well attended; and we trust that many found it good to be there.

We must not omit to remark that on the Lord's-day previous to the meeting, sermons introductory to it were preached at the chapels in Circular Road and Lal Bazar; and that to these and to the prayers offered up by the people of God must probably be ascribed, in a great measure, the blessing which has attended it.

DEHLI.

FROM THE REV. J. T. THOMPSON.

(Concluded from page 95.)

Visit to Garhmukteshwar.

The fair at Garhmukteshwar too would have been unvisited by me this year from the same cause, and the season have passed away without any labour there, but for the prompt aid of Mr. and Mrs. G. E. as stated above. Assisted by them I visited the fair; and when surrounded by thou-

sands of those sitting in darkness and the shadow of death, I felt as if in a valley of dry bones, very dry indeed; all in a state of indifference, of death-like torpor, as it respects the Gospel which I had been commissioned to preach to them. Yet, to men in such a death-like state, I was bound to preach the Gospel, as the only

human means of awakening them, the only means that had hitherto been blessed to effect that end. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." "You hath he quickened, who were dead in trespasses and sins." Viewing the spiritually dead around me, I was disposed to ask, can these dead live? these heathen be converted? and humbly referring the question to the God of the spirits of all flesh, I could only say with the prophet, O Lord God, thou knowest! I nevertheless felt justified in addressing the word of God to them, as the word of eternal life; to reiterate it in their ears, give them word upon word, and precept upon precept; again and again reasoning with them of idolatry, their supposed incarnations, works of imaginary merit, writings full of impurity and error; and pressing upon their notice the command of the Saviour to preach the Gospel to every creature, in the certain expectation that Jesus will assuredly draw all his redeemed to himself. We did all this, and handed the treasure of God's word to them, and prayed with and for them, humbly hoping that the Lord from heaven would be pleased to interpose, would make his voice to be heard, the voice of the Son of God, in order to make every knee bow to Him, and every tongue confess that he is Lord, to the glory of God the Father. Some, we rejoice to say, have been awakened by these means, and others may be, as the declaration of our Lord still stands good, "Verily, verily, I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God; and they that hear shall live." One who was last year at this fair, an unbaptized heathen, is now with me, a believer in Jesus, a partaker of like precious faith with the people of God, and recommends that faith he was then destitute of, to others: being no longer now a dry bone, but a living soul; an earnest it is hoped of the many who shall live a life of faith when the Spirit of God breathes into them, and they shall stand upon their feet an exceeding great army. The Lord grant that this may be true of others also, who are at present among the dead, to whom the word of God is addressed, and the gospel of our Saviour is being preached! for nothing that God has promised, is impossible for him to accomplish: and if we believe, we shall see yet greater things than we have seen, as to the effects of the

preached gospel among a people dead in trespasses and sins.

Idols a begging.

I saw at this fair, what is sometimes seen at Hurdwar, idols a begging. They were two in number, of brass, 2 feet high, and placed in a boat that floated up and down the stream, their hands extended out in a begging posture, as if asking alms of the bathers and worshippers of the Ganges, who, having turned their backs on the temples 2 miles inshore, where those idols are wont to be seen enshrined, were at the shrine of another of the Hindu gods, implored with out-stretched hands by the dumb gods. But, after all the humiliation of having to leave their temples where their votaries needed them not, and occupying the beggar's place at the shrine of another god or goddess, and the labour and humiliation of going or being carried up and down the stream some miles, these supplicating gods earned but little; not ten annas in a day from as many thousand people. Is this any indication that the idols of the heathen are about to be famished? They leave their temples in search of sustenance at the shrine of a kindred idol (whose days its votaries themselves have numbered), and there amidst thousands of worshippers, they meet with but sorry fare. Lord, graciously hasten the time foretold in thy word, when the idols shall not only be famished, but utterly abolished!

While at the fair, I crossed the Ganges, and made known the glad tidings of salvation to a portion of the multitudes who had come from Moradabad, Bareilly, and the country around; and I met with a good hearing; some Gospels and Tracts were also well received by the few able to read. During the whole continuance of the fair, but few Scriptures and Tracts were distributed; but I desire, in faith, to commend them to him who has said, my word shall not return to me void, but shall accomplish that whereto I send it. Former ministrations of the word have not been altogether unfruitful, as, to our joy, some glorified souls now before the throne, can testify, as also some on earth in a state of probation: and our hope is, that the labours now detailed will produce some fruit to the glory of God.

Labours in Dikh.

The people of the city I have gone among, with few exceptions, daily; reading to them from various books of the Scriptures, such as, Genesis, the Psalms,

Proverbs, and the New Testament, as also tracts on different subjects. Much attention is paid by the hearers, who generally number from 40 to 60 every morning, and sometimes 100 and more. They stand in silence hearing a chapter with the remarks, or a tract, or the chief part of one; while some individuals stay to the last, and hear 2 or 3 tracts through, or psalms and chapters. Sometimes objections are made, sometimes admiration is expressed, and very frequently a deep feeling of interest shown throughout the whole course of reading. On some occasions the deep and unvaried seriousness of the people has led me to conclude with prayer. Scriptures and tracts have been distributed on such occasions, and not unfrequently to strangers, passing through the main street on business, and coming from the adjacent villages and towns, whither they return, carrying the word of God with them.

Applicants from Cabul.

People from Cabul also have been glad to take the Injil in Persian, a blessing which the Saviour, who commanded the Gospel to be preached to *every creature*, designed they should have, but the political jealousy of man forbid; and he who gave them the Arabian Nights' Entertainments, interdicted the word of the most High, and forbade its approaching the capital. The very tracts that had been distributed among voluntary recipients

were ordered to be recalled, and the christian men who had ventured to disseminate them from love to their Redeemer and the souls of their fellow-men, were warned not to do so again. Now the very people of Cabul carry the New Testament of the Lord Jesus into their capital, and no jealousy is excited among themselves.

Distributions of Tracts, &c.

The tracts distributed within the year amount to 6045, and the Scriptures, including volumes and single Gospels or other small portions, to 2,400; and both, in seven languages, viz, Arabic, Persian, Urdu, Sanskrit, Hindí, Bengálí, and Punjabi; which have served to carry the divine message, the tidings of a Saviour far north, north west, and west and south-west, and partly to the higher provinces east and north-east, and south-east of Delhi.

Our church has suffered the loss of one member by death this day: Mrs. Miller, native of Wales, who for 30 years maintained a consistent profession, and has this morning fallen asleep in Jesus, and it is to be hoped, entered into the joy of her Lord. Another of our members from a distant part of the country having come in, and one added by baptism, our number in town and in the district is 21; and may the Divine Head of the church graciously watch over us, and walk in the midst of us, for the glory of his name and our safety and comfort, is my humble prayer.

PATNA.

FROM THE REV. H. BEDDY.

Missionary Itinerary.

Having made arrangements for leaving home for a few days to visit some important villages and towns to the south-west of Patna, I sent forward my tent and native preacher on the 22d of Dec. 1847, with instructions to remain at a village called Bikráam, about 20 miles off, till I arrived. I accordingly left home on Friday morning the 24th, and in the afternoon reached my tent, and found the native preacher and all in peace and safety, who stated to me that he had been to a market held the day before, where he had been well received and had distributed a few books, and

that on that day he had been in a village near at hand, where he had spoken to those he met and had given away some tracts.

The next day, the 25th, hearing that a market would be held in the afternoon at a village about 6 miles off, called Lei, we set off after breakfast, but owing to the badness of the road, being through corn-fields, did not arrive till near 2 o'clock; the market was then breaking up, but we had an opportunity of declaring our message of God's mercy and Christ's atonement in behalf of sinful man; the people behaved well and heard with attention, after which we gave away a few

tracts, but there was no great demand, the people appeared to be unable to read, and hence the want of application for books.

Sunday the 26th was spent in conversing with a few persons who called at the tent during the day, to whom a few tracts were also given.

Monday morning the 27th.—Proceeded onward to a village called Syadabad, about 4 miles; a very small village; saw but few people; spoke to those we saw and gave away a few books. After breakfast proceeded onward to a village 6 miles off, called Mahowrapur; after our tent had been pitched, went into the bazar, where being invited by a shopkeeper to sit down, we did so, and after having spent some time in speaking of man's state as a sinner, and the only way by which he can obtain the favor of God and acceptance with Him, distributed several tracts, and left. We were shortly after followed by several persons, who came for tracts, to whom we distributed many, with a few single Gospels.

Tuesday the 28th, arrived at a village called Budderabad, 10 miles from our last encampment; had but few persons here, but to those we had the pleasure of setting forth man's need of such a Saviour as the Lord Jesus Christ, and of showing his willingness to receive all who come to him.

Wednesday 29th, arrived at a village, very small, indeed, called Phyléjah;—after breakfast found some half a dozen Hindus in the zamindar's kacheri to whom I communicated the glad tidings of salvation; they pleaded custom for all they did; said they knew not how to read, and books would be useless.

Thursday 30th.—Proceeded on to the place originally intended as the principal object of our journey, Dáud Nagar, i. e. "*the City of David*." This is a large market town, and was built or planted by a nawáb called Dáud Khán many years ago; it is on or near the banks of the river Soan, of considerable mercantile importance; it was formerly surrounded by a wall and has still its gates left, though of little use for defence. At 2 o'clock we went into the town and found a vast concourse of people, it being market-day; after obtaining a good place for standing, the native preacher commenced by reading a tract, and a crowd being soon gathered, he then addressed the people, and having concluded, I took up the sub-

ject, after which we distributed tracts. No interruption, no opposition, no controversy. We then moved off to another central position, where having obtained possession of an elevation, we again addressed the people for a length of time, and after distributing tracts, &c. left. Many bráhmans and others followed us to our tent, with whom we conversed, and to whom we gave books, and thus closed our first day's preaching at Dáud Nagar, or the city of David. Here we remained Friday, Saturday, and Sunday, as well as the day of our arrival, which was Thursday, each day proving both interesting, and I trust, beneficial to ourselves, if not to our hearers. The people evinced the greatest attention and were more kind and civil than is generally the case; indeed we had nothing to grieve us, if we except, that we could trace no particular effect produced, beyond attention, and taking and asking for books. On Sunday afternoon, being our last day, after the native preacher had concluded, I stood forward, and after exciting their attention by declaring that I was a foreigner and that therefore I had a particular claim upon their kindness and attention, that I had come a distance merely to preach to them of Jesus Christ, that I requested their attention and indulgence, which I hoped they would not refuse me, as I would neither revile their gods nor their priests, but simply declare the way of man's acceptance with God. I then, finding them particularly quiet, proceeded to state the gospel account of man's state as a sinner, and to show them the love of Christ, which far out-stretched all ideas we had, or could have of love; invited them to come to Jesus for salvation, that there was no other name under heaven by which guilty sinners can be saved, but by Christ and him crucified. After having thus spoken for a long time, and distributed a number of tracts, we left the city of David, and at night, we, our native preacher and another native christian, commended the seed sown to him who can alone water and give the increase. May his holy Spirit quicken, and purify what was sown. The next morning we left and proceeded homeward, where we arrived on the 6th January, finding all well. It may not be amiss to observe, that wherever we went, old and young recognized us as the servants of Jesus Christ, and the distributors of holy books or of the religion of Jesus Christ.

Distributed.—Tracts, 259; Scriptures, 33.

THE ORIENTAL BAPTIST.

MAY, 1848.

Theology and Biblical Illustration.

THE ATONEMENT.

NOTES OF A SERMON.

1 John ii. 2. "He is the propitiation for our sins."

THE topic to which we now purpose directing your attention is,—*Christ as a substitute for sinners; and, particularly, his sufferings as an atonement for sin.* This is a subject which involves much in the way of discussion; but as we intend to be as simple as possible, we shall, on the present occasion at least, avoid every thing perplexing.

The view we intend to give you is taken from the very surface of things; and is just such a view as we may suppose one to take who has never read a word on the subject except what is contained in the Bible, and particularly what is contained in the gospels. We trust, therefore, that what we are about to say, will come within the reach of the understandings of the very children who are amongst us. And,

1st, We observe, that the *incarnation of Christ* is an event that cannot be thoroughly accounted for, but on the supposition, that He appeared in our world as a substitute for the guilty, and that his sufferings, and, more particularly, his death, were a real atonement for sin. We, of course, take, on the present occasion, for granted, the truth of the doctrine of his Divinity, namely, that he existed from all eternity, and that he is, in

every way, the equal of the Father. This, therefore, being admitted, it must be obvious to all, that if such a great Being as this became incarnate, dwelt for such a long time as he did in our world, and at last suffered in it the voluntary and awful death which he did, he must, from the whole, have had some grand and specific object in view. The question, therefore, simply is, what might this object have been? The enemies of the doctrine of the atonement, (alas! that it should have enemies), say, that Christ appeared in our world merely as "a teacher of truth to mankind," as "an example of heroic virtue," and as "a martyr to seal his doctrines with his blood." It is easy, however, to perceive, that, on the supposition of Christ having been divine, such objects as these are not at all sufficient to account for his appearing in the flesh. He had already, without any incarnation, taught "truth to mankind." He had spoken to Adam and Eve in the garden of Eden; he had spoken to the Israelites at Sinai; and he had, through the medium of prophets and others, spoken to multitudes of men at different times and at different places upon our earth. And what he had done once, he could do again; and, in fact, did do again. Subsequent to

his ascension to heaven, he most effectually taught both Jews and Gentiles, having through the medium of the apostles, spoken to them by his Holy Spirit, and having granted to his servants the power of working miracles,—miracles which were far more efficacious in substantiating the truth of all his teachings than were the miracles which he himself had wrought, and than was the blood which he himself had shed. His incarnation was not, therefore, necessary to enable him to teach. And as to its being required to enable him to give unto men “an example of heroic virtue,” this was not really the case, inasmuch as such a thing was altogether superfluous. There had already been given to the world, in the lives of prophets and of others, numerous “examples of heroic virtue”—examples much more within the reach of human imitation, than any that could ever be afforded by an incarnate God.

We say, therefore, that none of the above mentioned things will account for the incarnation of the second person of the glorious Trinity; the whole being such as could be fully attained without any such manifestation at all. But if we admit the doctrine of Christ’s sufferings and death as having been an atonement for sin, his incarnation is at once fully accounted for and most satisfactorily explained. Man had violated the law of God, and the penalty incurred was that of eternal death. The law, however, admitting of a substitute, Christ became the victim. And he being an infinite being was, of course, capable of enduring all that had to be sustained. But to render him susceptible, so to speak, of suffering, he must be possessed with a nature different from his own; and such a nature he took upon him when he became a man and appeared upon earth. Without any incarnation of the Deity, man might have been taught, and might have had exhibited before him the

most noble “examples of heroic virtue,”—and this was indeed so; but without the incarnation of the Deity, man’s sins could never have been atoned for, nor his guilt have been removed,—and this, too, was, in like manner, so. We remark again in the

2nd place, That nothing but the doctrine of the sufferings of Christ being an atonement for sin, will sufficiently account for *the life of deep and continued poverty which he spent among men*. If Christ’s coming into the world had as its only objects the teaching of “truth to mankind,” the setting to them of “an example of heroic virtue,” and “the sealing of his doctrines with his blood,” then there was no necessity, in order to the accomplishment of these, that he should have continued, during the whole of his residence on earth, so miserably poor and wretched as he was. Men might have been taught truth much more effectually and extensively by one in comfortable circumstances of life, than by one in the deepest poverty. The former, for instance, could have devoted more time to this than the latter; and, according as society is everywhere constituted, the one could have access to multitudes, from the presence of whom the other would be driven away. And though virtue, as it is called, may, in the poorest man, be invested with all the attributes of heroism, yet it may be questioned whether it can be this to such a degree as in the man of wealth and of honours. The cottager who, in the midst of the greatest poverty and afflictions, sustains an unspotted character for morality and piety, is indeed and in truth a noble example of virtue; but a much more noble example is he who is equally this amidst all the allurements of wealth, of honours, and of pleasures. Who knows not that it is easier to be virtuous in a cottage than in a palace, and easier to be pious amidst poverty than amidst wealth?

If Christ, then, had as his only object, in becoming incarnate, the teaching of "truth to men," and the setting to them of "an example of heroic virtue," his voluntary assumption of a life of the deepest poverty, does not appear to have been the best way that he could have chosen to attain his end. But take the other view of the case: assume that his chief object in coming into the world was to make an atonement for sin, and you will then be able to account at once for the deep and continued poverty of his life. Think of all that was included in the curse due to sin. There was not only the endurance of all that is comprehended in the words "eternal death," but there was also the extreme of temporal misery to be borne. The earth, on account of sin, was cursed; and Adam was doomed to eat his bread in the sweat of his brow. Christ bore all this. So wretchedly poor was he, that he had to toil at the laborious trade of a carpenter; and so miserably destitute was he, that at one time he said: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." It is Matthew Henry who says:

"How admirably the satisfaction our Lord Jesus made by his death and sufferings answers to the sentence passed upon our first parents! Did pain come in with sin? We read of *his* being held by the pains of death. Did subjection come in by sin? We read of *his* having been subject to the law [and even to his parents.] Did the curse come in with sin? Christ was made a curse for us,—died an accursed death. Did thorns come in with sin? He was crowned with thorns for us. Did sweat come in with sin? He sweat for us as it had been great drops of blood. Did sorrow come in with sin? He was a man of sorrows; his soul was, in his agony, exceedingly sorrowful. Did death come in with sin? He became obedient unto death. Thus is the plaster as wide as the wound. Blessed be God for Jesus Christ."

We notice once more in the

3rd place, That it is only on the ground of Christ's having been a substitute for sinners, that we can at all account for *his undeviating obedience to the ceremonial part of the law of*

Moses The whole of that dispensation was established because of sin,—its principal object having been to keep the people mindful of their condition as transgressors, and to constrain them to look to an atonement as the only medium of forgiveness. For an innocent being, therefore, such as was Christ, the dispensation was utterly useless. There was no more necessity for his offering sacrifices at the temple, than there was for the Father himself. But still, at the recurrence of every festival, he was there with the appointed offerings and gifts. And how is this to be accounted for? The thing, in our opinion, is altogether inexplicable, except on the ground of his having taken the sins of others upon himself. But having done so, he was treated throughout the whole of his residence on earth as a sinner, had to appear as a sinner, and had, as far as the offering of sacrifices is concerned, to act as a sinner. It is just in this way, (as we apprehend the matter,) that we are to account for his baptism by John. The immersion of the Baptist was, like Christ's own baptism, an immersion of repentance and of the confession of sins. It is true, that Christ himself had never done anything of which he needed to repent, nor had he any sins of his own which he needed to confess. But having come into the world to be reckoned with and to be treated as a sinner, he had, as a sinner, to appear in the baptismal waters. In no other way, therefore, can we account for his attending to the ritual of Moses and to the baptism of John. The doctrine, however, of his having been the substitute of sinners, explains all, and makes all to be interesting. We notice now in the

4th, and last place, That it is only on the ground of Christ's having been the substitute of sinners, that we can, by any possibility, account for *the sufferings that he endured directly at the hand of God himself*. That such

sufferings were endured it is impossible to doubt. To pass over all previous occurrences, let us come at once to the end. Great were his agonies in the garden of Gethsemane; but they are all by himself attributed directly to God the Father. "Father," says he, "if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done." Here he makes all that he was then enduring,—the exceeding sorrow unto death, and the sweat which was as it were great drops of blood falling down on the ground,—to originate in God; and he makes its continuance or removal to depend solely upon him. From God, too, he suffered, when he was extended upon the cross. His own affecting words are sufficiently indicative of this: "My God, my God, why hast thou forsaken me?"

Now, the whole of the history of Christ as recorded in the gospels, and the many express declarations made by the apostles in the epistles, leave no doubt whatever upon the mind, that he was, both as to heart and life, as free from sin as was God himself. Why, then, did the Father afflict him? Is affliction anything other than the fruit of sin? The angels in heaven have never sinned; and, hence, they are never in trouble. The redeemed in heaven are now free from sin; and the consequence is, that they hunger no more, neither thirst any more; neither doth the sun light on them, nor any heat; for the Lamb who is in the midst of the throne doth feed them, and doth lead them unto living fountains of waters, and God doth wipe away all tears from their eyes.

Christ, then, though a sinless being, was treated as no other sinless being had ever been treated before, and as no sinless being will ever be treated again. And how are we to account for this? Was God ignorant of the character of Christ? Or was God for once unjust in his administration

of the government of the universe? The questions are absurd,—nay, they are almost blasphemous. In no other way, therefore, can the sufferings of Christ be accounted for than by the doctrine of his having been a substitute for the guilty. But this explains all. Here everything is clear as the light of the unclouded sun. On any other hypothesis, all is dark as the darkness of the blackest night.

From this surface view of things, then, we think, that it cannot but be most strikingly evident, that it was not for the mere purpose of "teaching truth to mankind," of "setting to them an example of heroic virtue," and of "sealing his doctrines with his blood," that Christ appeared in our world. O no: his object was much higher than this. He came to be "the propitiation for our sins,"—and the propitiation for our sins he was. That he taught us truth, we most gratefully acknowledge; that he set us a glorious example of obedience, of patience, of contentment, and of every thing else that is good, we most willingly grant; and that he, as a martyr, may, in a certain way, be said to have sealed his doctrines with his blood, we do not deny; but we rise far higher than this. We join with all the redeemed in heaven and on earth in saying: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Calcutta.

A. L.

THE JUDGMENT DAY.

"We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men."—2 Cor. v. 10, 11.

SINNER, what a fearful day will that be! You must then be exposed before God, angels and men. The terrible majesty of God will be displayed. He will set your iniquities before him, your secret sins in the light of his countenance.

There will be no concealment; the omniscient eye of God will search out every crime: he knows all things; the book of God's remembrance will contain every fault. "The day of the Lord is great and very terrible; and who can abide it?" Joel, ii. 11. The memory will recollect all your sins, with all their aggravations; and a guilty conscience which now expostulates in vain, will condemn you with the most bitter reflections; and the terrors of God will take hold of you, and hurry you away to the burning lake. They will be terrors within, Deut. xxxii. 25, within thy bosom, in the deep recesses of thy heart; thy heart will meditate terror, and only terror, for evermore, Isa. xxxiii. 18. While you suffer these terrors a wild distraction will seize you, Psalms, lxxxviii. 15, and consume as devouring fire, *not your person*, but all your false hopes, comforts, and foolish ideas, Psalm lxxiii. 19. This will be the case with all sinners, according to the light they possessed, and the privileges within their reach. This will be their portion even for ever and ever.

"Knowing, therefore the terrors of the Lord, we persuade men." 2 Cor. v. 11. We know them from God's word, in which he threatens them; in which he gives us instances of his terrible displeasure. Look at the destruction of the old world by the flood; see rich and poor, young and old, moral and immoral alike swept away with the besom of destruction. Ah sinner! where was then the mercy on which you now presume? how did God show mercy then? Look at the destruction of Sodom and Gomorrah, what a fearful overthrow, and yet the destruction of those cities was more tolerable than will be the terrors of the Lord on the last great day. See Korah and all his company swallowed up by an earthquake; see Pharaoh and his host cast into the Red sea; see Nadab and Abihu consumed with fire in the tabernacle; and *remember*, this is the God with whom you have to do. Oh, it is a fearful thing to fall into the hands of the living God, Heb. x. 31. We know something of the terrors of the Lord from the convictions we have felt in our own minds, and from what we have seen in others on sick and dying beds; and knowing the terrors of the Lord we persuade men.

We would persuade you to believe the truth of these things, and to reflect seri-

ously upon them. You are exposed to the wrath of God; your duties and your sufferings cannot possibly shelter you from it. Jesus, and Jesus only, is the refuge from the wrath to come. But you must be found in him, or you will not be benefited by him. He receiveth sinners; he will receive you. Do you feel your need of him? do you desire to be pardoned, justified, and saved from the terrors of the Lord? O go to Jesus, go to him at once. He is present with you; he is at liberty to attend to you; he can hear the softest whisper; he will in no wise cast out; call upon him, plead with him; nothing is of half so much importance as this. O determine, as David did in another case, neither to give sleep to your eyes, nor slumber to your eyelids, until you have sought the Lord, and sought him with your whole heart. Every one that seeketh findeth, Matt. vii. 8. You have therefore, every encouragement; but if you live and die in your sins, where Jesus is you cannot go, neither will you have any excuse. O consider the value of your never-dying soul, the danger to which you are exposed, and the happiness which is set before you in the gospel. "Behold, now is the accepted time; behold, now is the day of salvation;" 2 Cor. vi. 2. Seek the Lord while he may be found, and call upon him while he is near; for you must soon stand before the judgment-seat of Christ.—*Tract Magazine.*

CONTENDING FOR THE FAITH.

BE careful that your *motive* in contending for the faith be such as a holy and benevolent God will approve. He will be satisfied with nothing less than a care for his glory and a love for the souls of men. Be careful, also, that your *object* be not to gain the reputation of prowess as a combatant—not to enjoy the honour and exultation of victory—not to promote the strengthening of a party, but to honour God and save men. Let not ambition actuate you, nor a partisan zeal, nor the paltry spirit of proselytism, but charity, loving both God and man unfeignedly. Espouse the cause of right thinking, chiefly for the sake of right feeling and right acting. Contend for the faith mainly on account of the holiness and the eternal life with which it stands connected. If such be your mo-

tive, your manner of contending will be unexceptionable; with such an end in view, so noble and so benevolent, you can hardly fail of adopting the most judicious means of attaining it. You will contend *earnestly*, by how much you love the souls of men and desire their salvation; but you will not contend *impatiently* and *angrily*. If pity move, passion cannot agitate you. There is an *impatience* often exhibited in controversy, even by those who carry no worse feeling into it. We get wearied and fretted with persons that are in error. We see a thing clearly ourselves, and we are out of patience with others that cannot discover it too. We are amazed at their stupidity or obstinacy, and exclaim against it. But this is not "in meekness instructing them, that they may recover themselves out of the snare." That charity which rejoices in the truth, suffereth long, and is not easily provoked.

It is the manner in which religious controversy has been conducted that has brought it into disrepute, and not any thing unworthy in the thing itself. Controversy is worthy, is lawful, yea, often obligatory. Every minister is bound in some sense to be a controversialist, much more they who are set for the defence of the gospel. We must "contend earnestly for the faith." But some have understood "earnestly" to mean angrily; and for the warmth of love have substituted that of passion. Ambition having too often been their motive, and victory their object, their measures have been violence, denunciation, sarcasm, intolerance. Selfish rather than benevolent considerations influencing them, they have tried how severe and cutting they could be, and what smart and sarcastic things they could say, and how they could provoke or expose an antagonist. And an observant world looking on, and being disquieted, has, in its haste, condemned all controversy, and suffered even truth to sink in its estimation. Such unfriendly turn have the avowed friends of truth too often done her.—*Nevins*.

RULES FOR READING THE HOLY SCRIPTURES.

1st. NEVER open the word of God, without remembering that you must be

tried by it at the Judgment-seat of Christ.

2nd. Read with prayer for direction to the right meaning, with earnest attention to the words, and connexion of the passage, with diligent comparison of every passage with the whole Bible, and with patience concerning the result.

3rd. When you read the Scriptures, let not your attachment to the systems or the sentiments of men obscure their meaning, or induce you to pervert them.

4th. When you discover any truth in the Bible, receive it with candour, maintain it with meekness, and avow it with courage.

5th. When you discover any duty in the Bible, meet the discovery with a cheerful obedience.

6th. In your daily perusal of the sacred volume receive its doctrine with a lively faith, practice its duties with a holy boldness, and pray for divine Grace by which these doctrines and these duties may become the fountain and the streams of genuine christian discipleship.

7th. This book contains the law of the Most High God. It founds its claim to this divine origin on the harmony of its facts with the records of universal history, on the moral characters of its inspired penmen, on the sublime yet simple majesty of its style, on the excellency of its doctrines, on the purity of its morals, on the rapidity with which its truths were originally promulgated, under circumstances the most unpromising, and on the evidence of indisputable miracles.

8th. To the Christian this volume supplies a surer guide than the Israelites enjoyed in the pillar of cloud by day, and the pillar of fire by night. It unfolds the consoling doctrine, the directing precept, the warning threat, the cheering promise, it exposes our guilt, proclaims our danger and reveals our duty, it condemns to justify and justifies to condemn no more.

9th. To the dead it speaks life, and to the living it unfolds immortality. It makes the weak strong, and to the strong it increases strength, it invites enquiry, and amply rewards the honest enquirer, it holds up a guiding star through the pilgrimage of life, and extends the horizon of our mortal existence into the boundless ocean of a happy eternity.

THE EVERLASTING SONG.

"Incipe Manahos mecum, mea tibia, versus."—*Varg. Ecl. viii. 25.*

Now death thy storms are over blown,
Thy waves are hushed in endless rest ;
Angels transport my spirit home,
To dwell upon my Saviour's breast.
Tell me, ye princes of the skies !
Is yon resplendent world your home ?
This day which breaks upon my eyes,
Does this from God's own presence come ?
New raptures warm my heart and tune my tongue,
"Begin with me, my Harp, the everlasting song."
When were these robes of light put on,
Which scarce immortal eyes can bear ?
Which must as soon eclipse the sun
As he outshines each twinkling star.
"Lift up your heads ye gates !" I'll cast
This princely crown before His throne
The diadem from first to last
With all its honors, is his own.
Hark ! Hark ! they welcome me, that glorious throng,
"Begin with me, my Harp, the everlasting song."
To Him—who loved ere worlds begun
A worm ordained one day to live ;
Who stored me up a wealth unknown,
More than eternal years can give :
To Him who wrote my worthless name
On the fair breastplate of his Son ;
This heaven prepared, and made my claim
Firm as the pillars of his throne.
To Him ! To Him ! must endless praise belong,
"Begin, my glittering Harp, the everlasting song."
Jesus thou sovereign of my heart !
Who didst this world of wonders leave
Beneath the Roman scourge to smart,
To bleed and die that I might live.
Thou who hast ever borne my sighs
Accepted to the Father's ear ;
And whilst I dwelt below the skies,
Thou wert my kind forerunner here.
To Thee ! To Thee ! Eternal thanks belong,
"Begin with me, my Harp, the everlasting song."
And Thou—the finger of whose power
Dissolved this rocky heart of mine,
And taught me in the accepted hour
On His kind bosom to recline.
Thou who didst give me faith to wear
The Robe of endless Righteousness,
And washed me thus divinely fair
In the same blood which bought my peace.
To Thee ! To Thee ! must endless praise belong,
"Begin with me, my Harp, the everlasting song."
Hail Throned saints ! Archangels Hail !
My Brethren !—in my Father's home !
I know and love and greet you all ;
From death and earth behold me come !
Ye flowery vales and sunny plains,
Radiant with bliss, my native Heaven !
I enter, pure from earthly stains,
Each grace complete, each sin forgiven.
Wake, wake, my Harp ! each swelling chord prolong,
And Thou my voice begin the everlasting song.

CYPRIAN.

Historical Sketch of the Baptists.

THE BAPTISTS IN ENGLAND.

HISTORY OF THE BAPTISTS DURING THE REIGNS OF JAMES I. AND
CHARLES I. A. D. 1602—1650.

(Abridged from Neal's *History of the Puritans*.)

SENTIMENTS against the rights of conscience, advanced by writers of reputation, and sanctioned by public acts, must be supposed to be productive of sufferings to individuals. Amongst others who felt the rage of bigotry was Mr. Vavasor Powell. Having given up his connexion with the established church, and cast his lot among the Puritans, he began to preach among his countrymen, in the character of an itinerant evangelist, and his zeal and fortitude were soon called into exercise by the rage of bigotry, and the severe persecutions to which he was exposed. He was often attacked and assaulted by violent men, and repeatedly exposed to the danger of his life by those who laid in wait, or bound themselves by oath, to kill him; or made an attempt on it. In 1640, he, and fifty or sixty of his hearers, when he was preaching in a house in Brecknockshire, were seized, about ten o'clock at night, by fifteen or sixteen men, under the pretence of a warrant from justice Williams, and secured in a church. The next morning they were conducted to the justice's house, who committed them to the hands of the constable. On the following day they were examined before that justice and two or three more, and six or seven clergymen: but, after much conference and many threats, were at that time dismissed. After this Mr. Powell, preaching at Launger in Radnorshire in the field, (because the house was not large enough to hold the auditory,) was seized and committed by the high-sheriff, Mr. Hugh Lloyd. The constables, sixteen or seventeen, who were charged with the execution of the *mittimus*, except one, refused it. This man, taking Mr. Powell to his own house, and permitting him to lodge there that night, because the prison was at a great distance, was so affected with his devotions in the family, that he would proceed no farther; but absconded himself, leaving Mr. Powell in his house; who, to prevent damage to the man, bound

himself with two sufficient sureties to appear at the next assizes at Radnorshire. Accordingly he delivered himself up at that season, and three bills of indictment were preferred against him. But, after the traverse, he was acquitted, and invited to dine with the judge; who desiring him to give thanks, one of them said, "It was the best grace he had ever heard in his life." But the high-sheriff was so offended at the lenity shown to him, and the impressions made by his conduct and preaching, that on the commencement of the war he persecuted him out of the country.

This eminent Nonconformist, embraced the sentiments of the Baptists, and was himself baptized towards the end of the year 1655, which must have been a dozen years after he had quitted the church of England.

Vavasor Powell was among the first victims to the tyrannical measures of Charles II. No sooner was the restoration resolved on, than the busy agents of government marked him out for their prey. They had even formed their plan and executed it before the king's arrival; such was their *breathless* haste to ruin this worthy man. On the 28th of April 1660, he was seized in his own house by a party of soldiers, and conducted to the county jail; from thence he was removed to Shrewsbury, where he remained a prisoner nine weeks, but was then discharged. Returning into Montgomeryshire, he began to preach as usual, when the sheriff of the county lodged a complaint against him with Mr. Secretary Morrice, charging him with sedition, rebellion, and treason; and before any return could be received from the government, the sheriff issued a warrant to apprehend him, which was accordingly done, having enjoyed his liberty only twenty-four days. Soon after, he was removed, by a warrant from the secretary of state, to London, and committed to the Fleet prison, where he lay two years, so closely confined, that he was

not allowed to go out of his chamber-door, which, added to the offensive effluvia of a dung-hill that lay before his window, so much impaired his health that he never perfectly recovered it.

Having lain in the Fleet nearly two years, he was removed at an hour's notice, on the 30th of September 1662, to Southsea-castle, near Portsmouth, where he remained a close prisoner for five years longer. On the fall of lord Clarendon, Mr. Powell sued for a habeas corpus, and soon after, by an order from the king in council, obtained his liberty.

But, scarcely had ten months elapsed, before Mr. Powell was again apprehended, as he was passing from Bristol to Monmouthshire, over the hills of Glamorgan, in his way to his own residence, and committed to prison. He had preached at different stations, as he came along, to large congregations; and the people eagerly flocked to hear him from all parts. He had preached at Newport, in Monmouthshire, and from thence proceeded to Merthyr Tidal, in Glamorganshire, a place now become famous for its iron works, the most celebrated and extensive in Britain, as well as for the number of its inhabitants, having in a few years, from an inconsiderable village, become the most populous place in all the principality of Wales. When Mr. Powell arrived at Merthyr, he found assembled in and about the churchyard, a large congregation waiting to hear the word of God. He discoursed to them from Jer. xvii. 7, 8. For this act of mercy the clergymen of the parish deposed against him, in consequence of which he was seized and lodged in his majesty's jail of Cardiff; from thence he was, some time afterward, cited before six deputy-lieutenants at Cowbridge, where he underwent a long examination, after which he was remanded to prison and recommitted. His friends in London now interested themselves in his behalf, and procured a writ of habeas corpus to remove him to the court of common pleas, which was for some time resisted, but at length they succeeded, and on the 16th of October 1669 he arrived in London, where, after an examination, he was committed once more to the Fleet. Here he remained till discharged by death, on the 27th of October 1670, in the fifty-third year of his age, *eleven years of which he had passed in prison!* He was a person of the

strictest integrity, the most fervent piety, and the most intrepid courage.

In 1641 Mr. Edward Barber, minister to a small congregation of Baptists in London, was kept eleven months in prison for denying the baptism of infants, and that to pay tithes to the clergy was a divine ordinance under the gospel.

Another sufferer on this side was Mr. Henry Denne, who had been ordained by the bishop of St. David's and held the living of Pyrton in Hertfordshire for ten years. In 1644 he was apprehended in Cambridgeshire by the committee of that county, and sent to jail, for preaching against infant-baptism, and baptizing those who had received no other.

About the same time Mr. Coppe, a minister in Warwickshire, and preacher to the garrison in Compton-house in the said county, for rebaptizing, was committed to Coventry jail.

In the same year, Mr. Paul Hobson, a Baptist minister, was taken into custody by the governor of Newport-Pagnel, for preaching against infant-baptism, and reflecting on the order against the preaching of laymen. After a short confinement he was sent prisoner to London. He was soon cited before the committee, and having several friends of rank and influence, he was immediately discharged, and preached publicly at a meeting-house in Moorfields.

Mr. Hanserd Knollys was a man of piety and learning, and had received ordination from the bishop of Peterborough, but was afterward a zealous opposer of episcopacy and the liturgy. Preaching one Lord's-day, at the earnest and repeated request of the churchwardens, when they wanted a minister, in Bow-church, Cheapside, he was led by his subject to speak against the practice of infant-baptism. This gave great offence to some of the auditory; a complaint was lodged against him with the parliament; and by a warrant from the committee for plundered ministers, he was apprehended by the keeper of Ely-house, and kept several days in prison, bail being refused. At length he was brought to a hearing before the committee, when about thirty of the assembly of divines were present. The answers which he gave on his examination, about his authority to preach, the occasion of his appearing in the pulpit at Bow-church, and the doctrine he had there advanced, being satisfactory, he was dis-

charged without blame, or paying fees ; and the jailer was sharply reprov'd for refusing bail, and threatened to be turn'd out of his post.

Soon after this Mr. Knollys went into Suffolk, and preached in several places, as opportunity offer'd, at the request of friends. But as he was accounted an Antinomian and Anabaptist, his supposed errors were deemed as criminal as sedition and faction, and the virulence of the mob was instigated against him by the high-constable. At one time he was stoned out of the pulpit ; at another time the doors of the church were shut against him and his hearers. Upon this he preached in the church-yard, which was considered as a crime too great to be conniv'd at, or excus'd. At length he was taken into custody, and was first prosecuted at a petty sessions in the county, and then sent up a prisoner to London with articles of complaint against him to the parliament. On his examination he prov'd, by witnesses of reputation, that he had neither sow'd sedition, nor rais'd a tumult, and that all the disorders which had happen'd were owing to the violence and malignity of his opposers, who had acted contrary both to law and common civility. He produc'd copies of the sermons he had preach'd, and afterward print'd them. His answers were so satisfactory, that on the report made by the committee to the house, he was not only discharged, but a vote pass'd, that he might have liberty to preach in any part of Suffolk, when the minister of the place did not himself preach there. But, beside the trouble which this business occasion'd to him, it devolv'd on him an expense of 60*l*.

Mr. Knollys, finding how much offence was taken at his preaching in the church, and to what troubles it expos'd him, set up a separate meeting in Great St. Helens, London ; where the people flock'd to hear him, and he had generally a thousand auditors. Great umbrage was taken at this ; the landlord was prevail'd upon to warn him out of the place, and Mr. Knollys was summon'd before a committee of divines, who us'd to sit in the room call'd the Queen's Court, Westminster, to answer for his conduct in this matter. The chairman ask'd, why he presumed to preach without holy orders ? To which he replied, he was in holy orders. The chairman on this was inform'd, that he

had renounc'd episcopal ordination : this Mr. Knollys confess'd, but pleas'd, that he was now ordain'd, in a church of God, according to the order of the gospel, and then explain'd the manner of ordination among the Baptists. At last he was command'd to preach no more ; but he told them, that he would preach the gospel, both publicly and from house to house ; saying, " It was more equal to obey Christ who command'd him, than those who forbade him : " and so went away.

Shortly after the Restoration, in 1660, Mr. Knollys, with many other innocent persons, was dragg'd from his own dwelling house, and committed to Newgate, where he was kept in close custody for eighteen weeks, until released by an act of grace, on the king's coronation. At that time, four hundred persons were confin'd in the same prison, for refusing to take the oaths of allegiance and supremacy. A royal proclamation was issu'd at this time, prohibiting Anabaptists and other sectaries from worshipping God in public, except at their parish-church. This cruel edict was the signal for persecution, and the forerunner of those sanguinary laws which disgrac'd the reigns of the Stuarts ; and to these must be attributed the frequent removals to which Mr. Knollys was compell'd to have recourse. During his absence in Holland and Germany, his property was confiscat'd to the crown, and when the law did not sanction the act, a party of soldiers was dispatch'd to take forcible possession of his property. When the Conventicle-act pass'd in 1670, Mr. Knollys was apprehend'd at a place of worship in George-yard, and committed to prison. But here he obtain'd favour of his jailer, who allow'd him to preach to the prisoners twice a week during his confinement.

Mr. Knollys liv'd to the advanced age of ninety-three, and quitted the world in a transport of joy, 19th of September, 1691. .

Mr. Samuel Oates was a popular preacher, and great disputant. On a journey into Essex, in 1646, he preach'd in several parts of that country, and baptiz'd by immersion a great number of people, especially about Bocking, Braintree, and Tarling. Amongst the hundreds he baptiz'd, one died within a few weeks after, and her death was imputed to her being dipped in cold water. The

magistrate was prevailed upon to apprehend Mr. Oates on this charge, and to send him to prison, and to put him in irons as a murderer, in order to his trial at the ensuing assizes. The name of the woman was Ann Martin, and the report spread against Mr. Oates was, that in the administration of baptism "he held her so long in the water, that she fell presently sick; that her belly swelled with the abundance of water she took in; that, within a fortnight or three weeks she died; and on her death-bed expressed this dipping to be the cause of her death." He was arraigned for his life at Chelmsford assizes. But on the trial, several credible witnesses, amongst them the mother of the deceased, deposed on oath, that "Ann Martin was in better health for several days after her baptism than she had been for some time before, and that she was seen to walk abroad afterward very comfortably." So that, notwithstanding all the design and malignity which discovered themselves in the trial he was brought in Not Guilty. Not long after this the mob, without any provocation, but because he dared to come to the place, drew him out of a house at Dunmow, and threw him into a river, boasting that they had thoroughly dipped him.

The preceding facts show, that obloquy attached itself to the principles of the Baptists, and that they were marked

out as objects for the virulence of the populace and the animadversion of the magistrate. Next to the Quakers, observes a late historian, "they were perhaps the most hated and persecuted sect." The severities of which the Baptists were the marked objects led them to be advocates for liberty and toleration. They besought the parliament "to allow public protection to private as well as public congregations; to review and repeal the laws against the separatists; to permit a freedom of the press to any man, who writes nothing scandalous or dangerous to the state; to prove themselves loving fathers to all good men, and so to invite equal assistance and affection from all." These opinions were in those times censured as most damnable doctrines, and the parliament was invoked, by the pen of Dr. Featley, utterly to exterminate and banish out of the kingdom the Baptists, because they avowed and published them. But the good sense and liberality of more modern times will not only admit these principles as maxims of good policy and sound Christianity, but respect the despised people who brought them forward and stated them, at a period when they were scarcely received by any others, and were held by the generality as most highly obnoxious: when even the great and good Mr. Baxter could declare, "I abhor unlimited liberty, or toleration of all."

Correspondence.

THE COVENANTS.

BY "J. H. MORRISON," IN REPLY TO "A. L."

WE come now to the subject of the covenants. By a covenant I understand a mutual agreement between certain parties to perform certain acts or certain conditions, or it may be unconditionally. God in his covenant with Noah, promised that the flood should no more destroy the earth. To this promise there were no conditions.

By a seal of a covenant I understand any sign that may be appointed as an attestation and ratification of the agreement between the covenanting parties, binding them to conformity to the terms

of the covenant. The definition given by A. L. does not convey the true idea of a seal, i. e. "to certify that all the things mentioned would certainly be bestowed or done." Except in unconditional covenants like that with Noah, the seal of a covenant never bears that signification. By a seal to a covenant appointed by God, He certainly does certify that all the things mentioned in the covenant, to be bestowed or done by him, will be bestowed or done, provided the other party performs all the conditions, on which those promises were

made. Had A. L. inserted the conditional clause in his definition, I should not have objected to it. But then he could not have objected to considering circumcision, as a seal of God's covenant with Abraham. But if circumcision be not in the proper sense, a seal of the covenant with Abraham, what is it? "A mere appendage," replies A. L.—Well and what is the use of this "mere appendage?" Is it of no use? Has it no meaning? If it is of any use, if it has any meaning, then I ask, has it not the same use and significance of a seal according to the definition above given?

The Apostle calls it "a seal of the righteousness of faith." But A. L. says it was a sign or memorial of the way, in which Abraham had become justified, "and that it was a sign or memorial to all descendants of the same thing." "It was to them in other words, a preacher of the Gospel." Thus A. L. contradicts the Apostle and gives a signification to circumcision, no where to be found in the Bible. It is remarkable too that he who began with so loud a demand for "a thus saith the Lord" leaves us in all these difficult places to rest solely upon his assertion.

But the Apostle evidently employs the term seal in its true and proper sense. The sign circumcision was the "seal of the righteousness of faith." The righteousness of faith I understand to mean that righteousness which is received by faith in Christ. Now God is pledged to justify every believer in Christ; and to comfort believers and encourage all to put their trust in Christ he graciously condescends to appoint the sign of circumcision to be the seal by which he ratifies that pledge, binding himself to perform it, or in the words of A. L., "certifying that all the things mentioned would certainly be bestowed or done "to all who believe in Christ. In this sense I ask is it not strictly speaking a seal? And is not this interpretation more strictly in accordance with the language of the Apostle and the general usage of Scripture as well as with the common parlance of legal men?

In reference to the Passover, he says, that it "was nothing more than a memorial of the deliverance of the children of Israel from Egypt." Both circumcision and the passover he maintains were "ordinances which belonged to

the Jews, as a nation, and not to them as constituting the church of God." He then puts in contrast with these national ordinances Baptism and the Lord's Supper as referring to things entirely spiritual, and therefore most properly belonging to those persons only who are spiritual. He says, "he who can read the New Testament and not see that these two appointments were intended for believers only, or for those who professed themselves to be such, is blind beyond all redemption." Truly this is a specimen of modesty better suited to the Vatican than to a protestant periodical. He makes an assertion for which he adduces not a word of Scripture, and in defence of which he pretends not to argue; but for want of both Scripture and argument he ventures to denounce the great majority of the Christian church as blind beyond redemption if they do not agree to his assumptions! This is usually the case with those who feel that they cannot prove their positions. Let us have the same kind of proof for these views of circumcision and the Passover, Baptism and the Lord's Supper, that he demands of us for our views, "a thus saith the Lord."

A. L. admits that God had a church in the world before the coming of Christ. By this I understand a visible organization or society of God's people which he calls a church. Now I ask how were members admitted to that church? He denies that children were members. How then were they admitted to membership when they became old enough? How were proselytes from the heathen admitted to the communion of the people of God? How does he explain the Scripture proofs of the spiritual meaning of circumcision which are contained in my sermon, while he calls it "a mere appendage of a covenant which referred to temporal things alone"? But if it had the spiritual significance of heart purification, and was appointed as the rite by which heathen were admitted into the society and privileges of the people chosen and beloved of God called his peculiar people, then why should it not be called a church ordinance? Its significance was purely spiritual as I have shown in those quotations. It now remains for A. L. to show that it had any other than a spiritual significance.

As to the passover I utterly reject the doctrine of A. L. He may consider me blind beyond redemption for doing so; but before adopting that solution let him try me with "a thus saith the Lord" in support of his assertion, and see whether I can perceive it or not. I deny that the passover was "a memorial of the deliverance of the Israelites from Egypt" except so far as that deliverance was typical of the deliverance of God's people out of the bondage of sin and Satan. A. L.'s interpretation robs this ordinance of all its precious spiritual instruction, and of its typical character. I cannot yet bring myself to believe that A. L. will deny that the deliverance was typical of the deliverance of God's redeemed people from sin, or that the Pascal lamb typified Christ, and therefore that the Pascal supper had a purely spiritual signification. The passover was not instituted to commemorate the deliverance of the Israelites from Egypt at all, but to commemorate the Lord's passing over them when he slew the first born of all the Egyptians. It was therefore called "the Lord's Passover," Exod. xii. 11, 14. Faith, or at least a profession of faith and admittance to the society of the people of God by circumcision, which represented cleansing from sin, was quite as necessary to the proper observance of the "Lord's passover," as Faith and Baptism are for the "Lord's Supper." The very act of killing the Pascal Lamb, and sprinkling its blood upon the door posts and lintels of the house was a most expressive profession of faith in the necessity of a deliverer from the coming wrath, and in the deliverance proposed by God. So Moses "through faith kept the passover and the sprinkling of blood, lest he that destroyed the first-born should touch them." Should A. L. after all this persist in maintaining that the passover "was nothing more than a memorial of the deliverance of the Israelites from Egypt" let him give "a thus saith the Lord" for that view, let him explain Exod: xxii. 11—14, where it is expressly appointed to commemorate an event that occurred before they left Egypt. Let him explain why Christ is called the Christian's Passover, 1 Cor. v. 7. After insisting so strenuously on "a thus saith the Lord" for infant baptism, he surely cannot think it unreasonable that I should call

for the same authority for his assumptions and arguments against it.

I shall now proceed to explain what I understand by the covenants of Works, of Redemption, and of Grace. By the covenant of works I understand that covenant into which God entered with Adam while in his state of holiness, by which Adam stood as the representative of his posterity to be justified or condemned before God, according to his conformity or nonconformity to the terms of the covenant. Under that covenant there is no substitution of the righteousness of one for another. Each one stands or falls according to his own character and conduct.

By the covenant of Redemption I understand that covenant entered into by the Father and the Son, by which the Son undertook to bear the sins of his people in his own body on the tree; to be wounded for their transgressions and bruised for their iniquities, and by which the Father agreed to give him the heaven for his inheritance and the uttermost parts of the earth for his possession; that he should see of the travail of his soul and be satisfied. In this covenant Christ stands as the federal head of his people.

In the administration of this covenant the mode by which God chose to dispense to believers the benefits purchased for them by the obedience and death of Christ was by covenant. I freely grant that many orthodox theologians prefer calling it merely a dispensation of the covenant of Redemption; but the Bible calls it a covenant, and by employing one name for both we are liable to be misunderstood, to speak in a confused and indefinite manner, sometimes referring to one and sometimes to the other, and sometimes without any definite reference to either.

By the covenant of Grace I understand that covenant into which God graciously condescends to enter with his *professing* people, by which He promises to justify on account of the righteousness of Christ all who believe on him. It is in contrast with the covenant of works. By the one we can be justified only by our own personal obedience to the law. By the other we are justified by the obedience and satisfaction of Christ imputed to us and received by faith. There is another difference

also between the two covenants. After the fall no man was qualified to stand as a federal head for all posterity. It is therefore made with those professing godliness for themselves and their own children, or their adopted children and slaves. Whenever any one was cut off by his crimes from this covenant relation he cut off all his children who had not already received the seal of that covenant.

Let us now look at the history of the church of God and see whether it agrees with this view or not. The first publication of this covenant of grace was to Adam after the fall. The seed of the woman shall bruise the serpent's head. The seal of that covenant of grace was sacrifice. When Cain violated its conditions and added to that sin the crime of murder, he was cut off with all his posterity and excommunicated from the visible church of God on earth. We have no account of any one of them ever having been received into it again. From Adam to Abraham the church of God was under what is commonly called the Patriarchal dispensation. Why is it so called? Because the only visible church organization was the family organization, and the head of each family was the Patriarch of that portion of the Church of God. Every one born in the family was by birth a member of the church by virtue of this covenant relation. This will answer A. L.'s question "how it fared with infants previous to the making of the covenant of circumcision?" They were members of the church by virtue of that "special statute" given to Adam before his ejection from the garden of Eden.

No doubt A. L. will reject this view. If he does then it becomes my turn to catechise. And perhaps he will inform me whether God had a visible church before the time of Abraham. If so, how were members received into it? Was Cain a member of that church? What is meant by the "sons of God" and "daughters of men?" According to our system all these points are easily solved. Every child born in the family was as much a member of the visible church of God as it was of the family in which it was born. Cain was a member of that church, for he brought his offering to the Lord, and no fault was found because he presumed to minister before

the altar of God, but because he did not bring the prescribed offering and minister them after the due manner. For this and the murder of his pious brother he was excommunicated. Of course his children born after that time were born without the pale of the visible church, and as there was no provision yet made for admissions from the world and under such training as they were likely to receive from their outcast parents, they were not likely to seek such connection, they remained without. But the other descendants of Adam continued in the church, and as such they were called the "sons of God," while the daughters of Cain and his descendants were called the "daughters of men." In what other sense could the men of that time be called "the sons of God?" They were not pious; for there was but one pious family on earth at that time. As to piety there is no evidence that they were better than the "daughters of men" with whom they improperly married. Nor can it be because God was their creator, that they were called "sons of God," for the same reason would entitle their wives to be called the "daughters of God." Thus it is manifest that the first visible organization of the church of God on earth was on the model of the family embracing all the children born in the family.

Here I may as well notice a remarkable passage in A. L.'s first article. He says, "it is our joy to believe that every infant throughout the wide world, dying in infancy, is added to the glorious assembly which is above. We question however whether Mr. M. believes this. We very much suspect, nay, we believe, that his covenant relationship and his infant baptism stand in the way of his making such a happy acknowledgment." So far from this I can in all candor assure A. L. that I can most fully "make that happy acknowledgment," and that it is based on the above views of the covenants. I believe that God gave to all dying in infancy as fair an opportunity of being saved by the covenant of Redemption as they had of being lost by the covenant of works. As in the latter they were represented by the first Adam, and fell with him, so they are represented in the covenant of Redemption by the second Adam, and are restored by him. But A. L. was reviewing a sermon in

which I argued against the Baptist system because it, consistently carried out, involved the doctrine of infant damnation, which I then said was "a conclusion awfully revolting to every natural and christian feeling of a parent's heart, and *directly in opposition to the whole tenor of God's covenant with men.*" With this before his eyes, where, I ask, was there room for doubt, without charging me with gross and wilful falsehood? I was strongly disposed to charge A. L. with unfairness in thus misrepresenting my views. But as he has nowhere noticed that argument I will set it down to oversight, and I can readily imagine how one who has such indefinite views of the covenants should feel them to be in the way of his views of infant salvation. Never until I arrived at my present views of the covenants could I "make that happy acknowledgment." True, I *hoped* they would be saved, but could not say I *believed* it. I felt that it was a point on which the word of God was silent, and that it became sinful mortals to be silent also. Now the covenant relation makes the matter clear to my mind. After this, all the odium he tries to heap on me and my doctrine about "uncovenanted mercies," and all his pathetic exclamations about the tender mercies of infant baptism, go for nothing. Had he left them all out and filled up their place with fair argument sustained by the word of God his readers might have been much more edified.

REJOINDER BY "A. L."

Now, courteous reader, what thinkest thou of all this? Though Mr. Morrison has been pleased to ring changes on our expression, "a thus saith the Lord," art thou any nearer getting one of these most necessary and important asseverations for infant-baptism, than thou wert in the last number of our little periodical? Though it were true, that Mr. M. had proved A. L.'s explanation of a seal to be wrong, and that he and the apostle Paul were at variance in this matter; and though it were true, that A. L. had said the thing that he ought not respecting the meaning and intent of the passover; and though it were true, that Mr. Morrison is right, and that A. L. is wrong, about the number of the covenants, the former saying that there

are three, and the latter intimating that there are but two; and though it were true, that infants were members of the church that existed between the creation and the time of Abraham; and, finally, though it were true, that A. L. has sinned most grievously in expressing a doubt respecting Mr. M.'s belief in the salvation of all who die in infancy,—yet, notwithstanding all this, art thou, we ask, any nearer getting satisfaction regarding the scripturality of the sentiment that infants ought to be baptized, and to be received as members of the New Testament church? Think on this matter and answer to thyself; for with thyself the thing must be left.

Little disposed as we are to enter upon the consideration of the preceding topics, yet we suppose that we must, the thing being expected of us. We shall, however, endeavour to be as brief as possible, and to keep as much to the point as we can.

1. Mr. M. says, that we are not only at variance with him in our explanation of the seal of circumcision, but that we are at variance with the apostle Paul also. We suppose, that if we can make it appear that we are not in reality at variance with the former, it will not be necessary to say a word to prove that we are not at variance with the latter. Well, then, we said, that the seal of circumcision was

"A sign or memorial of the way in which Abraham had become justified, and that it was a sign or memorial to all his descendants of the same thing. It was not indeed a memorial to them that *they* were justified by faith; but it was a memorial to them of the way in which their great progenitor Abraham had been justified, and of the way in which they themselves were to be justified, if ever justified at all. It was to them, in other words, a preacher of the gospel."

Mr. Morrison says,

"The sign circumcision, was the seal of the righteousness of faith. By the righteousness of faith I understand the apostle to mean that righteousness which is received by faith in Christ. Now God is pledged to justify every believer in Christ. And to comfort believers and encourage *all* to put their trust in Christ he graciously condescends to appoint the sign of circumcision to be the seal by which he ratifies that pledge, binding himself to perform it, or in the words of A. L., 'certifying that all the things mentioned would certainly be bestowed or done' to *all who believe in Christ.*"

Such is our statement and such is Mr. Morrison's; and we think it will puzzle

the reader to find out the difference between them. We, in effect, said, that circumcision was a remembrancer, to all who received it, of the method of justification by faith; Mr. Morrison, in effect, says, that circumcision is a sign or seal *signifying* that "all who believe in Christ shall be justified;"—not *certifying* that all who receive it shall be saved: which is just in other words saying precisely what we had said before him.

If this, then, be the state of the case betwixt Mr. Morrison and ourselves, there was but little call for the following waste of words:

"Thus A. L. contradicts the apostle, and gives a significancy to circumcision nowhere to be found in the Bible. It is remarkable, too, that he who began with so loud a demand for "a thus saith the Lord," leaves us in all these difficult places to rest solely upon his own assertion."

But here the reader may perhaps be inclined to ask, And what is the bearing of this upon the question at issue,—the baptizing or non-baptizing of infants? To this we reply, that we know of no other bearing than this: Mr. Morrison, and the great majority of other Pædobaptists, maintain, that as Jewish infants were circumcised, so the infants of professing Christians should be baptized. We, on the other hand, maintain, that the New Testament gives no countenance to such a sequitur. Its language is, "Repent, believe, and be baptized;" and as infants can neither repent nor believe, we think it manifestly wrong to baptize them. We recollect indeed that Mr. Morrison has said in his sermon that circumcision and baptism represent the same thing, namely, the renewing and sanctifying of human nature; and that, therefore, if infants were entitled to the former, they are entitled to the latter. To say nothing about the quickness of the *therefore* in this matter, we do call in question the truth of the assertion, that circumcision was *intended* to represent the renewal and sanctification of human nature. That the sacred writers do sometimes use the word *circumcise* and its *opposite* in a spiritual or in an illustrative sense, we fully admit; but how many words are there which they use in a similar way. Take, as an example, the word *leaven*. The apostle in 1 Cor. v., alluding to the passover, uses this word as meaning the *incestuous*

man, and also *every kind of vice*; but will any one venture to say, that the leaven of the passover was originally intended to represent these? No more we apprehend, can it in truth be said, that circumcision was intended originally to denote the renewal and sanctification of human nature. There is nothing whatever connected with the institution of the rite, that, in the most remote manner, favors this idea; and, hence, we conclude, that all Mr. Morrison's reasonings on this ground are without the slightest foundation.

2. In reference to the passover, Mr. M. reminds us that we said, that it was "nothing more than a memorial of the deliverance of the children of Israel from Egypt;" and he occupies no small space in endeavouring to show our readers, (with the view of convicting us of error), that the passover was not a memorial of the deliverance of the Israelites from Egypt; but a memorial of the "Lord's passing over them when he slew all the first-born of the Egyptians." We suppose that here, too, the reader will have some difficulty in discovering the difference between Mr. M. and ourselves; at any rate, we imagine, that as the slaughter of the first-born and the departure from Egypt took place in one and the self-same night, and as the one event was the immediate cause of the other event, no one will think that any great error was committed in our saying what we did; and this the more so, since it is written:

"And thou shalt shew thy son in that day, (the day of the passover), saying, This (passover) is done, because of what the Lord did unto me when I came out of Egypt; and it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes: that the Lord's law may be in thy mouth; for with a strong hand hath the Lord brought thee out of Egypt."

And here, again, the reader may once more be inclined to ask, And what is the bearing of *this* upon the subject in hand? Our reply is this: we happened to maintain, that the ordinances of circumcision and the passover were ordinances which belonged to the Jews as a nation, and not to the church of God, and that though both were typical or illustrative of spiritual things, yet that, in their original import, the one was intended merely to keep in remembrance the most important event in the life of

Abraham,—his justification by faith; and the other was intended as a memorial of the deliverance of the Israelites from Egypt: and that this having been the case, the two ordinances might, with the greatest propriety, be attended to by persons who were not at all converted, and even by infants. At the same time we added, that baptism and the Lord's supper were ordinances which referred to things of an entirely spiritual character; and could, with propriety, be attended to by persons of a spiritual character only; and, hence, not by infants and those who were obviously ungodly: and that, therefore, whilst it was perfectly right that circumcision and the passover should be administered to infants, it was perfectly wrong that they should be partakers of baptism and the Lord's supper. And to this we adjoined the following words, which seem to have given Mr. M. no little offence: "He who can read the New Testament and not see that these two appointments were intended for believers only, or for those who professed themselves to be such, is blind beyond all redemption." This language, we admit, is too strong. We nevertheless continue to maintain our point, that baptism and the Lord's supper refer to spiritual things only, and are intended for those alone who are spiritual; and thus we do, notwithstanding Mr. M. has said: "A. L. makes an assertion for which he adduces not a word of Scripture." Well, then, for the Scripture,—a thing with which the Vatican has little to do. As to baptism, it is thus written:

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life."—"As many of you as have been baptized into Christ, have put on Christ."—"Buried with him by baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—"If thou believest with all thy heart, thou mayest be baptized. And as to the Lord's supper, it is thus written: "But let a man examine himself, and so let him eat of that bread, and drink of that cup: for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."—"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body."

If these passages do not prove that the ordinances of baptism and the Lord's

supper are spiritual ordinances, and designed for spiritual persons only, then we, at least, must confess ourselves to be blind beyond all redemption. We must, therefore, continue to maintain, that he who administers either of these ordinances to infants, or to those who are manifestly unconverted, acts diametrically in opposition to the word of God.

3. Whether there be in reality three covenants, as Mr. Morrison has asserted; or only two, as we have intimated, is a subject into which we shall not at present enter. What we have to say on this head we reserve till the next occasion, when we shall have to discuss the question of the Abrahamic covenant; and when we think we shall be able to show, that Mr. M. is greatly in error in the view he has taken respecting both the number and the nature of the covenants.

4. Mr. M. proceeds and tells us, that from Adam to Abraham the only visible church organization that existed was the family organization; that the head of each family was the patriarch of that portion of the church; that every member of the family was by birth a member of the church; that Cain was a member of Adam's church; that Cain, in consequence of his sin, was excommunicated from the church; that all his children born, after this excommunication, were out of the pale of the "visible" church; that "the daughters of men," were the descendants of Cain; and that "the sons of God," were the members of the church, but that whilst sustaining this name and place, they were destitute of every thing like the fear and the love of God. Where Mr. M. got all this information we cannot divine; for, as for us, we cannot find one word of it in the Bible. But even if the whole of it were to be found there,—what then? In such a case our assertion, that the church of God never contained infants, might indeed fail of being established; but would the doctrine of infant-baptism, and of the reception of infants into the church by the apostles be thereby any further confirmed? As well might we argue, that because the church before the flood practised sacrifice, so the church of the New Testament should do the same. We have said, that, on the supposition of the correctness of Mr. M.'s assertion regarding the antediluvian church cou-

taining infants, our assertion as to the church of God never having had anything to do with such, might fail of being established: yet it is not so; for certainly that society ought not to be called "the church of God," the members of which, though bearing, according to Mr. M., the high and holy title of "the sons of God," were, according to him, too, as much the real children of the devil as they could possibly be. If, therefore, children were even to be found in such communities, it would not be correct to say, that children were in the church of God before the flood. But let it be even granted, that such a society was the church of God, (one revolts in the writing of such a sentence), and that it contained infants, is this a warrant for administering an ordinance, one of the pre-requisites for which is faith,—or, at least, a personal profession of faith,—to infants, or for admitting them into a church, all the members of which are "called saints?" With more propriety might Mr. M.'s argument be adduced for enrolling our children on the list of convicts in New South Wales; for of characters similar to these do the men of Mr. M.'s antediluvian church (not God's church) seem to have been made up. "The earth also was corrupt before God; and the earth was filled with violence."

But is it true, that the church of God up to the time of Abraham contained infants? If this be a fact, it is a fact which turns the edge of Mr. M.'s sword against himself. One of his greatest arguments for infant-baptism is this: that as there was a "special statute" given to Abraham for the admission of children into the church of God, and as there is no special statute to be found by which they have been excluded, so they must be considered as entitled to baptism and to membership in the Christian church. The words of Mr. M. are these:

"Here then [referring to circumcision] we have God's statute putting infants into the church. I now demand God's statute for putting them out of it. It was not necessary on a change in the economy of that church to specify any changes in that law which might be introduced either for limiting or extending its provisions. Now I ask for a law, not for admitting adults, but for excluding children."

And it is in this way that Mr. M. accounts for the total silence (a silence confessed by himself) of the New Tes-

tament on the subject of infant-baptism and of infant church membership. But who does not see, that if this argument be good for any thing, as it regards accounting for the total silence of the New Testament on the subject of infant-baptism, that it demands, (according to Mr. M.'s assertion, that infants were members of the church from the beginning,) a total silence in the Old Testament as it regards the subject of infant-circumcision? Surely if it was necessary, on the introduction of circumcision, to mention male infants, it must, by a parity of reasoning, have been equally necessary, on the introduction of baptism, to mention female infants, had it been ever designed that they were to be baptized. But neither male nor female infants are mentioned: and, hence, we conclude, that he who administers baptism to either subjects himself to the rebuke, "who hath required this at your hands?" and to the charge of "teaching for doctrines the commandments of men." This total-silence argument of Mr. M. would be an excellent plea for the levying of tithes, and for fifty other things,—all of which had a being under the old economy; but of the abrogation of which we read not a word in the new. "The priesthood being changed, there is made of necessity a change also of the law;" and how far the law has been changed can only be ascertained by a reference to the code itself; and this says not a word about infants, Mr. Morrison himself being both witness and judge. Indeed, the very circumstance itself of finding faith and repentance attached to baptism,—things which were never attached to circumcision,—shows, that, even on the supposition that baptism has come in the room of circumcision, there has been a change in the law; and the change is such, that it "demands" that infants should not be baptized. Doth therefore, Mr. M. renew his call for "a law excluding infants?" We, with the utmost confidence, point him to the law of baptism, and unhesitatingly tell him, that this law "demands" that he should never again baptize another human being without some evidence of faith and repentance being afforded.

But we repeat our question, Is it true, that the church of God up to the time of Abraham contained infants? Mr. Morrison has not proved this; and until he does prove it, we stand by our

assertion, "that God's own church upon earth has never, as such, had anything to do with infants." We think it probable, that there was something like "church-organization" both before and after the flood. We read of Noah acting as a priest; of Melchizedek who was a priest; of Raguel who was a priest; and of Job who was a priest: and what is said of Melchizedek and of Raguel indicates that the whole were something beyond the mere priests of a family. How or at what age persons were admitted into these organizations, and how and for what they were excluded, we know nothing; nor is it necessary that we should. We are almost certain, however, that infants made no part of these societies. Feeble as the light must have been which the priests enjoyed, yet we cannot imagine them to have been so ignorant as to have thought it necessary to offer sacrifices or atonements for babes who had as yet done neither good nor evil. Job offered sacrifices for his children; but it was for them when they had arrived at the years of maturity. That he, or that any of the priests of the former dispensations, ever presented sacrifices for infants, remains to be proved by Mr. Morrison; and until he does so, we will continue to maintain, that there were no infants in the churches presided over by the "patriarchal priests;" nay, more, that God's own church upon earth has never, as such, had anything to do with infants.

What now saith the reader to Mr. Morrison's answer to the question of A. L., as to how it fared with infants previous to the making of the covenant of circumcision? "They were," says Mr. M., "members of the church by virtue of that special statute given to Adam before his ejection from the garden of Eden." Do you enquire where this special statute is to be found? For a reply we must, in our ignorance, refer you to Mr. Morrison himself, who seems to know a great deal more of the state of things before the flood, than any other man of the age.

5. We come now to the last item of Mr. M.'s present article,—his deep indignation against us for expressing a doubt of his belief in the salvation of all dying in infancy without baptism. Most sincerely do we rejoice in this article of his faith,—an article which it now appears he holds in common with our-

selves; but the following passages of his sermon will doubtless give some persons strong reason for concluding that he has adopted this opinion since he sent his production to the press; and we are much mistaken if the reader does not think so too.

"God," says Mr. M. "in his infinite wisdom has seen it best to establish the *covenant relation*.—This subject is full of comfort to the Christian parent. He can in the light of this subject [that is, the covenant-relation or baptism] *view his children as lambs in the fold of Christ*. They are within the same enclosure that separates himself from the heathen world. On the opposite principle they are without that fold, no lambs being admitted into it. Besides, when called by God to separate from our children, it is sweet to be able to rest on, and plead, covenant-promises on their behalf. I have seen the Christian parent in the hour of death triumph gloriously over the severest trial of separation from children *dedicated to God in baptism*. For a moment the dark cloud of apprehension rested on the mind, and caused the bitter exclamation, 'O what will become of these dear children?' But faith in the covenant-promises secured an immediate triumph and produced the consoling expression, 'but they have been *dedicated to God*, and I know he will take care of them.'—They are not like heathen children, without the pale of the church. On the opposite principle children have no ecclesiastical connexion with the church.—They cannot of course be entitled to the *benefits and privileges* of membership.—They have been cut off from all these by their parents' hands.—Let us not assume the *fearful responsibility* of excluding them from any of the privileges which God has secured to them by covenant."

In vindication of ourselves, we must be permitted to say, that the language used in these quotations will, in the opinion of all impartial persons, unquestionably authorize the expressing of the doubt we did, if not something beyond. According to Mr. M., baptism makes infants "the lambs of Christ's flock:" what, then, must the want of baptism make them? According to Mr. M., it was the dedication to God of his infants in baptism, that relieved the dying father from the dark cloud of apprehension which rested on his mind: if there had not been this dedication, then the dark cloud of apprehension would have still continued to have brooded over the unhappy man. And, according to Mr. M., the neglect of administering baptism to children is the cause of incurring a *fearful* responsibility, or in other words, of putting children into a state of the most fearful peril: whereas, by baptizing

them, their safety is secured, they being numbered among the lambs of Christ's flock. We do not forget that Mr. M. has told us that he said in his sermon, that the doctrine of infant-damnation "was a conclusion awfully revolting to every natural and Christian feeling of a parent's heart, and directly in opposition to the whole tenor of God's covenants *with men*." But as we could not imagine that Mr. Morrison, by his "covenants with men," referred to any other covenants than the covenants of circumcision and baptism,—these being, according to him, the covenants "with men,"—the conclusion, (especially when we had the above quotations "before our eyes,") was absolutely unavoidable,—that he believed those children only to be safe, who were in the "covenant-relation." Yet the conclusion we did not venture to express: we merely hazarded a doubt: and we maintain, that the language employed by Mr. M. fully authorized every word we penned. Indeed, we are strongly inclined to think, that though Mr. M. does not really believe that only such children as are in the "covenant-relation," are saved, he attributes a something to infant baptism which is not very remote from salvation. We should not like to speak of this ordinance in the way he speaks of it. Though he has, by his acknowledgment of the salvation of all dying in infancy, disavowed the doctrine of his own church, (see Westminster Confession of Faith, chapter X.) of there being "elect infants dying in infancy, regenerated and saved,"—language which implies that there are non-elect "infants dying in infancy" who are not "regenerated and saved,"—yet he still speaks too much in the style of the XXVIIIth chapter of the same Confession, which teaches, that baptism is to him who receives it "a *sign and seal* of the covenant of grace, of his ingrafting into Christ, of regeneration, and of remission of sins." Of the evil tendency of such language we shall have somewhat to say in our next article,—and particularly of the language of Mr. Morrison.

Mr. M. says that he "argued against the Baptist system because it, consistently carried out, involved the doctrine of infant-damnation." If the Baptist system really involves such a doctrine, it deserves to be argued against, and even

to be more than argued against. Mr. M.'s words are these:—

"But again, it will be objected to the application of this principle to the recognizing of infants as members of the visible church on earth, that our Lord when he sent forth his disciples to teach and to baptize, he described the characters whom they were to baptize, and thus recognize as members of his church, or subjects of his kingdom. They were to be believers. Children cannot believe,—therefore they cannot be recognized as subjects of this kingdom. Well, he in the same sentence gave the same description of those whom he would recognize as members of the church above and subjects of his kingdom of glory. The same premises and the same course of reasoning must lead to the same conclusion, that is, those who believe shall be saved—children cannot believe, therefore children cannot be saved: a conclusion awfully revolting to every natural and Christian feeling of a parent's heart, and directly in opposition to the whole tenor of God's covenants with men."

In reply to this, we have merely to say, that if Baptists made faith in the gospel testimony the ground of the salvation of infants, there would be some foundation for charging the "Baptist system" with involving "the doctrine of infant-damnation." But Baptists maintain no such doctrine. They believe, on the ground of the passage referred to by Mr. M., that no adult can possibly be saved without faith; but they do not believe the same with regard to infants:—a class with whom the verse has nothing to do. Without entering into any discussion on the subject, (the lack of space preventing), we may just state, that Baptists believe that all dying in infancy are saved *through* Christ; but they are not so *senseless* as to believe that they are saved *through faith* in Christ. "God, who applies that sacrifice to adults only through faith, can apply it to dying infants without faith, for faith has no more merit than works."

Happy were it for Mr. Morrison himself were he as free from the charge which he brings against us, as we are free from it. He has charged the "Baptist system" with involving the doctrine that none can be saved without faith, no, not the little infant of a day old. But what will the reader say when we tell him, that Mr. Morrison himself has, during the past year, sent forth a sermon from the Presbyterian Mission Press at Allahabad,—the sermon of Mr. Bostwick, with the high commendation of its being "sound and scriptural," in which we have the following sentences:

"Infants are capable of the habits and principles of all grace.—Children, [that is, infants] are capable of the habits and principles of faith.—It is plain that little ones [infants] may believe in him, that is, may have the habits or principles of faith, though incapable of the act; or else, we must necessarily embrace that uncharitable sentiment, that all who die in infancy, must perish without remedy?"

If this be not asserting the impossibility of the salvation of infants without faith, there is no truth in language. As we do not suppose that Mr. Bostwick and Mr. Morrison, would assert that heathen infants can, (whatever their own wonderful infants may be capable of doing), exercise faith in Christ, against whom, then, does the charge now lie of maintaining the doctrine of infant-damnation,—a "conclusion awfully revolting to every natural and Christian feeling of a parent's heart?" And whose turn is it now to exclaim, in the words of Mr. M., "With this before his eyes, where, we ask, is there room for doubt, without charging us with gross and wilful falsehood?"—words which we by no means like.

Calcutta.

A. L.

BIBLICAL CRITICISM.

To the Editor of the *Oriental Baptist*.

DEAR SIR,—The wise christian in arguing with the infidel will always be careful how he gets over a difficult passage, by charging the translators with error. If both christian and infidel are Hebrew and Greek scholars they may decide for themselves as to whether the rendering be correct or not; but if the sceptic know nothing of the original languages of the Scriptures, he will be slow to take his adversary's word for it that the passage has been incorrectly "done into English." The evil heart of unbelief in these cases is sure to demand something more than mere assertion. There may be instances in which nothing further can be offered, when there seems to be no alternative, but to leave to his own doubts the man who will not accept revealed truth upon testimony which he would not hesitate to act upon in the common affairs of life. But these instances are, I imagine, rare. Generally speaking, when a mistranslation occurs, the true meaning of the text is made evident enough elsewhere, although we may have to look far enough for the elucidation. The word, רָקִיעַ for instance, is made to mean στερέωμα by the

Alexandrian translators, and *firmamentum* by Saint Jerome, as well as *firmament* by those to whom we are indebted for the common English version of the Bible. Now if the Hebrew word meant στερέωμα, one would naturally expect to find στερέωμα used in the New Testament to convey the same idea. So far from this, however, I believe it only occurs once (Colossians, ii. 5.) when it evidently means steadfastness. We are therefore perfectly justified in this case in inferring a mistranslation.

In a somewhat similar manner I would attempt to clear away any difficulty that might be felt as to accepting Mr. Leslie's explanation, on a recent occasion, of *Eccodus*, iii. 22.—Mr. L. reminded us that this passage had often been used by infidels as an argument against the Bible, "for," say they, "it represents God as counselling or commanding the Israelites to commit a theft, or what is the same thing, to *borrow* what they never meant to return. The word rendered *borrow*, says Mr. Leslie, would be correctly translated *ask for*. Now I dare say most of your readers are willing to take Mr. Leslie's word for this, but as sceptics tell us they can take nothing on testimony, we are obliged to give them something better, and here it is. The injunction given by God in the verse referred to was obeyed, as we find in the 35th verse of Chap. xii. "And the children of Israel did according to the word of Moses, and they *borrowed* of the Egyptians jewels of silver and jewels of gold and raiment. And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians." "And in so doing forgot to return what they had only borrowed," the Infidel will say. But let him look back two verses. In verse 33 we are told:—"And the Egyptians were urgent upon the people that they might send them out of the land in haste; for they said; we *be* all dead men." It is plain then that not only were the Egyptians aware that their unwelcome guests were going, but that they wished them off as quickly as possible, and *gave* them the jewels as a premium on their speedy departure. We are not very apt to *lend* valuable property to people who are about to leave the country to escape from our oppression, and of whose return there is not the slightest

probability. The Egyptians had cruelly wronged the Israelites, and they knew it, and to suppose that when they parted with their jewels they had any idea of seeing them again, is to suppose them less wide awake than Orientals in general, either ancient or modern. I am confident that no one who dispassionately

reads verses 33—36 inclusive of Exodus xii. can doubt for a moment but that the Egyptians gave their jewels away, that they might get rid of those whose presence in the land had been so disastrous to their oppressors.

A LAY BAPTIST.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Gowhatly, Assam.—ONE believer was baptized at this station on the first Lord's-day in January; he witnessed the baptisms which took place there a few months before, and at that time argued against "this way:" since then he has felt constrained by the force of truth to observe it himself, and thus to build up what he then tried in vain to cast down.

Birbhum.—Mr. Williamson informs us that he had the pleasure a short time ago, of baptizing two native converts, and hopes to be about the same good work again ere long.

Monghir.—Mr. Lawrence had the pleasure of baptizing and receiving into the church under his pastoral charge one follower of the Redeemer, on the 1st of April.

Chunar.—A female, the wife of one of the members of the church at this station, was baptized on a profession of faith in Christ on the 30th of March.

DISSENTERS' MARRIAGES IN INDIA.

—THE petitions on this question sent home in October last, (vide page 284 of the *Oriental Baptist* for 1847) were presented to the House of Commons on the 11th of February, by C. Lushington, Esq. the member for Westminster, who we are happy to state has taken a warm interest in the subject, and expresses himself confidently as to the result. The Secretary to the Board of Control stated, in reply to a question from Mr. Lushington, that the subject of marriages in India was under the consideration of the committee on the law of marriage. The petitions to the Lords were in the hands of Lord Elphinstone, who was also exerting himself to forward the views of the petitioners. The best

thanks of those interested in the question are due to the Rev. Thomas Boaz, who at the date of our advices, was actively employed in pressing the subject on the government in the form most likely to secure the speedy and complete accomplishment of the object sought.

UNION CHAPEL, DHARAMTALA.—OUR last issue contained a record of the constrained withdrawal of three members from the church meeting in the above chapel, in consequence of their having been baptized in accordance with the dictates of their consciences. The correctness of the statement has been questioned by the Editor of the *Calcutta Christian Advocate*, who suggests the following emendation:—

"For three members read, one member, and for in consequence of their having adopted the sentiments of believers' baptism, read in consequence of her zeal in proselyting other members to her peculiar views."

In noticing this case we had resolved to confine ourselves to the simple record of what we believed to be a fact; and it is with some reluctance that we yield to the necessity now imposed on us of noticing it more at length. The Editor remarks:—

"The Editor [of *O. B.*] had opportunity of making himself better acquainted with the case of church discipline than he appears to be, unless he delights in misrepresentation. And if he has been misled by the party herself, that fact shows the propriety of her being requested to withdraw from church fellowship."

The suspicion that we have been "misled by the party herself" is entirely without foundation. We have had no communication whatever with any one of the three members referred to, nor are we certain of having even seen them. Our opportunities for becoming acquainted with the case have been confined to

the perusal of certain documents in the hands of the officers of the Lal Bazar church.

We cheerfully admit the correction suggested by the *Advocate* as to the number of members. Three withdrew, and were expressly named in one and the same certificate of dismission. Our natural conclusion was that all three withdrew under similar circumstances. The fact, however, appears to be that the threat of expulsion applied to only one,—while two other members withdrew not under, but in consequence of, the threat.

The cause of the compulsory withdrawal is stated by the *Advocate* to be, not the adoption of the sentiments of believers' baptism, but "zeal in proselyting other members to her peculiar views." We have taxed our memory in vain for scriptural precept, example, or principle constituting this a crime. Zeal in teaching that which is good can be no crime. The "peculiar views" might in some cases be those of the pastor of a church himself, and then we presume the zeal would be praiseworthy. The peculiar views in the present case being unobjectionable, for the adoption of them was compatible with continued membership, what could there be blameworthy in teaching them to other members? We really cannot understand how the adoption and profession of certain views can be innocent, and at the same time the display of zeal which lead to their adoption can be a crime meriting expulsion. The act of intimidation we considered inconsistent with the professed principles of the Dharamtala church, whose boast has long been that it was open to Christians of all denominations. But the *Advocate's* correction makes the case infinitely worse than we had supposed and stated it to be. We can understand and admit the propriety of requiring parties to withdraw on the adoption of sentiments inconsistent with the belief and practice of the church; but to require parties to withdraw, and to enforce that requirement by the threat of expulsion, for teaching that which they believe to be truth—sentiments tolerated by the church—is in effect expulsion for simply doing their duty: for it is the duty of every member of the church of Christ to endeavour to remove error and to teach that which he believes to be the

truth of God. So much for the general question. Let us now look at the particular proceeding which is explained by the *Advocate* to be "zeal in proselyting other members."

A member of the Union Church adopted and publicly professed the sentiment of believers' baptism, but still continued in communion with that church. There were two other members of the same society to whom she stood in the position of a mother, having been their guardian and protector for years. On discovering, as she believed, the truth of God concerning baptism, she did what every Christian mother would do, or ought to do, in similar circumstances,—she placed before them her altered views, and explained the truth, leaving them to exercise their own judgment on the evidence before them. Having for years instilled, as she now believed, erroneous views on this subject, was it surprising or blameworthy that she should exhibit "zeal" in leading them into the truth? The nature of the influence exerted may be gathered from their own statement—a statement wrung from them by the charge that their guardian had "undertaken to decoy" them from their "principles," and the insinuation that they had "nothing before them than to submit to dipping or seek another home," and that "if they had a home to go to" they would not "be so easily persuaded."

"No force nor compulsion has been used to bring us to submission, nor were we received by Mrs.—until we saw the truth of God's written word and asked for baptism. Even then Mrs.—'s advice to us three times was not to think of baptism until we were convinced that we were acting according to the will of God and in obedience to His command. We entirely deny any unkindness being shown towards us, or any sort of threat being held out to us to seek another home. . . . We examined the scriptures for ourselves . . . and of our own free will and choice desired baptism."

This then is the crime calling for the exercise of church discipline. The *Culcutta Christian Advocate* proclaims that for a member of the Union Church to mention his or her peculiar views—views compatible with membership—to his, or her, own child, or ward, if a member,—and to advise the study of the Bible and prayer for divine guidance in order to come to a knowledge of the truth,—this is "zeal in proselyting other

members," meriting expulsion! The thing is so incredible that we must have some better authority than the *Calcutta Christian Advocate*, ere we can bring ourselves to believe that the Dharamtala church would be guilty of any thing so unreasonable and unscriptural as the expulsion of one of their body for *teaching* sentiments which might be adopted and openly professed by the members with impunity,—in other words,—the *Advocate's* words,—for zeal in proselyting other members to his, or her, peculiar views. It is but right to state, what we believe to be the fact, that the threat of expulsion used by the pastor, and which induced the withdrawal, was made without the knowledge or sanction of the church, and that the certificate of withdrawal was granted without any reference to the church. Our contemporary is consequently somewhat in error in calling it a case of *church discipline*. The defection of some members of the body from fondly-cherished views is an occurrence that naturally gives rise to feelings calculated to lead astray the judgment; and we are inclined to believe that, on more mature consideration and the subsidence of these feelings, even the worthy pastor himself will not reflect with unqualified complacency on the course pursued.

THE CALCUTTA CHRISTIAN ADVOCATE.—We find our respected contemporary is rapidly becoming polemical on the subject of Baptism. He has given for our especial enlightenment, a column of extracts from Dr. Halley. Our contemporary complains of somebody who he says had "the *presumption* to hope that the perusal of *Carson's* work would enlighten us more than the Bible can do." This is no doubt a very proper feeling, and perhaps it would have been well had the *Advocate* in his subsequent remarks confined himself to the Bible: for some people may think it presumption to suppose that the "respectable" Dr. Halley can enlighten us "more than the Bible can do." We, however, are very thankful for anything like *argument* from any quarter, and should deem it an ungrateful return for the trouble that has been taken on our account did we not give Dr. Halley the most respectful consideration.

CUTTACK.

THE ANNUAL CONFERENCE OF THE ORISSA MISSIONARIES.

(From a Native Christian Correspondent.)

The Conference was held this year in Cuttack; it commenced on the 17th of Feb and closed on the 28th. The Conference sermon in Oriya was preached by Mr. Stubbins on Sabbath afternoon the 20th inst. from Rev. ii. 10. In the evening Mr. Buckley delivered the Conference sermon in English, from Phil. ii. 16. Both the sermons were very edifying. On Thursday the 24th inst. at 10½ A. M. two Native preachers, Parasu Raut and Banamáli Sháhu, were set apart to the work of the ministry by the imposition of hands and prayer. The service was commenced by singing, reading and prayer, after which Mr. Buckley delivered a very impressive address on the importance of setting apart the preachers of the Gospel by prayer, from Acts xiii. 2—4. After this address Mr. Miller proposed the usual questions to Parasu and Mr. Bailey to Banamáli. The answers were brief, sincere and satisfactory. The ordination prayer was then offered by Mr. Lacey, and a very excellent charge was delivered by Mr. Stubbins from 2 Tim. iv. 2. "Preach the word." The services were all in Oriya. In the afternoon of the same day Mr. Buckley delivered the annual address to the preachers from Josh. i. 9. In the evening all the Native preachers were invited by Mrs. Lacey to take tea with their European brethren at one common table. It was an occasion of unmixed pleasure, and the conversation which continued for several hours was on various important topics and was very instructive. On Friday at 10½ a. m. the new pakká chapel situated at Chhistanpur was opened for the worship of God. Mr. Lacey preached in the morning from Isa. lv. 23, and Mr. Stubbins in the afternoon from Psa. lxxiv. 1. The attendance was very considerable and the discourses very appropriate. Many could say in the language of one of the texts, "How amiable is thy Tabernacle, O Lord of hosts." At 7½ p. m. a Missionary meeting was held, when several Native preachers delivered addresses. Gangá Dhar, formerly a bráhmán, spoke with much energy and fluency on the Hindu system and how men are deluded by it; Rám Chandra on the compassion of Christ; Damudar on the extension of Christ's Kingdom, and Shiba Pátra on preaching to the heathen. On the following evening almost all the Native Christians from Cuttack, Chagán, Khanditar, men, women and children, about 300 persons, assembled in Mr. Lacey's compound and spent 3 or 4 hours in eating and drinking and brotherly love. After partaking of the repast which was provided by the kindness of Mr. and Mrs. Hough of Purí, the brethren sang hymns and offered praises to the Lord and then returned to their homes. The next day being the Sabbath, Mr. Stubbins in the forenoon preached from Matt. vi. 10. "Thy kingdom come." In the afternoon all the brethren and sisters sat round the Lord's Table and commemorated the dying love of their common

Saviour. In the evening Mr. Bailey preached in English from Gal. iv. 4, 5.

Other things of importance were attended to by the brethren. Three assistant Native preachers were received; the examination of the students in the Mission Academy was attended to. It was also decided to occupy Pipri, a populous and important place between Cuttack and Puri, as a branch station. The next annual Conference will be held in Cuttack towards the end of November, when Mr. Lacey will (D. V.) preach the Conference sermon in Oriya, Mr. Wilkinson in English and Mr. Stubbins will deliver the address in Oriya to the Native preachers. Thus ended the annual meeting of 1847. The writer of this account requests the readers of this periodical often to remember the Orissa mission in their supplications at the throne of grace.

THE PREACHING EXCURSIONS OF THE ORISSA MISSIONARY BROTHERN, DURING THE LATE COLD SEASON.

All the Missionary brethren, with the native preachers and students, went in different directions during this part of the year. About the middle of November Messrs. Lacey and Miller went to Khandita, one of the branch stations, 40 miles north of Cuttack. Mr. Lacey was once more favoured to receive 3 candidates by public profession into the fold of Christ. One of them is the school-master of the Mission school situated in that locality. He was of the Māhānti or writer caste, apparently an intelligent and respectable man. The other is his wife. Mr. Lacey spent a fortnight here and preached in its vicinity and in several villages on the banks of the Khursua river. At Khandita there are 7 or 8 christian families and about 12 persons in full communion. Each of them subsists on his own manual labour. Messrs. Buckley and Miller after spending 10 days in the Tangi district accompanied Mr. Lacey into the Hariharpur district, and spent nearly three weeks there. During this short period the Gospel was preached in 22 hāts or markets and in several villages. The auditors in many places appeared to listen with seriousness and without much disputing. During this period Messrs. Stubbins and Bailey were indefatigably engaged in proclaiming the words of eternal life in the Berhampur district. In the early part of Feb. Messrs. Lacey, Miller and Brooks, with some of the Native preachers, went to meet Mr. Stubbins and Mr. Bailey and preached in the Khurda district. The brethren made known the Gospel in several hāts and villages and were heard attentively in many places. They then made known the Gospel message in all the villages they could find on the bank of the Chilka lake, on their way to Puri. In this dark deluded city, the seat of idolatry superstition and wickedness, where Satan reigns predominant and deludes the people, the word of life were preached for 7 or 8 days. The distribution of books was attended to at all these excursions. Now, may the Lord, whose work it is, bless and cause the weak labours of his unworthy servants to be fruitful in due season. For "Paul plants and Apollus waters, but God giveth the increase."

Foreign Record.

CONSTANTINOPLE.

OFFICIAL RECOGNITION OF PROTESTANTS BY THE SULTAN.

[We are indebted to a friend for the interesting and important information given in the following extracts of a letter recently received from a correspondent in Constantinople.—Ed.]

"I herewith send you a copy of an order from the Sultan's Government, by his expressed will, constituting the Evangelical Armenians of Turkey into a separate and independent community by the name of Protestant. It was obtained from the present enlightened and liberal Muhammadan Government at the benevolent suggestion of H. B. M.'s representative, Lord Cowley, who one might believe was acting under the influence of the sacred motto engraved on his family seal,—*Porro unum est necessarium*. The result of this important order will be to free pious men from the direct and open persecution of their countrymen and ecclesiastics. Similar orders to the one here contained for the Governor of Constantinople have been addressed to the various Pashabiks where Protestants are to be found.

"Translation of the Vuxtrial order obtained by the Right Honourable Lord Cowley from the Sublime Porte, in favor of the Sultan's Protestant subjects :

"To his Excellency the Pasha Comptroller of the City revenues. Whereas the Christian subjects of the Ottoman Government professing Protestantism have experienced difficulty and embarrassment from not being hitherto under a separate and special jurisdiction, and owing to the Patriarch and heads of the sect from which they have separated being naturally unable to superintend their affairs; and

"Whereas, it is in contravention to the supreme will of His Imperial Majesty, our gracious Lord and Benefactor (may God increase him in years and power) animated as he is with feelings of deep interest and clemency towards all classes of his subjects, that any of them should be subjected to grievance; and

"Whereas the aforesaid Protestants in conformity to the creed professed by them do form a separate body,

"It is His Imperial Majesty's supreme will and command, that for the sole purpose of facilitating their affairs and of securing the welfare of the said Protestants, the administration thereof should be henceforward confided to your Excellency, together with the allotment of the taxes to which they are subjected by law; that you do keep a separate Register of their Births and Deaths in the Bureau of your Department, according to the system observed with regard to the Latin subjects; that you do

issue to them passports and permits of marriage, and that any person of established character and good conduct, chosen by them to appear as their agent at the Porte for the transaction and settlement of their current affairs, be duly appointed for that purpose.

"Such are the Imperial Commands which you are to obey to the letter.

'But although passport and taxes are placed under special regulations which cannot be infringed upon, you will be careful, that in furtherance of His Majesty's desire, no tax be exacted from the Protestants for permits of marriage and registration; that any necessary assistance and facility be afforded to them in their current affairs: that no interference whatever be permitted in their temporal or spiritual concerns on the part of the Patriarch, monks or priests of other sects, but that they be enabled to exercise the profession of their creed in security, and that they be not molested one iota in that respect or in any other way whatsoever.

(Signed) "RESMID," (*Grand Vizir.*)
Dec., 1847.

"The 'community' embraces about a thousand persons. This order was occasioned of course by the persecutions our brethren endured during these two last years from the Patriarch and their countrymen, and is an honor to the Sublime Porte and to England."

THE CHURCH AT CONSTANTINOPLE.

"THIRTY-FOUR were received into the Church in Constantinople last year, of Armenians; we have four Armenian licenced Preachers, two of whom are ordained Pastors. We are publishing a concordance to the New Testament in ancient Armenian.

"We have a female seminary in which are eight hopefully pious persons, and a male seminary in which are fourteen hopefully pious persons, some of whom are studying for the ministry."

FRANCE.—THE BAPTISTS.—The Court of Cassation has confirmed the sentence of the inferior tribunals against the members of the Baptist Society noticed in our issue for June last. The proceedings in appeal, brought to light the fact that the Romanist Bishop of Soissons was the originator of the per-

secuting measures adopted by the civil power. In a letter to the Prefect the bishop states, "You will doubtless be of opinion that not only are these dissenting sects illegal, but that it is proper they should be opposed for the greater good of society." Thus where the Romanists find men in power indifferent about the assumptions of Rome, they then strive to incite them to the persecution of heretics under a hypocritical zeal for the "greater good of society." Foremost to promote the cause of religious liberty in countries where they themselves are subject to control, the Romish priesthood are true to the spirit of persecution wherever their influence is sufficiently potent to render its exhibition safe and successful. It is a remarkable fact that the very same law regarding unauthorized or illegal meetings, which was unconstitutionally put in force against the Baptists in France, has since proved the rock on which not only the Guizot ministry, but also the Orleans dynasty has made shipwreck: for it was that identical law, by virtue of which the Reform banquet was prohibited. "Whoso diggeth a pit, shall fall therein, and he that rolleth a stone, it will return upon him."

SWITZERLAND.—CANTON DE VAUD.—On the meeting of the Grand Council, Jan. 10, the Council of State presented the draft of a law which they had prepared, and which they recommended the legislature to adopt, enacting still more stringent measures (against the non-established churches) and giving them a permanent character. Upon this proposition a report was brought up by a committee, to whom the subject was referred, to the effect that instead of adopting it the Council of State should be reinvested with plenary powers until May 15, 1849; and this was agreed to by a majority of 67 against 40. This decision is regarded as somewhat of a check on that body, although it leaves the persecuted Christians at their will.—*Evangelical Christendom for March.*

THE
CALCUTTA MISSIONARY HERALD.

JESSORE.

FROM THE REV. J. PARRY.

28th Jan. 1848.—I have just returned from an excursion of forty miles to the south. Two Native preachers accompanied me, and we sojourned in our little tent for two days at Jádpur, where we preached to a large number of auditors in the market. The two brethren also preached to a great number of auditors in a rice market near the said village. I visited several Muhammadan weavers for the purpose of preaching the gospel. About thirty men and women, besides a number of children, assembled around me and stood for nearly an hour listening to my instructions, which they seemed to receive with much satisfaction. In Jádपुरa Muhammadan is almost a Christian; the fear of becoming an outcast in case he should openly profess the Gospel, hinders him from confessing the Saviour. But we hope the Lord will ere long draw him into his fold. About two hundred tracts and single Gospels, and a few copies of the New Testament, were distributed in the said village. A maulavi asked for a copy of the New Testament in Hindustáni, and another respectable Muhammadan made a similar request. They were supplied with the precious volumes, and they seemed well pleased with the gift. May the Holy Spirit enlighten them by means of his own word.

On Monday morning we left Jádpur for Kupil Muni, which we reached in the afternoon. We preached in most of the villages we had to pass. Every where we found both Hindus and Muhammadans to be favorably disposed towards the Gospel. We remained nine days at Kupil Muni, and as our tent was pitched near the public road, under the shade of a large banyan tree, every passenger stopped near our tent either from curiosity or a desire to get books or to converse with us. We used to be engaged from morning till night in con-

versing, preaching, reading the Scriptures, singing hymns and praying for the edification of our numerous Hindu and Muhammadan auditors. Morning and evening we used to visit the villages and markets within four miles of our temporary station.

Several Inquirers.

A bráhmaṇ who received a copy of the book of Psalms, some years ago when I visited the Kupil Muni fair, called on me last year about this time and mentioned that he had read the said book and was convinced that it was the true shástra, and that Jesus Christ was the only Saviour for sinners. I exhorted him to seek after his salvation, and said that when he should become a true believer, I would rejoice to see him take up his cross and to follow the Lord Jesus Christ. He left me and returned to his home, and occasionally visited one of our Native preachers at Satberiyá. About three months ago two of them visited the said inquirer and found him of the same mind as before. About a month ago he called on me and I proposed to visit him at his house in Kanádeha in the Bárásat district. He seemed to be much pleased at my proposal and returned home. Shortly after I went forty miles to see him. During the nine days I remained at Kupil Muni, I went over to his house, which is situated near Kupil Muni, across the river Kuhubak, on two successive days, and conducted worship in his house. Many of his rich neighbours called on me, and heard the Gospel, and some who asked gladly received copies of the New Testament. But his nearest neighbour, a rich, proud, bigoted and ignorant man, seemed highly displeased at my visiting the said bráhmaṇ inquirer; he desired him to remove from his village, and that if he did not do so, he would give him a beating. When I heard of his inveterate

opposition, I seriously considered the matter, and after seeking for direction from the Lord, I proposed to the bráhma-n inquirer to remove into this district. He appeared willing to do so, but his wife would not consent to remove. Shortly after the proud rich man, put his threat into execution, by giving him a severe beating, in which sinful act he was aided by a bráhma-n. After he received the beating he never called on me, although I repeatedly sent for him for the purpose of sending him to the Magistrate of Bárásat for protection. Thus I was disappointed in making any further efforts for his welfare. He has in his possession a copy of the Bible which he still reads, and promised when one of our Native preachers visited him, to keep hold of the truth. But for the present I can entertain very little hopes of his conversion. Besides this bráhma-n inquirer, there are four or five fishermen and bráhmanas (one of great respectability, and of the Kartá-bhajá sect, who have received the light of divine truth into their minds, but the fear of persecution hinders them from declaring openly in favour of Christianity.

A convert Baptized.

I would have proceeded some miles beyond Kupil Muni, but having received intelligence of Mr. Bareiro's efforts to draw some of our converts at Bárásat to join him, I was induced to hasten homeward, and eventually to proceed to the aforesaid district. After leaving Kupil Muni, I returned to Sâtberiyá, where I spent three days in instructing the members of the little Church at this place, examining the boys of the Sâtberiyá School, and holding a meeting to decide

upon the case of a convert who joined us about six months ago, and expressed a desire to be baptized. The usual questions were proposed to him for the purpose of ascertaining the extent of his knowledge of divine things, and we were glad to find from his answers that he possessed clear views of the gospel plan of salvation. On the following day he was baptized in the presence of a large number of Hindus and Muhammadan spectators.

In conclusion I may observe that our late Missionary excursion of about twenty days has, I trust, benefitted about two thousand poor souls, who were dead in trespasses and sins. We preached the Gospel in about twenty villages, and four or five markets, situated on an extent of about thirty miles. About one thousand tracts and single Gospels, and twenty or thirty copies of the New Testament, Psalms, and Genesis, have been circulated. The general impression on the minds of the people, is that Christianity will ere long become the religion of India, and that both Hinduism and Muhammadanism are losing their hold on the mind of their respective votaries.

In Sâtberiyá our prospects are very encouraging. I may soon have to baptize three or four more converts. The parents of the brother who was baptized the other day, seem to approve of the step which their son has taken. His wife has cast her lot with him. She attended worship the day her husband was baptized. A respectable káyast expressed to me secretly his intention to embrace Christianity. May God the Father draw many poor souls unto His Son Jesus Christ.

JOURNAL TO AND FROM SAUGOR.

BY THE REV. T. PHILLIPS.

January 17th, 1848.—Commenced our journey at 10 o'clock on Monday. In driving to the bridge a poor little girl who had fallen before our buggy was mercifully preserved, brother D. pulling the horse on his haunches to the imminent danger of breaking the shafts. After leaving our buggy, the first town we came to was Ummeidpur, where we found our newly baptized na-

tive brother Mohun addressing with fluency a congregation. There we both addressed an attentive congregation of about 100 Muhammadans and Hindus. One man only asked a few questions, but not in a captious spirit. When speaking against the bráhmanas he said, "Do not you obey your ministers?" I said we first ascertain whether they preach the truth before we placed ourselves under their

guidance; a few other remarks were made by them, but the harmony of our interview was not broken.

At Muhammadabad brother D. addressed some Musalmáns who politely listened, but did not seem much interested in the truth. We proved Muhammad to be no prophet. This they took patiently. Afterwards we stopped to rest our horses near a well where some prisoners were at work. These I addressed in simple language, telling them of the Universal Judge, ever present and observant, who notwithstanding was merciful, and that even their present captivity was in mercy to induce them to repent. They were delighted and I hope will profit. At Ali-nagar we halted to bait our horses. Here we saw a proof of our degradation in the eyes of the natives by the shop-keeper smashing a gharrá we had touched, which however we paid him for. Here brother B. reasoned with a man on the folly of pilgrimage and brother D. addressed an old woman of 86 and others.

On arriving at our encamping ground we took some refreshment and then walked into the town (Rájá ká Taláo.) There we spoke to some labourers on the importance of attending to the soul as well as the body. After tea we had family prayer in Hindi with the native christians. Thanks be to a gracious God who has brought us safe to the end of this first and long stage of 24 miles.

Tuesday, January 18th.—After breakfast despatched our cart and camels; before leaving ourselves we retired to a mango grove for social prayer. We then rode to Ferozabad. This is a large town full of bustle; it is well built and ornamented with a pretty Jain temple with its gilt spire. The Jain temples are always built something like a village church as to their exterior, but inside we find a courtyard surrounded by cloisters and the side under the spire devoted to the image. This is seated on a lofty throne cross-legged and in the posture of deep meditation. This idol is not a representation of God, for they are infidels, but of one of their saints, generally Párisnáth. On arriving in the centre of the town we found our native brethren preaching under a tree. I then addressed the congregation assembled whilst brother D. went to another place and preached. He was attentively heard. At the close of my discourse I

was attacked by two Jains, who like true sceptics began to dispute the existence of hell, the creation of the world, &c. &c. It was in vain that brother D. and T. contended with those who insisted that trees and men were self-existent. They however strangely enough adopt the Vedantist notion that God is physically inherent in every thing. They thus contend for the co-eternity of matter and spirit. The great spirit, according to them, is indifferent to the world, ost in supreme bliss. After this we went to see a mosque and the Jain temple; they would only allow us to go into the Court-yard, and said if they lifted up the curtain concealing the idol we should be consumed by his glance, of course he was too terrible for us mortals to gaze on, and we retired. At the further end of the town we sat down at a shop, and I addressed a large and very attentive audience, who seemed much pleased with what they heard. At Makhimpur we stopped at a faqir's place, and addressed some travellers, and police Musalmáns and Hindus. They heard and disputed amicably, but seemed to revolt at the idea I suggested that they might become christians like poor Mohun, of whom they had just spoken contemptuously. On arriving at the dák bungala, Shekoábád, we took some rest and refreshment and at sunset went into the town. There we stopped before a temple of Krishna and preached for some time to a large audience without interruption, until a captious pandit came to oppose us. The argument with him was most unsatisfactory, as his only object was to thwart us and not to ascertain the truth. He railed at the mysterious birth of Christ and laughed at us for obeying Him, who rode on an ass. He charged us with worshipping images, (referring to the Romanists.) He also was very unfair in argument, but at last broke down in attempting to prove that air is of green color. We had asked him of what color wind was, to prove that like it, God was invisible. His proof was this: because in blowing over the yellow shoots of corn the wind turned them green, therefore it was green itself. This broke up our interview.

Wednesday, 19th.—We stopped at the village of Sursow-ganj, where brother D. spoke in a very simple and interesting manner to a congregation of about 60 people; at the close a dispute began with

some mysterious nonsense, which B. replied to, and having silenced him, preached to the crowd. At the next village, Bhauni, I had a small, but quiet audience. Encamped in a grove at Murlidhar, where brother D. and I preached to some people who were casting the nativity of a child. They did not pay much attention.

Thursday, 20th.—Bernard and Henry went to Gaura village and preached with great acceptance to some bráhmans. I preached in another village inhabited by potters, to a small quiet congregation. At Kuthpura B. was addressing a few hearers when we came up and brother D. continued the preaching. At Mithapur B. addressed a few hearers. At Jaswant Nagar we encamped and at sunset went into the city with books. B. first explained in a fluent and excellent discourse the nature of our religion, and we then began the work of distribution. Few comparatively could read in this large town. On our return we were stopped by a caviller who wished to know what we said to the people. He could not prove his books to be true, and in the end he was refuted; while at tea we were visited by an interesting old man and his son, who wanted books, heard us explain the nature of our religion, and asked many interesting questions.

Friday, 21st.—We met with no villages after day-light in our morning ride to Etawah. We did not remain here long, as it is well supplied with books from the Bateswar melá and is occasionally visited by Missionaries. Before leaving brother D. addressed a large and very attentive audience in the bazar. We were however honoured by a parting salute of clapping hands and derisive shouts, as long as we could be seen. This evening stopped at Dilsukh ke Serai. B. preached here to the great delight of the people, especially a bráhmán who offered him a pie to buy pawn with as a token of his approbation.

Saturday, 22nd.—Our first village was Bakhtawar, where we were listened to with the greatest attention; they seemed to drink in every word uttered. At the conclusion of our addresses they brought us some nice milk and besought us to stay the whole day with them. They informed us of a village of bráhmans (Lakhna) about a kos distant. Hearing this we sent back the brethren to

the cart for books and told them to visit the village. This they did and gave away 25 books. They also preached in Ajaum and Muhari;—long before them however we reached Ajaum and preached to a crowd in which were some Sádhis. At first they were inclined to dispute but afterwards assented to all that was said. This was a long march; we encamped in a grove for the Sabbath.

Sabbath, 23d.—Remained all day at Ajitnral. After breakfast brother D. and the native brethren went to the market (háat) where they preached to 2 congregations of 200 each, and distributed a few books. In the evening we all went into the town, distributed a few books, argued and preached. Some Musalmáns were much pleased to see an old Hindu worsted in argument who was defending the use of the melá. On leaving the town we fell in with some poor weavers, I addressed them. During the day were visited by the Syad Darogah of the place, with whom B. had an interesting argument concerning Muhammad. The poor man with all his fluency and tact was brought into a dilemma. He with many others received books at the tent.

Monday, 24th.—Stopped at Maholi and addressed first a few pilgrims from Jagannáth and then the villagers who came around us. The zemindar kept on assenting to all we said unconsciously, until something was said against Mahádeo, when he seemed aware that he had admitted too much. In the next village I again preached and then rode on ahead to a little village; I spoke to a few people. The road now became very uncertain as we were cutting across the country to the river. After awhile the whole country became intersected with frightful ravines which gave an air of wild desolation to the whole scene. Not finding our tent I rode over the bridge to the Patrol's bungalow, who kindly received me. After a while brother D. came bringing the little tent. We have thus finished the Doab part of our trip. The country is very beautiful and fertile. In addition to rich corn fields, mango groves, date and toddy palms, tamarind and nim abounded through every kos of our progress; mountains and streams only were needed to complete the enchanting beauty of the scenery.

Tuesday, 25th.—Our cart axle having been broken yesterday we were forced

to halt half a day. Here we learnt from the Patrol many of the evil ways of the native officials in his neighbourhood. We made a short march of 3 kos in the afternoon and came to Kathna. The brethren preached on the road at San-karpur.

Wednesday, 26th.—On the road to Jalaun, the following villages were preached in :—Biriapur, Madaripur, Alampur, Shekपुरa, Adrak. In this

last village a large and respectable Barát were assembled and heard quietly three long addresses from brother D., B. and myself. On reaching Jalaun, were disappointed in learning that the friends whom we had come to visit were removed to Koomh. The gentleman in charge however received us very kindly. The same evening the brethren visited the town with books.

(To be concluded in our next.)

CHITAURAH.

FROM THE REV. J. SMITH.

Since my last, our Mission here has, I trust, advanced in the right way, although its course has been a most chequered one. Sometimes appearances have cheered us and made us hope that God's set time to favor us had come; we have been filled with pleasing expectations of sinners turning to the Saviour; strong convictions of the truth have been manifested by many, and the resolves of others have appeared so strong that we thought them prepared to leave all for Christ: but alas! in the hour of trial and persecution, our hopes and expectations have been dashed to the ground; we have had the pain of seeing those of whose conversion and piety we entertained no doubts, giving way in the hour of trial and indirectly by their conduct denying the Lord that bought them. Thus our faith has been tried and we have had to proceed with trembling, in the midst of doubts, hopes and fears which can only be known by being experienced. At this time we have much need of the united prayers of all who love Zion, that God would strengthen our native brethren who are called upon to suffer persecutions of no ordinary kind; their wives and children are enticed away from them, a Nái has not ventured to shave them for the last month, and the dhoí also refuses to wash for them; they are indeed subjected to every species of annoyance that can be invented. And when we consider, that they are mostly unlettered and Christians of but a short date, it is not surprising, that some amongst them should have been found, whose faith and principles were not sufficiently established, to enable them to bear up under the

loss of all things and still retain their integrity. One most trying case has occurred; a man on joining us was forsaken by his wife and three children; he persisted in remaining with us, and his wife and two children, a boy and girl, shortly after came and lived with him. They resided in the mission village here for upwards of six months in peace and comfort: the man was consistent in his life, and appeared to be growing in grace; he frequently engaged in our prayer-meetings, and his language was such as might be expected from a humble christian, whose dependance is on another and not on himself. His wife attended chapel regularly and at last requested to be baptized; the two children had however been married subsequently to their coming to live with us, and the time having come for them to join their respective partners, the girl was sent away with her husband, amidst many professions of friendship on the part of his family. The mother was reconciled to the parting with her daughter by the expectation that according to usage, her place would be filled by her son's wife who was to come in a few days. Instead of this however, some of her relations came and asked the boy to spend a few days with them previous to bringing her home. The father not suspecting foul play, permitted him to go, and persuasions, threats and promises succeeded in retaining him, so that he returned no more; added to this the daughter's husband would not permit her to visit her parents again; thus they were deprived of all their children. The mother became sad, and meeting with some of her former friends, was soon

made dissatisfied; she then commenced using all the art she possessed to get our brother to leave us and join his caste again; she annoyed him daily, and at last managed to convey all his things away. I was present when she had accomplished this, and the poor man said, take all I have and I will support you as far as I am able, only leave me in peace, for you have almost taken my life. This however would not satisfy her, and she sat by his door three days without eating any thing openly, and said she would perish there unless he accompanied her. I promised to get her a house in her old village and that she should have a little to support herself with if she would go away—but no, she said she would throw herself into my well. I then said if her husband wished to go with her, I would not hinder him; but he refused. She threw herself on the ground like a maniac, with such force that I really feared she would kill herself. I remained with the poor man until 11 o'clock, p. m. on the third day, and seeing there was no hope of success, she departed, saying that she would throw herself into the well in the morning; before I left two men came from the village to see what was the matter, and stated that the woman had raised all the village by her screams for help. Distracted and worn out by fasting and anxiety, our poor brother at last yielded to his infatuated wife; he went away and remained with her for three days, during which time I am told he scarcely left his bed, but upbraided his wife as being the destroyer of his peace, and said he would not stop with her, but that go where he might, he was a Christian. I fully anticipate his return in a day or two. You will perceive from this case how much we need help from above. The women are a great hindrance; I do not know an instance of relapse, but what may be traced to their influence; they are so fond of weddings, pujás and melás, which as Christians they cannot attend, that it makes them our most inveterate enemies; they are

bad enough in the towns, but in the villages they are much more ignorant and superstitious, and their prejudices are such as almost to preclude the possibility of improvement. Our schools get on very indifferently. The children can almost work as soon as talk and there are no incentives, such as the hope of Government employ, to make the people anxious that their children should be educated in, short, the rural population about us cannot appreciate education. We continue to preach regularly in the surrounding villages, and in many instances are encouraged by the reception we meet with. Whilst in others we are pained to hear the name of our blessed Redeemer made the subject of the rudest mockery, truly "they know not what they do"—oh for the converting power of the Spirit; this is what we most want—'tis not the want of conviction, neither is it opposition, that hinders the progress of truth—hundreds about us have had their judgment convinced repeatedly—but there is generally the most disheartening indifference exhibited as to eternal things—a religion of the heart is neither understood nor desired, and every thing spiritual is laughed at, so accustomed are they to see the God they worship, that their general request is "show us God and we will believe him."—Here idolatry and superstition exist in their rudest forms. Our Christian village is on the whole going on well; we are building more houses. I married a couple of our people last week, the first Christian marriage celebrated in this place. It drew a large number of spectators from the village, and various were the eulogiums in its favor; the people appeared struck at the simplicity of the service. Our daily worship and Sunday services are tolerably well attended; indeed I think on the whole after comparing the state of our Mission with what it was a year ago, we have reason to take courage and go forwards. May the Lord by his grace make us faithful and persevering in spite of the opposition of man.

THE ORIENTAL BAPTIST.

JUNE, 1848.

NATURAL HISTORY OF BUNDLEKUND AND SAUGOR.

General appearance of the country.

AFTER leaving the river side the country is very flat all around Jalown and Koonch, and covered with beautiful and apparently boundless corn-fields. The fields are all sown with barley or bearded wheat mixed with gram. This mixture is called bejar, and when made into bread is the common food of the people in these parts. From the tops of the cars having the same general appearance, and from the fewness of the trees or villages to interrupt the view, it appears like a calm sea of light green, the clumps of trees here and there like islands breaking the continuity. When seen in the light of the declining sun shooting its rays aslant the millions of corn-beards, the softened green glory makes the scene enchantingly beautiful. In fact the country appears like Egypt,—the granary of the neighbouring states. Here and there the sea-green expanse is relieved by the blue flowers of flax (alsi), and on looking between the stalks of corn the purple gram flowers charm the eye with their loveliness. As soon as we came in sight of the first mountain, the scenery suddenly changed to comparative barrenness. Mahua trees began to alternate with fields of dāl bushes. Day by day the mountains increased in number, until as you approach the Hīrāpur pass, you are in the midst of mountains touching each other, leaving small valleys environed. From Jait-pore the dhāk jungle commences and continues to the pass. Every mountain and valley is here covered with luxuriant wood of every kind: dhāk, small teak, rawah, wild guavas, custard apples, peaches, tamarinds, mangoes and every variety of forest tree common to central India, abound here.

The general appearance of the hilly district is very much like the pass of the Trosachs near Loch Katrine. At this time of the year (Feb.) the foliage has the autumnal hues of English forests. Light green, brown, dark green, tints are contrasted with black stumps, and relieved by the beautiful pink blossoms of the wild peach, the white blossoms of the sahajua, and begin to glow with the dazzling scarlet tesu (dhāk) and vermilion silk-cotton flowers, (semal). Bamboos too abound, though small, except in low places. The vegetation is not so luxuriant as that of the Sunderbunds or the Himalayan marshes. This of course is accounted for by the deficiency of rain and the rocky nature of the hills. The roots have little room to spread and the heads are therefore diminutive. Water is wanting to give the finish to this interesting country. Streams are often met with, but except in the rains, the water sinks into little pools in the sandy beds, or threads its slender way between the banks, hid from sight till you approach the stream. There are also some extensive lakes, of which that in Saugor is the prince, but not in general embosomed in trees, as the prettiest Scotch and Cumberland ones. Still there is enough to give a charm of novelty and wild freshness to one who has lived long in the burning sightless plains of India. On leaving the Hīrāpur pass, the scene suddenly becomes softened, the hills retire to a great distance, and cultivated fields smile on every side, until your journey ends in Saugor.

Products of the Jungle.—Firewood, bullies (rafters), bamboos, teak and other useful timber, chironji nut, bahera, gall nuts, wild custard-apples, guavas and peaches, Al wood, (morinda intrifolia) and many other things, become sources

of profit to the villagers. They however chiefly depend on the dhák and mahua. The dhák appears to be a most useful forest tree. Low and unsightly except when covered with its large scarlet blossoms, it yields an excellent gum, its flowers are used in dying, and its leaves are formed by being united by thorns into rustic dishes much used by the Hindus in their feasts.

The Mahua, which occurs only in the cultivated parts, is well known for its butter-like oil and spirits. The buds are also cooked in ghi and eaten. They are very palatable.

Products of the Plains.—The bejar, beforementioned, is the staff of life, and grown in immense quantities in British Bundelkund. In the table-lands of central Bundelkund, sugar and cotton are produced. The rich black marl is the finest soil in the world, according to all competent authorities, for cotton, especially for the Nurma; of this the exquisitely fine and soft cambrics are manufactured at Chanderi, still famous throughout India, and worn by rajahs and rich men, who sometimes pay 200 Rs. for a single piece. The bráhmánical thread is made of this. The sugarcane is very inferior here.

Geology and Mineralogy.—For many miles the rocks of which the low conical hills are composed, are all primitive, chiefly granite and gneiss. In the granite scarce a single trace of mica is found, and the felspar predominates. No traces of secondary formation appear till we approach the Hírápúr pass. It is very remarkable that while in the rocks of Ulwar so many garnets are to be found, none are found here. The hills bear evident marks of some violent earthquake which has rent the strata, upheaved the fragments and rolled them down into the plain in large blocks. The blocks are much rounded by the action of the elements. For many miles before approaching the iron district the soil is tinged with red, and in the dense jungle is a fine rich black peat. All the mountains around Hírápúr are filled with iron, and in some places shine with a metallic lustre. Close to the town is a hill, on the top of which every stone is iron ore more or less rich. Here too the sand of the road is a deep blood-red, the very colour of oxide of iron. The villagers live by collecting the richer specimens of ore from the

surface or shallow mines, conveying them to the surrounding towns, on buffaloes. These are laden with two panniers in the form of oblong baskets with open mouths. Those living nearest purchase 2 or 3 loads for a rupee, according to the richness of the ore. In the town of Chatterpur, steel (Khera) is made, but in other places the iron is roughly smelted and made into plates for cooking bread on (Táwas). Brother D. who is well acquainted with the working of iron, felt sure that if a gentleman with a small capital and steam machinery were to commence operations in these hills, he would speedily make his fortune. One little circumstance may be mentioned to show the waste of labour, and therefore the increase of the prime cost of the iron. The metal ore is brought about the size of the fist and smaller. This is broken into small pieces by a man with a hammer, piece by piece, instead of being placed beneath a crushing machine, which would pulverize several maunds at once.

The great disadvantage in working an iron furnace here would be the want of coal, which has not yet been discovered. The whole country however is well stocked with wood, being in fact one endless forest. It is highly probable that coal exists in the neighbourhood, because after leaving the Hírápúr pass the rocks are all secondary, chiefly old red sandstone and limestone with traces of slate. The sandstone blocks in many places appear to have been rolled, and make the country appear as though it had been fired on by a heavy battery for a century, balls of every size strewn thickly the ground. Near Kharrapur is a hill abounding with masses of fibrous gypsum and lumps of calcareous spar. Small pieces of pure quartz, cornelian and agate are found, and amongst the primitive rocks lumps of Egyptian jasper.

Altogether the country is well worthy of a patient geological survey, and it strikes me as highly probable that were borings judiciously made in the hills about Saugor coal would be found.

Zoology and Ornithology.—The tiger, (bágh), the leopard (*Felis leopardus*) supposed by the natives to be a cross with a tiger and she-wolf, and called tendúá, the panther or chita (*Felis jubata*), the hyena and the wolf, are the chief ferocious animals. I did not hear whether bears were found there or not.

Wild hogs abound; antelope, nil gáí, ravine deer and other kinds of game common to central India. Here we saw long-tailed monkeys for the first time in the north-west, and occasionally the short-tailed.

The forests abound with birds of every kind, especially partridges, doves, green, blue and rock pigeons; the hills are inhabited by peacocks, and the lakes are nearly covered with flocks of waterfowl common to all India. In fact, a botanist, naturalist or geologist might spend many happy months in studying the book of nature here. The Christian philanthropist however will remember with sorrow Iieber's lines on Ceylon—

"Where every prospect pleases
And only man is vile."

When shall these moral deserts become like the garden of the Lord? when shall men more fierce and hurtful than brute-beasts, be lamb-like, wise as serpents and harmless as doves?

Towns.—All the houses in Bundlekund and Saugor are tiled, with few exceptions. The tiles are badly made, and do not keep out the rain. It appears to me that to prevent their houses from being burnt in the constant wars and forays which once afflicted this unhappy country, they wisely resolved never to cover their houses with thatch. The houses are all built with brick in the towns; many are pierced with loopholes and have embrasures on the top, whilst a few are regular little forts. The wall facing the street is generally blank and high, and where there is a door it is remarkably strong and often studded with iron. All this indicates a country which has long been the seat of war. The best built and prettiest town on our journey was Chatterpur. This seems to be so called from the number of Chattris (चट्टी) or mausolea erected here, or because built by Raja Chattosal. In approaching the place from Nowgaern a forest of them, say 200, greet the sight; many of these, though only large enough to contain three or four men, are of the most tasteful construction. They are generally of a sugar-loaf shape, or slender four-sided pyramid, and with rings of masonry from bottom to top. Many have an elegant light portico, and some have three domes instead of one. The royal mausolea are large and well executed. Close to the dák bungalow is

the tomb of the present king's eldest son. His body was burnt with one of his wives. The other is still living. At a distance from rivers, the bodies are burnt on the plain, a few bones are kept to be thrown in the Ganges, and the remainder of the ashes is buried beneath the building. The town is very unique, and evidently flourishing under British protection, as the raja has always been friendly to us. New bazars are built, in which the shops are of a superior kind. They are low, with stout brick pillars, and the brackets supporting the copings are ornamented with painted birds, animals and warriors. One house was plastered with mica ground and looked like frosted silver. The palace or fort is very slight, but elegant. One or two rounds from a battery of heavy guns, would make the poor raja defenceless.

Modes of raising water.—In Bundlekund, especially in the valleys of the hilly district, the water is very near the surface, perhaps 20 ft. at the utmost. On this account the plan of raising water by the Egyptian wheel (Rahat) seems to be generally adopted. They are generally very roughly made and much water is spilt, but the advantage is that one man is sufficient with the bullocks, and that the stream of water is incessant. The water-pots hanging to the rope ladder revolving round the wheel are oval, and are tied on with stalks of dál bushes. Bāolies with steps winding round the inside to the surface of the water are here and there met with, as also occasionally square wells.

Another plan for raising water is a modification of the Bengal Dhenkhe (ढेङ्खी). A tree is hollowed like a trough, suspended like a lever, on two posts; one end is laden with earth and to the other a rope is attached. At a much lower lever than the field to be irrigated is a hole filled with water beside a pond and connected with it by a canal. Some men pull down the trough to the water and press it under with their feet. When full they let it go and the weight of earth overbalancing the water causes the lever trough to rotate on its axis, and thus empty itself.

In Saugor the rope and bucket are drawn up much in the common way, but so as to require only one man. The bucket is made long, terminating in a

small opening. To this a small rope is tied, which being kept tight, and made to pass over a roller at the mouth of the well, is fastened to the bullock's yoke. By this contrivance the water is kept from falling out as the bottom of the bucket is pulled up to a level with its mouth, and when raised to the top of the

walls, by a jerk of the rope, it is pulled in to the landing-place and instantly empties itself. The bullocks are then made to walk up backwards to the well.

On high lands, the crops are left to the rain and dew. They appear to thrive, as the soil is black and rich.

T. PHILLIPS.

Theology and Biblical Illustration.

THE LOVE OF CHRIST TO HIS PEOPLE,

ILLUSTRATED BY EARTHLY RELATIONSHIPS.

"I SPEAK after the manner of men, because of the infirmity of your flesh."—Rom. vi. 19.

AND well it is for thee, Christian, that the Lord doth speak *thus*. Did the Lord not speak "after the manner of men," couldst thou receive aught that he speaks? Did he not adapt the discoveries of his character to the measure of thy capacities, couldst thou form any conceptions of that character? couldst thou draw from it any of that happiness which thou dost now draw? Bless his name for this act of condescension.

"The Love of Christ," the Apostle tells us, "passeth knowledge." And yet he prays for the Ephesians that they "may be able to comprehend" its "breadth and length, and depth and height," and "*know*" this love which passeth knowledge. The object of this was that they "might be filled with all the fulness of God," that is, that they might fully reflect his glorious character, which is Love. For it is the knowledge and belief of God's love to us, that affects our hearts, and with this knowledge commences that gracious process of sanctification, which will be completed, when we come to know HIS love, *as fully as we are able*.—1 John, iv. 19.

Since then, in order to our sanctification, it is necessary that we *know* Christ's love, God has used many gracious methods to enable us to arrive at this knowledge. One of these methods will form the subject of the following lines.

The ties of friendship and brotherhood, as well as the relationships subsisting between parent and child, and husband and wife, are made use of, by the Holy Spirit, in illustrating Christ's affection for his people. The Scriptures

teem with such illustrations. From this last circumstance, as well as from the fact that "ALL things were created" "*for him*" [Christ], it is evident that one great reason why God instituted relationships among men, was to give his people just conceptions of Christ's love to them. Man understands no feeling so well as that of which he has been the subject. Hence the wisdom of God, in *thus* revealing his love, is apparent. We shall now bring together from the word of God, some instances of the above method.

1. Jesus calls himself the BROTHER of his people: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them *brethren*," saying I will declare thy name unto my brethren; in the midst of the Church will I sing praise unto thee." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same."—Heb. ii. 11, 12, 14. The above texts not only prove the existence of this tie, but record Christ's recognition of it before his Father. But Jesus does not stop here: he brings it to his people's notice, and encourages them in the contemplation of it. "Go," said he to Mary Magdalene, "*to my brethren*, and say unto them, I ascend unto my Father and your Father," &c. Let us rejoice in this union. Again, from what Solomon says, it is evident how highly the Lord esteems the tie of brotherhood: "A brother," he says, "*is born for adversity*."—Prov. xvii. 17.

2. Jesus is the FRIEND of his people.

God said of Israel, "But thou Israel art my servant," "the seed of Abraham my friend."—Isa. xli. 8. Here Jehovah calls Abraham his *friend*. That this privilege was not restricted to the father of the faithful, but that it is enjoyed by all believers, is clear from what Paul says in Gal. iii. 9—"So then, they, which be of faith, are blessed with faithful Abraham;" also from the fact that Jesus said to his disciples, "Ye are my friends, if ye do whatsoever I command you." The book of God sets a high estimate on the love of a friend. David speaking of Jonathan's love, says, "Thy love to me was *wonderful, passing the love of women*:" and Moses represents a friend to be as precious as one's "*own soul*." Let us value the love of our great FRIEND.

3. Christ is called the "Everlasting FATHER."—Isa. ix. 6. This truth is presented to us in several parts of God's word, under the most interesting aspects. "Like as a *father* pitieth his children so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust."—Ps. ciii. 13, 14. It is used by God as a reason for saving Israel. "Surely they are my people, *children* that will not lie: *so he was their Saviour*."—Isa. lxiii. 8. The Fatherhood of God to his people (so to speak) is put by the Holy Spirit into the mouths of his people, as an argument in prayer: "Doubtless thou art our *Father*," and as if in distinction from earthly fathers, "though Abraham be ignorant of us and Israel acknowledge us not: *thou, O Jehovah, art our Father*," &c. v. 16. And what can set Christ in a lovelier attitude, than the following delightful proffer of paternal love:—"Wilt thou not from this time cry unto me, *My Father*, thou art the guide of my youth."—Jer. iii. 4. Again "Return ye backsliding *children*, and I will heal your backslidings." v. 22.

4. But Jesus's love is compared to or illustrated by the affection of a MOTHER. "Then shall ye suck, ye shall be borne upon her sides, and be dangled upon her knees. As one whom his *mother* comforteth, so will I comfort you."—Isa. lxvi. 12, 13. Here all the usual manifestations of maternal fondness and solicitude, are used as expressive of Jesus's love.

But we shall not, we hope, be blamed for a slight deviation from the subject in

hand, if we refer to another delightful simile used by the Holy Spirit. The one we refer to, is taken from a mother's, but not a human mother's, love:—"As an eagle stirreth up her nest, fluttereth over her *young*, spreadeth abroad her wings, taketh them, beareth them on her wings: so the LORD alone did lead him, and there was no strange god with him." Every part of this sweet picture, is full of expression.

5. But Christ is the HUSBAND of his people. "For thy Maker is thine *husband*," "For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God."—Isa. liv. 5, 6. How touching is this representation! But Paul enters into this beautiful figure:—"Husbands love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word," &c. "He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh and of his bones." Can union be closer? Can simile be stronger? "This," he concludes, "is a great mystery; but I speak concerning Christ and the Church."—Eph. v. This glorious marriage, Christ is not ashamed of. He commissioned an angel to speak of it to John. "Come hither, I will shew thee the *bride*, the Lamb's *wife*."—Rev. xxi. 9.

But this is not all. After God hath made use of every tie of relationship, subsisting between mortals, to help our conceptions of his love, he informs us, that Christ's love exceeds all that we have ever felt. Thus:—1st. "There is a friend," says the Spirit, "who *sticketh closer than a brother*." Poor natural affection! after all, thou art not like *Divine* love.

2d. "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us."—Rom. v. 7, 8. "GREATER love hath *no man* than this, that a man lay down his life for his *friends*."—John xv. 13. This is the highest degree to which man's love can ascend. Christ's love rises beyond even this: "When we were *enemies*, we

were reconciled to God by the death of his Son." Earthly love! bow thine head and blush, before such a display.

3d. Jesus said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." God is here stated to be infinitely kinder than a father.

4th. But is the Lord better than a mother? Yes! he is represented to be so. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" The answer is, "*Yea! they MAY forget, yet will I NOT forget thee.*"—Isa. xlix. 15. "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. lv. 8. 9.

X. Y. Z.

FREENESS OF SALVATION.

WHEN by our believing in Christ, we have obtained power and grace to repent of our sins, then we may, and ought to trust in him also for the pardon of those sins, which we have thus repented of, steadfastly believing that how many or great soever our former sins have been, yet that now, upon our hearty and sincere repentance of them, God has absolved us from them all for Christ's sake, and hath accepted of that death and punishment which his own Son underwent in our nature as if it had been undergone by us in our own persons; so as to be now as perfectly reconciled to us as if he had never been offended at all with us: yea that he doth not only pardon and forgive us what is past, but he reckons us in the number of righteous persons and accepts of us as such, in his beloved Son, who knowing no sin in himself, "was made sin for us, that we might be made the righteousness of God in him." And not only our persons, but that our actions also, even our sincere though imperfect duties and good works, are all acceptable to God through Jesus Christ our Lord; and that being thus justified by him in time, we shall be glorified with him forevermore.

Consider this, and tell me what you think of a Saviour. One who can save you from your sins, and from the wrath of God that is due unto you for them? One that can reconcile Almighty God to

you, and you to Him? One who can alter your estate and disposition too, so as to make you equal to the holy angels themselves both in grace and glory? How happy would the fiends of hell account themselves, if they had such a Saviour! How earnestly would they flock after him, and strive which should embrace and love him most; which should serve and please him best, that so they might be restored by him to their former estate again. Yet this is a happiness which they can never hope for, it being designed only for mankind in general. But all may not hope for it, but may have it, if they will; nay, it is God's pleasure and command you should for he would have all men to be saved, and by consequence you among the rest. And therefore, if any of you be not, the only reason is, because "ye will not" as Christ said, "come to me, that ye might have life;" and no wonder then, if you be not saved, if ye will not come to him, who alone can do it.

Christ was weary, that we might rest; he hungered, that we might eat the bread of life, and thirsted, that we might drink the water of life. He grieved, that we might rejoice, and became miserable to make us happy. He was apprehended, that we might escape; accused, that we might be acquitted; and condemned, that we might be absolved. He died, that we might live; and was crucified by men, that we might be justified before God. In brief, "he was made sin for us that we might be made the righteousness of God in Him."

FRAGMENTS.

"CUT IT DOWN!"—If thou be a professor, read and tremble; if thou be profane, do likewise. For if the righteous scarcely be saved, where shall the ungodly and sinners appear? *Cumber-ground*, take heed of the axe!—*Barren fig-tree*, beware of the fire!—*Bunyan*.

NOMINAL CHRISTIANS.—The greatest honor some men could do the Christian name, would be to disclaim it.

THE DYING HOUR.—David Dixon, an eminent Scotch divine, being on his death-bed, a friend who stood by asked what were his views of eternity, saying, "by your faithfulness in the cause of Christ, we trust you have laid a foundation for great comfort in a dying hour." The good man replied in these memorable words: "I have gathered up all my works, good and bad, and thrown them together in a heap before the Lord, and have run away from them all to Christ. In Him I find sweet rest and peace."

Original Poetry.

THE SAINT'S PORTION.

ALL precious things ;—not gems or gold,
Or pearls that lie in the Orient sea ;
Nor the kingly jewelled diadem,
And the costly robes of royalty.

All precious things ; but not fair flower
Or fruit that the sunny south brings
forth :

Nor the pride of birth, and the thirst of
power,

Nor any—nor all—that is born of earth.

But *these* are they—The pure bright ore,
That the God of Heaven himself has
tried ;

The chastened spirit, where dwells no
more

The love of self and the dross of pride.

And the fruit that is prized by Him
above,

E'en that on the Tree of life that grows,
The fruit of Faith, and the fruit of Love,
And the graces which he himself be-
stows.

And the *Robe* is that most holy dress
Which himself hath wrought for his hea-
venly Bride ;

The spotless robe of his righteousness
That every stain of man's sin can hide.

But more than these—his hand gives
more—

The pearl of price—his own Holy Son !
And a golden crown hath he laid in store,
For the brow of each dear—each blessed
one.

And a place of *Rest*, where, ere long, his
own,

Shall share in His high and kingly power ;
And a seat on His glorious holy throne,
Shall his saints possess in that " coming
hour."

All *most precious* things—yes, these are
theirs,

And life, and death, has the Lord's hand
given ;

His sons and daughters with Christ are
heirs,

To all things on earth—and all things in
Heaven.

M. VAN S.

Ootacamund, Sept. 25th, 1847.

TRANSLATION

INTO ENGLISH VERSE OF THE LA-
TIN POETRY AT PAGE 112.

MIDST all the stars that fill the blazing
sky,

The sun's superior lustre draws the eye,
Expels all darkness from the distant earth,
Bursts through the gloomy clouds, to
light gives birth :

So Christ the clouds of ignorance re-
moves,

Instils new life into the hearts he loves,
And makes, with influence sweet, the
blest confess

That he's the glorious Sun of Righteous-
ness.

Agra.

A. A.

Correspondence.

ON THE INSPIRATION OF THE BIBLE.

TO THE REV. MR. WENGER, CAL-
CUTTA.

MY DEAR BROTHER,—A few years
ago I was deeply interested in the
perusal of Gausson's *Theopneusty* (or
Plenary Inspiration of the Bible). The
soundness of Professor G.'s views on
this important subject, *in general*,
would not, I think, be called in ques-
tion by many modern evangelical Theo-

logians. You are aware, however, that
in reference to the Inspiration of the
Bible there exists, upon certain points,
a wide difference among Theological
writers. Some maintain that holy men
who penned the sacred records were so
far guided and assisted by Divine in-
fluence as to enable them to commu-
nicate truth without the slightest mix-
ture of error, yet employing their own

words,—while others argue that *every word* of the Bible was spoken by men who were thus moved to speak by the special influences of the Holy Ghost and that *every word* is divinely inspired. There are able writers on both sides of the question. Professor Gaussen (of the Geneva Theological Seminary, Switzerland) maintains with manliness and ability the full and divine inspiration of every word. As a Missionary to the heathen I have long regarded this subject as one of serious importance, and in my ministrations among the Chinese it has come up in all its practical bearings. I have been embarrassed by paraphrasings and by literal renderings, specially the former. Until I read Gaussen I was rather inclined to the view of the matter which he opposes. His arguments, if not always convincing, are sufficient to cause one to pause and reflect, and just in this position I find myself. Knowing the advantages you possess as a Biblical student I come to you for light, and respectfully solicit your opinion on the above subject. As the *Oriental Baptist* will be sent to me regularly, your reply will reach me through its columns, and others also will, thereby, be benefitted by your views.

With sincere prayers that the Divine influence may rest upon your important labours in translating, &c. &c.

Believe me, &c.

J. LEWIS SHUCK,

Pastor 1st B. Church, Shanghai, China.
Shanghai, 20th March, 1848.

TO THE REV. J. L. SHUCK, SHANGHAI.

MY DEAR BROTHER,—In compliance with your request, I avail myself of the columns of the *Oriental Baptist*, in order to state, very briefly, my views on the important subject of Inspiration. In doing so, I am sensible of my liability to err; and I write more under the influence of a desire to elicit from other brethren what are their views, than from a presumptuous hope that mine are absolutely correct.

Mr. Gaussen's work is a most important one, but although his arguments are for the most part very solid, yet they do not prove quite so much as he thinks. In fact his idea of a plenary inspiration is repeatedly described by him in poetical language rather

than in plain logical terms, and I have never been able to comprehend exactly what he means.

I will now proceed briefly to state my views:

The subject matter of the Bible is threefold, 1st, the works and words of God; 2nd, the works and words of the writers; 3rd, the works and words of other persons. By the *words* of God I mean all those words which he spoke from heaven; or by visions and revelations; or in the ordinary way, whilst he tabernacled among men.

The sources of information from which the inspired penmen derived their knowledge of the subject matter, are likewise threefold, 1st, direct divine teaching; 2nd, the writers' own knowledge or observation or reflection; 3rd, communications, either verbal or written, from other men.

A great distinction should be made between revelation and inspiration. The revelation of John was received by revelation, but written under the influence of inspiration. We know only a small portion of that which God revealed to Adam, to Enoch, to Elijah, and the other prophets. But we possess in the Bible all that may be considered as the permanent and universal result of inspiration. By inspiration I mean that divine influence under which the prophets and apostles communicated divine truth to others, and under which also they wrote the Bible. By revelation they received divine knowledge; by inspiration they were enabled to communicate it to others either orally or in writing. Its influence in the composition of the Bible I think comprehends the following points:—

1. The inspired penmen were induced or prompted to write their books not by the ordinary motives which guide authors in general, but by the influence of the Spirit of God. Whether they were always conscious of this, is a different question.

2. The style in which they wrote, was, if not determined, yet certainly approved of by the Holy Spirit; who in all probability caused them to adopt a great variety of style, in order to render the Bible intelligible and interesting to all kinds of readers, not wearisome to any.

3. All the statements of the word of God are perfectly true in the sense

in which the writers represent them. All historical facts are true; all the works or words ascribed to God are really his; all the works or words ascribed to any human individual are his. Thus the words of Cain, or of Saul are recorded with perfect accuracy. And whenever we find it written, *God said*, then we may be sure that what follows, contains literally the very words which God uttered or revealed. And how very large a portion of the entire Bible—especially of the prophets and the gospels—consists of such words of God. These I apprehend are recorded with the most minute literal accuracy. How is it possible otherwise to account for the literal coincidence of so many sayings of our Lord, recorded in the different gospels? For it is now beginning to be acknowledged, that even the first three gospels are wholly independent of each other.

4. The inspired writers were directed by the Spirit in the choice they made of subjects to be recorded or to be omitted. It is evident, for instance, that in the account given of Melchisedec, the omission of certain points of information is designed: and it must have been designed by the Spirit, in order that Melchisedec might appear as a type of Christ. It would be an absurdity to suppose, after reading the epistle to the Hebrews, that the omission was accidental, or originated only with Moses viewed as an ordinary author.

5. The opinions and statements which on the surface appear to be the writer's own, were penned under the influence of the Spirit, and are to be considered either as having divine authority, or as being in perfect accordance with the will of God, or the spirit of the gospel.

Examples: Moses says, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." Genesis ii. 24. This appears to be the opinion of Moses, but it has divine authority.

"Concerning virgins, I have no commandment of the Lord, yet I give my judgment as one that hath obtained mercy of the Lord to be faithful." 1 Cor. vii. 25. Here the apostle acknowledges that he has no *revealed* commandment to communicate, but that what he recommends under the influence of *inspiration only*, is nevertheless in ac-

cordance with the will of God, and possesses divine authority.

The Apostles repeatedly say; "Pray for us," and the like. Such sentences we may be certain are in accordance with the will of God, and intended to teach us by example what are the fruits of the Spirit. So likewise the advice given to Timothy, to drink a little wine, was penned under the influence of the Spirit, to show us by an example what advice Christians should give and take under similar circumstances. And the epistle to Philemon is a beautiful model of genuine christian correspondence.

6. The expressions adopted by the inspired writers, were all approved of by the Spirit, and those on which the sense in any way depends, are the result of his suggestion. Example: Genesis xv. 6. "And he believed in the Lord, and he counted it to him for righteousness." That the choice of the terms *believed*, *counted*, *righteousness*, in this passage, originated not with Moses, but with the Holy Spirit, will, I suppose, not be denied by any one who receives the Epistle to the Romans as a divinely inspired book. But whilst Moses uses the active voice, *he counted it*, Paul, in quoting the passage, uses the passive, *it was counted*, thereby leaving some latitude for a difference of opinion as to the minutiae of authorship.

These six points now enumerated appear to me to contain all that is implied in the idea of inspiration. As the Lord Jesus Christ is God manifest in the flesh; so the Bible is the mind of the Spirit of God manifest in human language.

My views lead me to think that inspiration is the same in all books of the Bible; just as it is the same creative power, which produced the sun and the fire-fly. I acknowledge that between the subject matter of the book of Esther and that of the gospel of John there is a great difference; but in penning the book of Esther, the writer was as completely under the influence of inspiration, as was the apostle John, when he recorded the life and the discourses of the Saviour of the world. To the former a less important and less interesting task was assigned than to the latter: but the same Spirit who assigned the task to both, aided them both alike in the execution of it.

Trusting that you will receive these remarks as the opinions of a brother, who ought to learn rather than to teach. I remain, &c.

J. WENGER.

Calcutta, May 11th, 1848.

THE ABRAHAMIC COVENANT.

BY "J. H. MORRISON," IN REPLY
TO "A. L."

We come now to the Abrahamic covenant. We have already seen, that the first organization of the church visible in the world, was after the family model. But in process of time, according to the divine economy, it became necessary to embrace many families in one organization or society. It became necessary also to make provision for the admission of converts from the world. How were these objects accomplished, and what was the model on which this organization of the church was made? It was done by covenant with Abraham, in which the family model was preserved. The church became a family of families. Every one born in any of the families embraced in that covenant was by birth-right a member of the church, and entitled to the seal of the covenant, the rite of initiation into that church. When any were converted from the heathen, they, and all their children, were received into the church by the administration of that rite to all the male members of the family.

Here the question arises, was the Abrahamic covenant a republication of the covenant of grace, and consequently itself a covenant of grace. A. L. says, it "referred to temporal things alone." Now, I deny that it had reference to temporal things at all, except so far as they were God's chosen instrumentality for accomplishing his gracious designs of mercy to the world. God determined that the Messiah, the author of all spiritual blessings, should come through the line of Abraham; of course he must have a seed, his seed must be separated from the rest of the nations of the earth, and they must have some place of abode; even the seed promised was at least partly a spiritual seed, as we learn from the apostle Paul, who calls all believers in Christ Abraham's seed.

But again, this covenant contains the promise, "I will be a God to thee and to thy seed after thee." Yet A. L. will not allow that any spiritual blessing is here promised. No, it is no spiritual blessing to have God for our God, and the God of our seed; according to this exposition of the Baptist system, it only means that God, as king will be our protector. But will A. L. allow that the promise, "I will be to them a God, and they shall be to me a people," Heb. viii. 10, conveys any promise of spiritual blessings? If not, the New Testament promises are no better than the Old. But he will no doubt agree that this is a promise of spiritual blessings, as children are not mentioned. The same promise made with the

mention of children conveys no promise of spiritual blessings; nothing but mere temporal protection; but leaving out the word children, it is full of spiritual comfort! Why so much averse to allow children to be partakers with himself of the exceeding great and precious promises of God's word? simply because it operates against his system. He has said that God's own church upon earth has never, as such, had any thing to do with children, and all these promises must refer to mere temporalities, or that assertion is erroneous. But where is his scripture authority for this position? It, like most of his assumptions, rests upon his authority, and that of those who agree with him, and upon that authority alone.

But if the covenant of grace be that covenant under which a man may be justified by faith, then is the Abrahamic covenant, a covenant of grace. Rom. iv. 3. "Abraham believed God, and it was accounted to him for righteousness."—Now this faith was either faith in God's promise of a Messiah or it was not. If not, then he was justified by a different faith from that by which Christians are now justified, and we cannot properly be called Abraham's seed. If he was, then was that covenant of which circumcision was the seal, a covenant of grace; for the Apostle says, "he received the sign of circumcision: a seal of the righteousness of the faith which he had, yet being uncircumcised." This justifying faith was exercised about fifteen years before the covenant was sealed. Gen. xv. 6, and xvii. chap. But here the Apostle connects the two transactions, showing that the promise on which Abraham believed was afterwards ratified by a covenant seal. But we are now justified by the same faith, and are therefore under the same covenant, the seal only being changed.

Again, the same Apostle, Gal. iii. 29, says, "if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." How are Christians so connected with Abraham, as to be his seed? Surely by the exercise of the same faith in the same Messiah. But the sign of circumcision was given as the seal of that faith. We must then look to the promise ratified by circumcision for the promise according to which Christians are heirs. They are heirs only by virtue of their union with Christ, "joint-heirs with Christ." But Christ was Abraham's seed according to the flesh. "Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many; but as of one, and to thy seed which is Christ," Gal. iii. 16. But we have seen the promise of that seed, by faith in which Abraham was justified, was sealed by the sign of circumcision, Rom. iv. 3, 11. To the promise of that covenant the Apostle directs, Rom. iv. 13. "For the promise, that he should be the heir of the world, was not to Abraham or his seed, through the law, but through the righteousness of faith," even the righteousness of that faith of which circumcision was the seal. Compare again Gen. xv. 6 with Rom. iv. 3, 11. Now whether you call circumcision, "a seal" in its proper sense, or only "a preacher of the Gospel," or "a mere appendage to a covenant which referred to temporal things alone," we

are by the Apostle directed to that covenant for the promise according to which Christians are heirs. Of course that covenant with its promises is now in force. It is the gospel covenant, but that covenant contains that "exceeding great and precious promise," "I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee." Now I ask what spiritual blessing a Christian could desire for himself or his children that is not contained in this precious promise "to be a God unto thee, and to thy seed after thee." How this aversion to infant baptism robs the promises of God of their spirituality and preciousness. It is impossible to put in clearer, stronger, or more concise and express language a promise of all needed spiritual blessings, than in the language of this covenant. This will be admitted in those passages where the same form is employed, only leaving out the children; but as soon as children are introduced all the preciousness, and spirituality of the promise vanishes and it becomes a mere promise of worldly protection! "O the tender mercies of Anti-Infant Baptism!" &c. to the end of the exclamations.

The Apostle Peter also directs Christians to this same promise to them and to their children as the ground on which he urges them to be baptized. "For the promise is unto you, and your children, &c." That this promise here referred to is the promise of the Abrahamic covenant I think is evident from the fact that a short time after the same Apostle, urging sinners to repentance, employs the same argument in which he names the covenant with Abraham, Acts iii. 19, 25. On this argument A. L. has three remarks. The first is in substance that I have put two passages together so as to make the impression that they were spoken at the same time. Had I been writing for those who had no Bibles I might have supposed such an impression might be made. But with those who have the Bible before them it would be exceedingly silly as well as dishonest to attempt such a trick. I always thought and still think that Concordances and Reference Bibles were made to facilitate this comparison of different parts of scripture, so that the plain may be made to elucidate the doubtful or difficult passages. Here then I find reference to some promise made to the Jews and their children. I find such a promise in the covenant of circumcision, but still do not jump to the conclusion that the Apostle referred to that. I refer to another occasion on which in a similar course of argument he holds forth the same encouragement from the promises to them and their children, and refers those promises expressly to the covenant made with Abraham. Now I ask is there any thing unfair or illogical or inconclusive in this reasoning?

In his second remark he suggests a doubt whether the apostle Peter even in the last quotation referred to the covenant of circumcision. He denies that the words of this promise are found in the covenant of circumcision at all; but refers them to a subsequent period, and to the offering up of Isaac on

Mount Moriah. Now I deny that the Apostle quoted that promise at all. In Peter's quotation the word "kindreds" occurs instead of "nations," as in Gen. xxii. 18. The word translated "kindreds" is *tribal* families, not nations. In the passage to which A. L. refers the quotation, the Hebrew word is *goye*, nations, Gentiles or Heathen, and not "families," as Peter has it. Now I refer the quotation to Gen. xii. 3, where the Hebrew word is *משפחה* *Mahpithoh*, "families," and not "nations," as in Gen. xxii. 18. If there be any difference in the meaning of the two passages on account of this difference of one word then it is clear that Peter quoted from Gen. xii. 3. But if the meaning be the same then it is equally clear that Gen. xxii. 18, is only a repetition of the promise contained in Gen. xii. 3, and both are to be referred to the same covenant. A. L. refers the promise quoted to the covenant of redemption which he says was made with Christ in eternity, but Peter to the covenant which God made with Abraham in time. Who then shall we believe, Peter or A. L., for they are fairly opposed to each other, or shall we say that the covenant of redemption and the covenant made with Abraham are identical and so reconcile the two? No; this A. L. sets down "as one grand error of Mr. Morrison, like that of all his brethren on the same side of the question." Since then he will not admit of this reconciliation we must leave him, and the Apostle on opposite sides of the question, and content ourselves with the Apostle's company, leaving A. L. and his brethren to take the other side.

In his third remark he attempts to show that the promise referred to was the miraculous gifts of the Holy Ghost, and therefore the term "children" must be limited to adult children. In support of this view he refers only to the quotation of the passage from Joel, contained in Acts ii. 16-21, as though the two quotations were adduced for one and the same purpose. I do not charge him with intentionally doing this violence to the sacred text, but he has done the thing. The passage from Joel was quoted to defend the apostles from the charge of drunkenness which their enemies brought against them on account of their speaking strange dialects. In reply to this Peter denies the charge and maintains that what their enemies had attributed to intoxication was the fulfilment of that prophecy recorded in Joel. He then preaches to them Christ whom they had crucified, and when his preaching produced the desired effect he urges them to repent and be baptized, and for their encouragement refers to the promise to them and to their children, and not only to them, but also to the Gentiles, "and to all that are afar off even as many as the Lord our God shall call." That this could not refer to the promise of the miraculous gifts of the Spirit is evident, 1st, from the fact that we have no intimation that those gifts were bestowed upon any who were that day baptized; 2nd, from the fact that Peter referred to the promise as a reason why they should repent and be baptized. Now the miraculous gifts of the Spirit are perfectly consistent with a state of impenitence, 1 Cor. xiii. 2, and according to the Baptist system can of themselves be no

reason for baptizing any person who may be still unconverted. And 3rd, from the fact that afterwards the same apostle on the very next occasion while urging sinners to repentance refers to the promise again for the same reason, and specifies the promise of the covenant made with Abraham. What then can be more conclusive than the inference that in both instances he referred to the same promise for the same purpose? The promise, "I will be a God to thee and to thy seed after thee," contains every blessing needed, both spiritual and temporal, for time and for eternity.

While on this subject I may as well examine that part of his second article which refers to it. And here in his destitution of scripture authority for the support of his views he flies to Dr. Gill. And does Dr. Gill help him out of his difficulty? Not in the least; true, he gives assertions in abundance, not one of which is sustained by "a thus saith the Lord." It may be deemed presumption in me to oppose myself to a D. D.; but I cannot help that. I must even examine what he says and see whether it has the word of God for its foundation, and if it has not, I must be allowed the liberty of rejecting his doctrines, though it subject me to the charge of presumption or even something worse. Dr. Gill then denies that the covenant of circumcision was the pure covenant of grace, "1st, from its being never so called, nor by any name which shows it to be such." If this be a good reason in the case of the covenant of circumcision, it is equally a good reason in the case of what he calls the covenant of grace, for the fact alluded to, is equally true of both. Have we then no covenant of grace? Under the same head he adds another reason. "Nor can this covenant be the same we are now under; which is a new covenant, or a new administration of the covenant of grace, since it (the covenant of circumcision) is abolished, and no more in being or force." The amount of this argument is this: "It cannot be the same because it is not the same." Such reasoning proves nothing. The reason needs as much proof as the proposition which he attempts to prove by it. This circle is rather too small not to discover its curvature. In his argument he assumes the whole question in dispute and then infers that his proposition is proved! His second reason is that it was a covenant of works and not of grace. This is supported by the assertion that "it was to be kept by men, under a severe penalty." And are there not duties to be performed by Christians now under the severest of all penalties? The same argument proves that we are now under a covenant of works, and not of grace. Have we then, I ask again, no covenant of grace? But does Dr. Gill or A. L. either maintain that they were saved by a covenant of works? This is left unsettled in this quotation, still I suppose that both Dr. Gill and A. L. believe that the church of God was then as much under a covenant of grace as it is now. I suppose they will admit that it was under the administration of the covenant of grace that Abraham and all his seed were justified, so far as they were justified at all. But then Paul expressly calls circumcision the seal of that righteous-

ness of faith. The seal it is admitted is changed, but the covenant remains the same. Suppose A. L. has a deed for his house and lot. That deed has a legal seal to it. Suppose the new Governor General to get a law passed by which the form of that seal is changed, and require all deeds to have the new seal attached to them, would he consider his old deed abolished? Every thing but the seal remains the same, therefore the covenant must be the same with a new seal.

But that covenant is declared by God to be "an everlasting covenant." In our sense of the term it is literally "an everlasting covenant," but Dr. Gill says this everlasting covenant has been abolished. All this violence to the language of the sacred record arises from the position that it referred to temporal blessings alone. There is nothing in the covenant nor the context to require that interpretation. Nothing requires it but the Baptist system, and that only to get children out of the way. Had that covenant not contained the clause including children, there would have been no denial of its spiritual import by our Baptist brethren. Dr. Gill's 3rd reason is that this covenant might be broken, whereas the covenant of grace cannot be broken. This reason has no force against what I have explained as my view of the covenant of grace. Its whole force bears against identifying the covenant of redemption with that of circumcision.

His 4th argument is that "it had things in it of a civil and temporal nature," "things that can have no place in the pure covenant of grace." But where is the proof for this last assertion? Where is the "thus saith the Lord?" We are left absolutely destitute of either to trust on Dr. Gill alone. Now I ask, when sinners have forfeited every temporal comfort, is it not grace in God to enter into covenant to restore and secure to them these lost blessings? Where is there any thing inconsistent with the grace of God in his mingling temporal with spiritual blessings in his covenant of grace. But if it be true that these "things can have no place in the pure covenant of grace," then is not the gospel itself a pure covenant of grace. Christ himself says, "Seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you." All what things? Food, drink and clothing, Matt. vi. 31, 33.—Aguin, Mark x. 29, 30, "There is no man that hath left house or brethren, &c. but he shall receive an hundred-fold now in this time, &c. and in the world to come eternal life." Now let it be observed that this is the language of Christ who, according to Dr. Gill, is the federal head of the covenant of grace. In these passages and their contexts he is publishing the terms and blessings of that covenant of grace, and in that publication are included both temporal blessings for time, and spiritual blessings for time and for eternity. How striking this coincidence with our interpretation of the Abrahamic covenant. So also the Apostle Paul, Phil. iv. 19, "but my God shall supply all your need according to his riches in glory by Christ Jesus." That temporal blessings here are intended is manifest from the context, where he was speaking of temporal

things. Once more, 1 Tim. iv. 8: "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." But if A. L. insists on giving all these promises a spiritual signification, we may by the same rule and with clearer, stronger support from the Apostles give a spiritual interpretation to the covenant of circumcision specially to the promise "to be a God to thee and to thy seed after thee." I may here safely challenge A. L. to produce a single covenant of God with man that does not contain both temporal and spiritual blessings. I may challenge him to produce a single passage in the whole Bible where the promise to be a God to any people can by any fair interpretation be frittered away to mean nothing but temporal protection and prosperity. I have thus shown that this argument against the Abrahamic covenant being regarded as a pure covenant of grace is of equal force against the gospel published by Christ himself and by his Apostles. Have we then, I ask again, no covenant of grace? If so where is it? Give it to us stripped of all temporal blessings that we may see it in all its pure spirituality. Let us have "a thus saith the Lord" for it.

But again "this objection is equally valid, and of equal force against what Dr. Gill afterwards calls the exhibition and manifestation of the covenant of grace to Abraham, (Gen. xii. 3,) about the time of his call out of Chaldaea." This "exhibition and manifestation of the covenant of grace," contains the very promises against which Dr. Gill objects, and which he says, "can have no place in the pure covenant of grace." Dr. Gill refers only to one part of the sentence in which this "exhibition and manifestation of the covenant of grace," is made. Let us examine the whole sentence. "Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Here is the whole sentence to which Dr. Gill refers, quoted verbatim et punctatim from our common English version of the Bible. Now what are the promises it contains? First, the promise of the land of Canaan by necessary implication. For he directed him to go to the land which he would show him, and encouraged him to go by the second promise that he would make him a great nation. This inference is justified by the fact that as soon as Abraham reached the place to which he had been sent the Lord appeared to him, v. 7, and promised to give him the land which he had brought him to see. The inference is rendered necessary from the fact that God himself afterwards said, Gen. xv. 7; "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." The second promise: "I will make thee a great nation," necessarily implies "a multiplication of Abraham's natural seed, and a race of kings from him." How else

could he be made a great nation? But these are the very promises which Dr. Gill selects as promises that "can have no place in the pure covenant of grace." If they "can have no place in the pure covenant of grace," surely they can have no place in "the exhibition and manifestation of the covenant of grace." For it is impossible to exhibit and manifest that which has no existence. Therefore either Dr. Gill is wrong in his assertion, or Gen. xii. 3, cannot be an "exhibition and manifestation of the covenant of grace." From the comparison we see that the promises contained in Gen. xii. were repeated in Gen. xv. and xvii., and were in the last chapter made in the form of a covenant, and ratified by the application of the covenant seal, circumcision. There never was but one covenant made with Abraham. All the promises made to him previously were included in and ratified by the covenant of circumcision. One of those promises Paul calls the preaching of the gospel to Abraham. Therefore the covenant made with Abraham was the gospel covenant—was "an everlasting covenant," and is that covenant under which the church of God now lives. We are now witnessing the fulfilment of one of its "exceeding great and precious promises" in the spread of the gospel over the earth.

Dr. Gill's 5th reason does not bear against the views I have advocated, since I do not make the Abrahamic covenant the original covenant of grace, but only a republication of it, adapting it to the new order of things about to be introduced.

His 6th reason is that the covenant of circumcision was not referred to in Gal. iii. 17, said to be "confirmed of God in Christ," on account of the disparity in the dates referred to, because it "falls short of the Apostle's date 24 years." He refers it to the covenant of grace manifested to Abraham, Gen. xii. 3. This difficulty about the date arises from the idea of two or more covenants with Abraham. Now the New Testament writers speak of "promises" made to Abraham, but never of "covenants" or "a covenant," but always "the covenant" made with Abraham. It is evident then that there were several promises but one covenant. The first promise occurs, Gen. xii. 3. The Apostle therefore very properly dates back to the first promise so as to include all the promises ratified in the covenant about which he was writing. That he was writing about the covenant made with Abraham is evident from v. 6, and onward. In v. 6, he speaks of Abraham's justification, which he connects with circumcision in Rom. iv. 3, 11. In immediate connexion he proceeds to say that they which are of faith are the children of Abraham, and that foreseeing that these same blessings were to be extended to the Gentiles, the gospel was preached to Abraham saying, "In thee shall all nations be blessed." He proceeds to show that Christ died that the blessing of Abraham might come on the Gentiles, &c." Thus the Apostle connects the preaching of the gospel to Abraham, Gen. xii. 3, with the justification of Abraham, Gen. xv. 6, and with the extension of that gospel, with all its blessings, to the Gentiles. These

promises then must all constitute one covenant, since the Apostle thus connects them together. That covenant must be the covenant of circumcision, for the same Apostle has attached the seal of circumcision to the chief of all the blessings conferred, i. e. justification by faith in Christ, Gen. xv. 6; Rom. iv. 3, 11.

But the Apostle, Rom. iv. 12, calls Abraham the father of circumcision to them who are not of the circumcision only, but, who also walk in the steps of that faith of our father Abraham which he had being yet uncircumcised. He then was the father of circumcision not only to the Jews, but also to the Gentiles, who exercised the same faith in the same seed. But if the covenant of circumcision be abolished how can he be the father of circumcision to those who never were and never can be under the covenant of circumcision? It will not do to reply that spiritual circumcision is meant. How can spiritual circumcision be meant if circumcision had no spiritual signification, but "was a mere appendage to a covenant which referred to temporal things alone?" It is evident that the Apostle all along speaks of external circumcision while referring to the Jews, the covenant, and to Abraham's justification. It then requires clear proof to sustain the assumption that as soon as he refers to believers in Christ from among the Gentiles his meaning or use of the word is changed from literal to spiritual or figurative. Throughout the whole of this chapter he refers to the seal of that covenant in which the seed was promised, and under which Abraham was justified by faith. At the close of the chapter the Apostle proceeds to show that all referred to Christ, and was written for believers in Christ, both Jews and Gentiles, ver. 23, 25. Christians now are justified under the same covenant with Abraham.

But again, from Gal. iv. 22—24, it appears that Ishmael and Isaac allegorically represented the two covenants. Ishmael represented the Sinai covenant v. 24, and Isaac the gospel covenant, v. 26. Isaac is the son of the free woman and was born according to promise, v. 23. But by what promise was he born? It was first made, darkly, to Abraham, Gen. xii. 3, again more clearly, Gen. xv. 5, 6, whereupon Abraham believed God and it was accounted to him for righteousness; and lastly, it was made, Gen. xvii. 19, naming him, when Abraham received the sign of circumcision, a seal of the righteousness of the faith which he had exercised years before. Here the Apostle speaks of Isaac as born according to the promise of the gospel covenant. But Isaac is named only in the covenant of circumcision. Moreover, Christians are said to be "*the children of promise as Isaac was*," v. 28, thus doubly identifying the covenant of circumcision with the gospel covenant under which we now are. What, now I ask, becomes of Dr. Gill's assumptions to the contrary? He and the Spirit of God stand fairly opposed to each other on this point. A. L. may "pin his faith on Dr. Gill," if he choose, but I prefer pinning mine on the declarations of the Spirit of God by the pen of his inspired Apostle.

Dr. Gill's 7th objection is based, like the 3rd and 5th, and depends for its force upon his own

interpretation of the covenant of grace, but does not touch mine. It would be of force against me if I adopted the view of that covenant against which it is aimed, but I do not.

Let us now, in bringing this part of our argument to a conclusion, recapitulate and apply to the church of Christ the points established. We have seen that the first organization of the visible church of God on earth was made in the family of Adam, on the family model, each family being a separate church, in the sense in which Independents now maintain that each congregation is a separate and distinct church. We have seen that on the re-organization of that church as to its external form in the family of Abraham, the family model was preserved, and it became a family of families; that the promise of its extension among the Gentiles was made to families—"in thee shall all families of the earth be blessed," and that this promise was ratified by a covenant seal to be "*an everlasting covenant*." We have shown also that this covenant, while its seal is changed, is really "*an everlasting covenant*," that it was acknowledged by the inspired Apostles of our Lord as the covenant under which they preached the same gospel that was before preached to Abraham, and have found no intimation that the external form of the visible church of God on earth was to be changed from the family model. We therefore infer that the family model remains the order of God's house and that every child born of parents in the communion of that church is by birth also a member of it. The church being the great religious family in which the child is born, he is as much a member of it as he is of the natural family in which he is born. In support of this view the language of the New Testament is very strong and decided. On the very first publication of the gospel after the ascension of Christ sinners are urged to repent and be baptized; "for the promise is unto you, and to your children, and to all that are afar off," i. e. Jews and Gentiles. If we have any doubt about what promise is here referred to it is fair to refer to the language of the same Apostle on the very next occasion on which he addressed the same exhortation to sinners. There he refers to the covenant made with Abraham. True A. L. objects to this reference, but it is not so understood by Fuller. He quotes, vol. 5, p. 115, the language of Peter on this occasion as referring to Gen. xii. 3, to which I have referred it. Fuller however, or his printer, has made a mistake in writing it "*covenants*" instead of covenant, as it is in the original and our translation. He also has "*nations*" instead of "*kindreds*," as in our translation, or "*families*," as in the Greek. These errors may be merely typographical, but it is a very singular coincidence that they should occur just in the words that it best suits the Baptist system and interpretation to alter. Thus at the same time that the gospel promise, Gen. xii. 3, is extended and held forth to the Gentiles, it is with the same clearness held forth to their children, not merely to the adults, but to all—to their children, without limitation or restriction. The church of God in Heaven and on earth is called a family, Eph. iii. 15. One qualification

for a bishop is that he "ruleth well his own house, having his children in subjection with all gravity: (For if a man know not how to rule his own house, how shall he take care of the church of God?" 1 Tim. iii. 4, 5.) It is called the household of God, and all the members of the visible church are addressed as "of the household of God," Eph. ii. 19. It is called the "household of faith," Gal. vi. 10. The Apostle baptized whole households upon the profession of faith by the heads of those households. And so do we. A. L. it is true, says, "it is plainly asserted that all in these households were *believers*." But he gives not the chapter and verse where these plain assertions are found. No doubt it is thus plainly asserted by Baptists, but that it is so asserted in the word of God I deny. Let us have the chapter and verse where God says so, and I will yield that point. Children are addressed among the members of the church by the Apostle in his epistles to the churches, Ep. vi. 1. Col. iii. 20. All these facts strongly corroborate the opinion that the family is still as it was from the beginning, the model of the church of God. Indeed, in the absence of any intimation of a change in this respect, this evidence amounts to absolute demonstration.

[NOTE.—Our correspondent, in his concluding paragraph, speaks of "the points established." Whether established or not must be left to the judgment of his readers. Since, however, he has pronounced a decision in his own favour, we may be permitted to remark that in our judgment, his proofs, as "A. L." has shewn, are too inconclusive and inapplicable to establish the points propounded. For example, Eph. ii. 19, is quoted above to prove that "all the members of the visible church," [which, according to the writer, includes the unconverted and infants] "are addressed as 'of the household of God?'" If our readers will open their Bibles at Eph. ii. they will find that the parties addressed are those who formerly "were dead in trespasses and sins," but now "quickened together with Christ." "Ye"—*gentile converts*—"are . . . of the household of God." Is this to be accepted as proof that "all the members"—infants and unconverted persons—are addressed as "of the household of God?" The passage declares who are "of the household," viz. *converts*;—the legitimate inference is that persons of an opposite character, *unconverted adults and infants*, are not. The other passages adduced are equally defective. The church "in heaven and on earth" is the church of the redeemed—for it must refer to the same characters on earth as in heaven;—and the exhortation of the Apostle in connection with the "household of faith" is such as utterly to exclude the idea of infants. From this our readers will see the necessity of judging for themselves on the points said to be established.

The reply to the above article is in type, but we could not find room for it in our present issue, and must therefore apologize to "A. L." for its non-insertion. It shall appear next month.—Ed.]

NON-ATTENDANCE ON PUBLIC WORSHIP.

Addressed to a Member of a Christian Church.

MY DEAR FRIEND,—It cannot be unknown to you, that a very endearing and intimate relationship exists between us, you will therefore, not consider me obtrusive, in bringing before you a subject, though not pleasant, yet of vital importance to you.

I have a vivid recollection of your first appearance at our Chapel—your subsequent punctuality at the prayer meeting, your dedication to the Saviour, and the solemn promises you made to the Church. You were then indeed, my hope and my joy. However, at present the recollection of the past affords more pleasure, than the contemplation of the present.

You are now ready to ask, what have I done? has any one slandered me? I am distressed to find you so often absent from the house of God. For whole Sabbaths your place is empty; the prayer-meeting is no longer enlivened by your presence, and the important transactions of the Church-meetings are to you matters of report.

Neglect of the means of grace is not only a cause of backsliding, but also an evidence of a backsliding state, by your systematic absence, you not only injure your soul and reputation, but also you inflict a positive injury upon the cause of Christ. When your brethren blush to see your seat empty, the scoffer triumphs in your unblushing inconsistency.

You will reply that there are hindrances in the way, and that you cannot avoid being occasionally absent. True, but these self-same obstacles existed, when you did attend regularly. I have endeavoured to cherish kind thoughts of you, but these have been scattered to the wind by the fact, that you can be everywhere but in the house of God; your hindrances disappear before new attractions; but to you now, there is neither beauty nor attraction in the sanctuary.

The painful conviction is forced upon the mind that you are in a *dangerous state*; there is but a step between you and denying the Lord that bought you.

Once I rejoiced over you, now you are a cause of deep sorrow and painful anx-

ity. Shall it be so? Remember the days of old; your responsibility at the bar of God, the uncertainty of life. Shall we consign you to the tomb as one of whom we stand in doubt. Pray that the Holy Spirit may lead you to a serious examination of your condition and a knowledge of your danger. Remember your first love. Repent, and do the first works.

I am your affectionate but
distressed Pastor,

DR. HALLEY ON IMMERSION.

"THEIR," (the Baptists) "influential writers do deliberately assert that they represent by immersion the burial and resurrection of Christ." * * * "but if the immersion of a person in water represents the burial of Christ, the person so immersed is proposed as the representative or emblem of the blessed Redeemer." "A man of like passions with ourselves, being put into the water, is proposed as a representation of Christ being laid in his tomb! I will recognise no man in that character. I will not prolate the immaculate person of the Saviour. No Christian without doing violence to his best feelings, can look on his fallen brother as performing a mystic representation of Christ dying for the sins of men." "I will protest for the honor of Christ against any one who pretends to act the part of the blessed Redeemer in the most solemn engagement of his death, burial and resurrection."—*Dr. Halley, quoted in the Calcutta Christian Advocate.*

DR. HALLEY is evidently looked upon as a great authority by the *Calcutta Christian Advocate*, although his works on baptism have met with but a sorry reception at the hands of his pædobaptist brethren in Britain, many of whom are quite prepared to question the infallibility of his views on this subject.* It is to be regretted that Dr. H. should have stooped to the attempt to raise an unfounded prejudice against his Baptist brethren,—which is but too evidently the object of the pious horror displayed in the above quotations. The "fallen brother performing a mystic representation of Christ dying for the sins of men,"

* With regard to the "change of the seal" on which so many of our pædobaptist brethren rely, Dr. Halley makes the following remarkable admission:—"The argument in favor of the transmission of the sign of the Christian covenant from the believing parent to his children, founded upon the transmission of the sign of the Abrahamic covenant through the hereditary line of succession in the posterity of Abraham, fails in almost every particular."

and "one who *pretends* to act the part of the blessed Redeemer," are nothing more than "weak inventions of the enemy." Is there no difference between an *emblem* and a *dramatic representation*? Surely it does not require the critical abilities of a Dr. Halley to discover how immersion may be an emblem of the burial and resurrection of Christ, without the slightest "pretence to act the part of the blessed Redeemer." But why has Dr. H. reserved all his virtuous indignation for the immersionists? How many of the Old Testament saints—"sinful men"—are set forth by pædobaptist writers as representatives of the Redeemer. Take one instance: the judicious Matthew Henry observes:—

"This obedience of Abraham in offering up Isaac is a lively representation of the love of God to us, in delivering up his only begotten Son to suffer and die for us as a sacrifice."

Henry here does the very thing about which Dr. Halley professes such horror;—he proposes sinful Isaac as the mystic representative of Him who for the redemption of the world was dead and buried and is risen again. Many writers, too, have discovered representations or emblems of Christ's crucifixion in the brazen serpent, the scapegoat, &c.;—on Dr. H.'s construction, these writers must be indignantly condemned for having proposed serpents and goats as mystic representations of Christ. The same sentiment applied to the Lord's Supper will lead us to condemn, as highly objectionable, the employment of such poor and contemptible substances as bread and wine to represent the death of the Son of God! We must remember, however, that it is not the Dr.'s object to remove difficulties, but to raise objections, good, bad or indifferent, to the obnoxious immersionists and their sentiments.

Dr. Halley's statement, then, concerning the Baptists, is erroneous; all that they believe which in any way resembles what he says, is that the believer, being by faith united to Christ, is in baptism "buried with Christ, and raised with him," (Col. ii. 12.) Let it, however, be supposed (not granted) that Dr. H. has not misrepresented the Baptists, but that they really do look upon a fallen brother who is being baptized, as performing a mystical representation of Christ: what then? Are not all Christ's people sinners? And yet are they not expressly declared by

him to be his visible representatives, so that he who shows love to his people, shows love to him; and he who persecutes his people shall in the last day hear the question once addressed to Paul, "Why persecutest thou me?" We further ask, does not any faithful minister represent Christ, as it is written: "As though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God?"

Take another instance given by the *Advocate* of Dr. Halley's special pleading:—

"Our Baptist friends, although they assert that baptism is the representation of a burial, also acknowledge that it is the emblem of purification—of the washing away of sin. We maintain that the two emblems are inconsistent, and cannot be associated without confusion—cannot be blended in one service without destroying each other." * * * "Or if we attempt to unite them, we have before us the ludicrous image of a man, washing in a grave, or dying in a bath."

According to this mode of reasoning all Christians at the Lord's Supper, are cannibals who feed upon one another; because the Lord's Supper is at once an emblem of their feeding on Christ, and the emblem of their being all one body, (1 Cor. x. 17.) It is an easy thing to make a ludicrous image by an unwarranted "attempt to unite" things that ought to be kept distinct. Take, for example, two of the many emblems, or representations of the Kingdom of Heaven;—the sower who went forth to sow, and the fishing-net cast into the sea:—and subject them to Dr. H.'s "association" formula:—"We maintain that the two emblems are inconsistent and cannot be associated without confusion. Or if we attempt to unite them we have before us the ludicrous image of a man, sowing seed in the sea, or casting a net to catch fish on the dry land." Simple minds can contemplate the emblems without any confusion; it requires the critical acumen of a Dr. Halley to produce from them ludicrous images and mutual destruction.

DR. CARSON'S ADMIRERS.

DR. CARSON, says the *Calcutta Christian Advocate*, is the "idol" of "our Baptist friends." The truth of this statement all Baptists will at once and emphatically deny. But they may truly say that Dr. Carson is the dread of

pædobaptist writers. The very mention of his name seems to frighten the *Advocate* from his propriety. The fact is that Dr. C. has committed the monstrous sin of writing an unanswerable book* on the subject of baptism; and hence instead of attempting fairly to refute his arguments relating to that subject, such antagonists as the *Advocate* and Dr. Halley try to mystify their readers by picking holes in his orthodoxy,—expecting to invalidate his conclusions on the subject of baptism by exhibiting him as awfully erroneous on other subjects. To accomplish this, sentences are selected here and there, and put together with a comment that entirely perverts their original meaning. This being accomplished, the compilers stand aghast at the spectacle they have created, and exclaim with pious horror, "Oh, see what a shocking man this Dr. Carson is!" This is a pitiful evasion of the question at issue. The *Advocate* quotes the following from Dr. Halley:—

"He (Dr. Carson) makes the baptism of Jesus harmonize with his views by a process to which I advert with emotions which I will not describe. He says of Jesus (p. 177)—"Though he is in himself *holy, harmless, and undefiled*, yet as one with us he is defiled!" Again, "by his being one with us, he can confess himself a sinner. The oneness of Christ and his people, then, is not a figurative way of speaking; it is a solid and a consoling truth!" Again, "if we are guilty by being one with Adam, Christ was in like manner guilty, by becoming one with us!" What can be the meaning of these and similar expressions? Christ confess himself a sinner! And the implication equally applies, he repented of his sins! And this is not a figurative way of speaking, but solid and consoling truth! Dr. Carson's views of original sin are sufficiently manifest in his book: "but Christ in like manner guilty, by becoming one of us!" Blessed Jesus, I am the sinner, but thou art the Saviour! The sins are mine, but the sufferings were thine! Thou wast made sin for me, but thou wast never made a sinner! Thou wast baptized; but, not confessing thy sins,—not unto repentance,—not for remission. Perish the whole doctrine of baptisms, immersion and sprinkling, adult and infant, rather than the Church should learn to repeat such language."

The following is the passage from whence the above sentences are culled:—

"But if John's baptism implied repentance and confession of sin, how could Jesus submit

* "*Carson on Baptism*" may be obtained at Mr. G. C. Hay's Depository, Calcutta: or at the Baptist Mission Press.

to it? This apparent inconsistency struck John himself so forcibly that he even presumed to forbid him. "But John forbade him, saying, I have need to be baptized of thee; and comest thou to me?" Jesus did not deny this: PERSONALLY HE HAD NO SINS TO CONFESS; yet still there was a propriety in his submitting to the baptism of repentance. "And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfil all righteousness." It was necessary for Jesus to observe all the Divine institutions incumbent on his people. But if this was necessary, there must be a propriety in the thing itself. It must not be to Christ an unmeaning ceremony. If he submits to the baptism of repentance, there must be a *point of view* in which it suits him. And what is that point of view? Evidently that, though he is in himself *holy, harmless, and undefiled*; yet, as one with us, he is defiled. Just as by our oneness with him, we can say, "who shall lay anything to the charge of God's elect?" so by his being one with us, he can confess himself a sinner. The oneness of Christ and his people, then, is not a figurative way of speaking; it is a solid and consoling truth. By it we die in Christ's death, and are acquitted as innocent; by it Christ is made sin for us, who, in his own person, knew no sin."

It is well for Dr. Halley's literary reputation that Dr. Carson is in his grave. The language employed, even if in any degree objectionable, is sufficiently guarded to render utterly inexcusable the very serious imputations of his reviewer. The express declarations that "personally he (Christ) had no sins to confess," and that "He is in himself holy, harmless, and undefiled," would have restrained a less prejudiced opponent, Matthew Henry, commenting on Psalm lxi. 5, "O God, thou knowest my foolishness, and my sins are not hid from thee,"—remarks, "*this may be applied to Christ, for he knew no sin, yet he was made sin for us.*" The language of Scott on Ps. xl. 12 is equally remarkable. In that passage we read: "Mine iniquities have

taken hold upon me, so that I am not able to look up." Scott says: "Christ may be supposed to speak in the depth of his humiliation, when our iniquities met upon him in his agony in the garden, and his sufferings on the cross." The same view is taken of this passage by the learned Dr. Hengstenberg, a paedobaptist, and also by Bishop Horsley. Dr. Carson, therefore, is not alone in his opinion that there is "*a point of view*," in which Christ may be regarded as "confessing himself a sinner,"—just as by their oneness with him his people may be regarded as *without sin*,—for who shall lay *anything* to their charge? It is evident on the face of the passage that the language is not used in the offensive sense put upon it by Dr. Halley; and hence it is difficult to believe that his strictures are not the exercise of a perverse ingenuity to draw down odium upon his antagonist, rather than the fair and honest examination of his arguments. There can be but little doubt that such critics as Dr. H. would have expressed great indignation at the inspired words, "He hath made him who knew no sin to be sin for us,"—had they been found in a treatise on Baptism and not in the New Testament. And what would not have been said and written against any modern Baptist writer, who should have ventured to say that Christ was "numbered among *transgressors*," that he "was made a *curse*," that he was prefigured by a brazen *serpent*, the most unmistakable emblem of sin, and the object of God's own curse? We regret that our local contemporary should, by the adoption of Dr. Halley's unjust imputations, have unwittingly become a party to the calumny of a great and good man.

Narratives, Anecdotes and Extracts.

LUKE HEYWOOD.

DURING the middle part of last century, the parish of Resolis was blessed with one of the most eminently useful and laborious ministers that the Church of Christ has ever seen. Mr. Hector M'Phail is said to have been awakened to spiritual concern after he had entered on the work

of the ministry, and to have continued under deep distress for a period of no less than seven years, during three of which his mental sufferings were so great that he never knew what it was to have a night's complete rest. While in this state of protracted anxiety—or, as the Gaelic people

expressively term it, while under "law-work"—he made a solemn vow, that should the Lord be pleased to grant him a sense of pardoning mercy, and clear views of his personal interest in Christ, he would never pass a sinner, with whom an opportunity for conversing should occur, without directing his attention to the great concerns of eternity, and urging upon his acceptance that Saviour whom he himself had found. So religiously did Mr. M'Phail observe this vow, that his little white pony, the unfailing companion of his almost endless journeys, learned in no long time to halt of its own accord whenever it overtook a traveller; and not unfrequently, amid the bewildering darkness of night, as the icy blasts swept down from the hills over the wild solitudes of the Maol-bhui, did the sagacity of his four-footed Highland bearer remind the faithful servant of Christ that a fellow-sinner was at hand, to whom he had pledged himself to deliver a Saviour's message, and on whom he was bound to urge the acceptance of a Saviour's love.

Numerous were the instances in which these "out-of-season" efforts in his Master's cause were savingly blessed to the souls which, "by any means," he sought to win. Among the rest the following is perhaps one of the most remarkable:—

The parish of Resolis is situated on the southern shore of the Frith of Cromarty, lying immediately to the east of the well-known Ferrintosh. In order to reach it from the coast of Nairn, one would require to cross the Ferry of Fort George, and strike athwart the peninsular district known by the name of the Black Isle. After a journey of some eight or nine miles over an immense wilderness of the most dreary moor-land, lying along the entire back of the peninsula, you reach the church and manse of Resolis, situated in a spot which has lately been rendered a little more civilized-looking than the desert around. At the period of our story Fort George was garrisoned by an English regiment, which partook of the unusually profligate and debauched character of the British army at that time. As the neighbouring town of Campbeltown is at some distance from the Fort, wooden shambles had been erected close to the water's edge, immediately below the garrison, to serve as a flesh-market for the convenience of the military. Having occasion one day to travel homewards by the route which, for more than one purpose, we have describ-

ed, Mr. M'Phail was detained for some time below the Fort by the delay of the ferry-boat, which had to be summoned over from the opposite side. While he was standing at the water's edge, with his inseparable white companion, a soldier came into the shambles to purchase some meat, and asked the price of a quarter of mutton. The butcher named the sum. With a frightful oath, in which he pledged the everlasting salvation of his soul, the man refused to give the price, but ultimately, after a good deal of wrangling, agreed to the butcher's terms, and took up the meat to go away. All this while Mr. M'Phail, who was standing outside the shambles, overheard the conversation within, and, shocked at the awful jeopardy in which the soldier had placed his soul, was watching for an opportunity of addressing him upon the imminent danger of his condition. No sooner, therefore, had the man left the flesh-market than Mr. M'Phail contrived to throw himself in his way and to engage him in conversation.

"A fine day, soldier."

"A fine day, sir," replied the man, touching his cap.

"Do you belong to the Fort?"

"Yes, sir, and a dull enough place it is; nothing but drill and the blues."

"You are an Englishman I see; what is your name?"

"Luke Heywood, your honour."

"That seems a nice piece of mutton you have got."

"So it is, sir, and cheap too."

"What did you give for it, may I ask?"

The soldier named the price.

"Oh! my friend," replied Mr. M'Phail, "you have given more than that."

Luke Heywood looked astonished. "No, sir, I gave no more; there's the man I bought it from, and he can tell you what it cost."

"Pardon me, friend; you have given your immortal soul for it. You prayed that God might damn your soul if you gave the very price you have just named; and now what is to become of you?"

The ferry-boat was announced as ready, and Mr. M'Phail stepped on board, while Luke Heywood walked off with his purchase, and entered the Fort. Throwing off his cap, he sat down upon a form in the barrack, and in a short time his reflections turned upon his conversation with the stranger at the ferry. The gentleman's

parting words were still fresh in his memory: "You have given your immortal soul for it; and now what is to become of you?" "Really," thought he, "the stranger was quite right. I have a soul, though I had almost forgotten it; and I have pawned it for a bit of mutton too. Well, I didn't mean that; but I have done it though; and now what is to become of me?" The thought, even to a profligate, was anything but an agreeable one, so he tried to banish the occurrence from his memory. But it would not do; conscience was at its work, and refused to still its voice. The words of the stranger were pealing in his ears like the death-knell of his soul. "You have given your immortal soul for it; and now what is to become of you?" In a perfect agony of terror he started from his seat, rushed bare-headed from the Fort, and arrived, all flushed and breathless, at the ferry in quest of Mr. M'Phail.

"Where is the gentleman?" cried Luke to the butcher.

"What gentleman? inquired the other.

"The gentleman dressed in black clothes, and with a white pony, who told me that my soul was lost?"

"Oh! you mean Mr. M'Phail; he's the minister of Resolis, and you will have to go far enough till you catch him, for he has crossed more than half an hour ago."

The ferry-boat being about to make a second passage across the water, Luke Heywood entered it, with the design of following the stranger with whose words he had been so painfully impressed. Inquiring of the ferry-men the route he must follow, Luke leaped from the boat as it touched the point of Fort-rose, and started afresh upon his intensely exciting pursuit.

He arrived, towards evening at the manse of Resolis, and on demanding eagerly to see Mr. M'Phail, was immediately admitted. We know not how to reconcile the statement with the rules of military discipline, but so it was, that Luke remained at Resolis all that night and the two following days, during the greater part of which time he was closely closeted with the minister.

Numerous and varied as were the spiritual cases on which this singularly godly man had been consulted, it may be questioned whether he had ever been called to deal with an experience such as Luke Heywood's. His was indeed a rare case; for into those two short days was condensed, as to its leading facts, the his-

tory which, with Mr. M'Phail, had stretched over a period of more than seven years. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." How strikingly was the passage illustrated within the study at Resolis as the minister and the soldier knelt down together on the evening of the second day! Both were extreme specimens of the two great modes of conversion—the gradual and the sudden. He whose voice you now hear uplifted in holy thanksgiving laboured for seven long and weary years under "a horror of great darkness," unable to appropriate as his own the Saviour of sinners; while he who kneels beside him, and weeps with joy unspeakable over a newly-found peace with God, but two days ago was foremost in the ranks of profligacy; his curse was loudest and deepest; his revelry the wildest and most unbridled even amid the sottish jollity of the canteen; and yet of him it can be predicated just as certainly as of the other, that he is now "born of the Spirit." Doubtless, the gradual method of conversion is the Spirit's usual way; it is, if we may use the expression, more consistent with the structure of the human mind to *adjust it by degrees to the exercise of a perfect faith*, and to lead it through a course of careful, anxious, all-absorbing inquiry to the full realization of a saving interest in the work of Christ; so that the progress from "grace in the blade" to "grace in the ear" may be very gradual and very slow. This, we repeat, is the Spirit's usual way; and, for our own part, we are far more disposed to trust the depth and genuineness of the ordinary, than of the extraordinary manifestations of a work of grace, in so far at least as this is to be judged of by its symptoms. But still it cannot be doubted, without doing great violence both to Scripture and observation, that there have been and still are cases in which the omnipotent Spirit of God has dispensed with the employment of ordinary means; and, like the wind which, "blowing as it listeth," does not always breathe in soft and balmy zephyrs, but anon, though seldom, bursts forth with the fierceness of the tornado to annihilate, with almost lightning suddenness, every obstacle that would arrest its tempest path; even such is the unfettered agency of that free sovereign Spirit, who will not only "have mercy on whom he

will have mercy," but who will also manifest his saving grace in whatever way he pleases. Both the minister and the soldier were, we have said, types of the two opposite methods of conversion; and as they knelt down together to offer up their parting prayer, might not each have felt how true were the words of one who had himself been changed like Luke Heywood rather than like Mr. M'Phail: "There are diversities of operations, but it is the same God which worketh all in all?"

But we must leave Mr. M'Phail in the study of Resolis, and accompany Luke back to the garrison of Fort George. Happy we, if we can join him in the "new song" with which he wakes the echoes of the moorland wilds on his way back through the Maol-bhui—

"He took me from a fearful pit,
And from the miry clay,
And on a rock he set my feet,
Establishing my way."

Like the woman of Samaria, Luke Heywood now began to feel a love for the souls of others, and, with David, to say to his comrades, "Come, and I will tell you what God hath done for my soul." The word was "as fire within his bones," and he "could not but speak the things which he had seen and heard." He accordingly began to hold small prayer-meetings in the barracks, and to expound the Scriptures to his fellow-soldiers. By degrees, however, the piety and zeal of the former profligate became known throughout the district; the people of God were amazed when they heard that, like Paul, he that had scoffed at them "in times past, now preached the faith which once he destroyed; and they glorified God in him." His prayer-meetings attracted others than the military, and the people began to flock from the neighbouring parishes to hear the expositions of this wonderful man. An old relation of the writer used to come down among the crowd from the parish of Ardelach, a distance of about sixteen miles from Fort George; and his informant was personally acquainted with a godly old school-master who had been a fellow-soldier of Luke's (and a very wild and thoughtless young man he was), but who, along with many others, owed his conversion to these prayer-meetings among the garrison.

But matters could not long continue thus without exciting the enmity and opposition of the ungodly. The captain of Luke's company was particularly

active in his hostility to these meetings, and often threatened the pious soldier with the lash. Sending for him on one occasion, he told him that he was going from the Fort that day, and added, with a tremendous oath, that if on his return he should hear that Luke had been holding any more of these conventicles, he would order him so many lashes. On hearing this intimation Luke was silent for a few minutes; then looking at his officer, he replied, "Sir, if you ever return alive, God never spoke by me:" an answer almost identical with that of the prophet Micaiah to Ahab, "If thou return at all in peace, the Lord hath not spoken by me." The issue proved that the Spirit of God was even then speaking by the lips of Luke. The captain and a brother-officer went to shoot in the neighbourhood of Culloden, and as the former was crouching behind a hedge, in the act of watching the approach of some deer, his comrade (a younger brother of his own, as we have been informed), mistaking him for large game, took a hasty aim at the moving object, and shot him dead upon the spot.

The regiment was soon afterwards ordered to England, and it was reported that Luke purchased his discharge from the army, and became an eminently useful Dissenting minister. He ceased to be a soldier of King George, that he might become a soldier of the Cross; and we have no doubt that the walls of his meeting-house would often echo with the words, "I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief."

—*Christian Treasury.*

EXTRACTS FROM JOHN FOSTER'S DIARY.

WHEN the majestic form of Truth approaches, it is easier for a disingenuous mind to start aside into a thicket till she is past, and then re-appearing say, "It was not Truth," than to meet her, and bow, and obey.

—
YOUTH is not like a new garment, which we can keep fresh and fair by wearing sparingly. Youth, while we have it, we must wear daily, and it will fast wear away.

How much I regret to see so generally abandoned to the weeds of vanity that fertile and vigorous space of life, in which *might be planted* the oaks and fruit trees of enlightened principle, and virtuous habit, which growing up, would yield to old age an enjoyment, a glory, and a shade!

ARGUMENT from *miracles* for the truth of the Christian *doctrines*. Surely it is fair to believe that those who received from heaven superhuman power, received likewise superhuman wisdom. Having rung the *great bell of the universe*, the sermon to follow must be extraordinary.

—'s memory is nothing but a row of hooks to hang up grudges on.

ONE of the strongest characteristics of genius is—the power of lighting its own fires.

MORTIFIED to see a crow fly across my road and away. Man here, proud man, is trudging at this slow and toilsome rate; but how much prouder and more mischievous I should be if I could fly? * It was requisite for power of one kind to be checked by impotence of another. I cannot fly!

ANECDOTE OF ANDREW FULLER.

MR. F., when about to take one of his usual journeys into Scotland, ascertained from the guard of the coach the profession and character of the "two insides," whose company he was about to join. One of these was a clergyman, and the other a lawyer. Being seated, with his eyes and ears open to all that was passing, though apparently regardless, he soon found that the lawyer was aware of the profession of the clergymen, that the clergyman was not aware of the profession of the lawyer, and that neither of them were aware of *his*. By and bye, the loquacious old lawyer began to tell tales about "Parsons." "One of these," he said, "instead of reading, 'Aaron made an atonement for their sins,' read, 'Aaron made an ointment for their shins.'" To this the clergyman objected, as incredible. The lawyer then appealed to Mr. Fuller, who had sat a silent listener. "The anecdote you have related, sir, reminds me of another," said Mr. F. "Indeed, sir; then let us have it. What was it?" "And I think," continued Mr. F., "it is more likely to have been

correct than yours. It is that a minister, instead of reading, 'The devil was a liar from the beginning,' read, 'The devil was a lawyer from the beginning!'" The old lawyer was dumb-founded, and sat for the rest of that stage in silence. When they arrived at the Inn, where refreshment was provided, Mr. F. walked at once into the parlour. After a little time the lawyer came also. He had been inquiring who Mr. F. was; and addressing him, said, "I am informed, sir, that you are gathering contributions for sending the gospel to the heathen." "I am, sir." "Well, here's a guinea, if you will please to accept it." "Certainly; but what name shall I attach to it?" "Oh never mind that; put down, the 'Merry old Lawyer!'"

ARCHBISHOP WHATELEY ON ECCLESIASTICAL TRADITION.

MANY persons are so accustomed to hear "the tradition of the primitive Church" spoken of as "designed to be the *interpreter of Scripture*," that they insensibly lose sight of the well known facts of early Christian history. Conformably with those facts it would be much more correct to speak of *Scripture* as having been designed to be the *interpreter of tradition*. For, the first Churches did not, it should be remembered, receive their religion from the Christian *Scriptures* (as the Israelites did theirs from the books of Moses) but from *oral* teaching.

To guard against the errors, and doubts, and defects, and corruptions, to which all oral Tradition must ever be liable, the sacred books,—*all of them addressed to persons who were already Christians*—were provided as a lasting, pure, authoritative record; "that they might know the certainty of those things wherein they had been instructed."

We find accordingly, as might have been expected, the references to Scripture in the works of the early Fathers, less and less frequent and exact, the higher we go back towards the days of the Apostles; i. e. towards the time when the Churches had received history and doctrines by oral instruction *only*.

The scattered notices however, in the works of the early Fathers, of facts and doctrines substantially the same as we find in the sacred books, and also of those books themselves, is a most valuable evidence, that (as Paley remarks) the Gospel which Christians have now is the same as

Christians had then. This evidence has been well compared to that afforded by the fossil remains of antediluvian animals which geologists have examined and which prove that elephants, for instance, and such and such other animals inhabited the earth at a certain remote period.

And it may be added, that naturalists are accustomed, in examining fossil remains—often mere fragments of skeletons—to compare them with such existing animals as appear to be of kindred nature; *interpreting*, if we may so speak, the less known by the better known, and thus form-

ing reasonable conjectures as to the general appearance and character of the fossil animal as it formerly existed. But no one would think of *reversing* this process, and taking the fossil elephant, for instance, by which to correct and modify the description and delineation of the animal existing among us.

Even so, when we meet with anything in the ancient Fathers which was likely to have been derived by tradition from the Apostles, the obviously rational procedure is, to expound and *interpret* this by the *writings* that have come down to us.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Lal Bazar, Calcutta.—Two believers, one a native female, were baptized on the last Sabbath in April, and on the following Sabbath were received into the fellowship of the Church.

Haurah.—The Rev. Mr. Morgan had the high satisfaction of administering the ordinance of baptism to *five* native converts, on a profession of faith in Christ, in the early part of last month.

Serampore.—On the last Sabbath in March, Rev. Mr. Robinson was privileged to baptize *two* native females. One of them is stated to be the mother of an old member of the Church. Her husband and daughter embraced the gospel many years ago, but she then refused to come with them. She, however, occasionally visited her daughter, and the last time she was persuaded to enter the chapel one Sabbath morning. There the Lord met her; she was deeply affected with the discourse, and from that day resolved to come among us. She returned to her village and brought back her son and his wife. The husband of the other female has been long dead; he was a good man, and often prayed for her conversion, and now she is brought in long after he entered into rest.

Bandras.—On the 17th April *two* native females were baptized by the Rev. Mr. Small, who says concerning them: "We have every reason to trust that their profession of repentance and faith is sincere." On the first Sabbath in May, another baptismal service was held, when Mr. Small baptized *two* more on an avowal of faith in Christ; one was a young

native female, the other a European non-commissioned officer. Referring to the latter, Mr. Small writes thus:—"He has long been a humble and decided follower of the Lord, and for some time past convinced of the scripturalness of our views of sacraments; but till now he has not met with a Baptist minister who has been willing to administer the ordinance of immersion to him simply as a Christian and without reference to his becoming a member of any particular Baptist Church."

Berhampore vid Ganjam.—We understand that *two* converts were baptized at this station on the 5th ultimo.

Chagán.—On the 7th March *two* native converts were baptized by Rev. Mr. Lacey.

May all who have thus put on the Lord Jesus Christ, walk in him.

CUTTACK.

KAPILAS JA'TRA'.

THERE is a range of mountains north-west of Cuttack, the highest is called the Kapilas. On the top of this mountain, a Hindu festival is annually held in honor of Mahádev, when from 15,000 to 20,000 persons meet. It stands in the midst of a large tract of jungle and the road passes through impenetrable and fearful jungle. It is half a day's journey from the Udaipur (Chagán) station. From Cuttack Messrs. Lacey and Miller, with 4 or 5 Native assistants and some Christians, went to this játrá. After passing one night at Chagán they started early next morning and reached Kapilas about 2 o'clock P. M. Soon after the preachers took different stands and commenced their work. Many seemed to listen with perfect silence and deep attention. The hearers were very few at the base of the mountain, on account of the játrá being held at the top; but early next morning when the játrá were descending, the preachers distributed about 2000 books. The játrá were not so numer-

ous as on previous years, only amounting to about 5000 persons. The brethren left Kapi-las about noon and reached Chagán in perfect safety on the evening of the same day. They remained at Chagán for two or three days in order to preach in the surrounding villages, and also to administer the ordinance of baptism to two females. In the afternoon of the 7th of March all the Christians of Chagán, men women and children, having put on their clean white clothes assembled by the side of the tank situated at Chagán; Dámudar and Siba Patra spoke a few words to the people and asked the two candidates a few questions and Mr. Lacey then baptised them in the name of the Father, Son and Holy Ghost and received them into the Church of Christ. May the Lord grant his blessing to the Church situated in this locality, and to these two persons, and keep them steadfast in the path of righteousness.

Cuttack, 11th April, 1848.

SHEM.

CHINA.

Extract of a letter from the Rev. J. L. SHUCK, Shanghai.

OUR new Baptist Mission at Shanghai, I trust will be favoured with the divine blessing. When Dr. and Mrs. James arrive, whom we expect in a few weeks, there will be four male and four female missionaries of us. We expect colleagues next year, if not the latter part of this. We have now a Baptist Church of ten members here. As a chapel we have just fitted up a little brick building which will hold about 150 persons. We hope to erect a large one before a great while. I have been for some weeks engaged in preaching every sabbath in the Shanghai dialect. Two native preachers are here with us from Canton. Our prospects are somewhat encouraging. Pray for us. Two or three persons manifest some interest in the truth. The number of missionaries of all denominations at Shanghai, is 17 male and 15 female; Ningpo, 11 male and 10 female; Amoy, 6 male and 3 female; Foo Chow, 6 male and 3 female, and Canton, 10 male and 6 female. At Hongkong are 5 male and 3 female missionaries; at Mucuo, Mr. Roberts and Mr. Johnson are residing for the present. What changes have taken place since I first came to China in 1836, 12 years ago! Then the country was closed, and I found six missionaries in the country, all told, male and female. There was no Baptist missionary; since then there have been *thirty-two* Baptist missionaries, male and female, in China, several Baptist Chapels have been erected, a number of converts have been baptized, *five* Baptist Churches have been constituted and some 8 or 10 native Baptist preachers are employed. It was my honor (I speak it with deep humility and merely as a fact in the history of the case) to erect the first Protestant Chapel in China, to preach the first sermon in the Chinese language from a pulpit in China, and to constitute the first regular Christian Church ever formed in this great land of darkness. To see Baptist missions now permanently and successfully established in China is to me cause of constant and sincerest gratitude to the great God of Missions. And the time will

ere long come, when Baptist Churches will be flourishing throughout all the eighteen Provinces of this ancient and interesting empire.

At Hongkong Mr. Dean has recently baptized a number of Chinese, among whom were two Chinese females. At Canton the wife and wife's mother of one of our native preachers profess conversion.

The people of Shanghai and all the region round about are very friendly and accessible. A week ago the London Missionaries met with some seriously harsh treatment 35 miles in the interior from Shanghai, not from the people, but from sailors of the imperial junks on the grand canal. The British Consul has rigorously taken the matter up.

Shanghai, 15th March, 1848.

Foreign Record.

AMERICA.—REVIEW OF THE YEAR 1847.—The condition of our churches during the past year has been retrograding. Death has taken away more than have been baptized. Nor are our baptist churches peculiar in this. The statistics of other denominations tell of the same sad result; and we have seen the strangest theories of "Christian nurture" brought forward to show that all our past methods of building up the kingdom of Christ have become old and effete, and that new methods must be adopted, or the cause of Christ would die out with this generation. For ourselves we have no such fears, and have no faith in any new discovery of the sort we refer to. What we need is a revival of the piety of the fathers of Puritanism—the theology of Baxter, of Bunyan, and of Howe. It was the truth so held and so preached which made the race of men of those days "giants in the land," and whose noble sacrifices for God and the truth, led the pilgrim fathers to plant Christ's church on this then waste howling wilderness. We have reason to rejoice that the recent indications in various parts of our land are every way cheering, of a revival of the piety of the churches and of the success of the gospel ministry.

But if our churches have been at a standstill, our missions have prospered. God has not left his dear missionary servants without his presence as manifested by a blessing on their labours. Their usefulness has in some instances been painfully restricted by want of means, and it is to be hoped their cries for help will be heard by those to whom God has given the riches of this world.—*New York Recorder.*

THE
CALCUTTA MISSIONARY HERALD

BIRBHUM

FROM THE REV. J. WILLIAMSON.

Since our letter to the Association, 11 Nov. last, besides our labours at an immediately around this place, we have had the pleasure of making known the gospel in various quarters, and at considerable distances from the station. On our way to and from Calcutta, we preached, and distributed a considerable number of Tracts and Scriptures, at Lálpur, Kandrá, Támbulban, Ukilpur, Belpukur, Culna, Sukhságar Chákdah, Balágarh, Ghospárá, Kheksiyáli, Khosálpur, Gangá Tekori Kolgan, Alágáram and Purandarpur. A nearly all of which places we met with a favourable reception, a good number of attentive hearers, and some apparently sincere enquirers.

While one native brother accompanied me to the meetings of the Association, two others went to the Rás melá at Supur, where they stayed ten days, endeavouring to convince the people who congregated around them, of the great sin and danger of idolatry; and to point out to them the way of salvation through the Lord Jesus Christ.

Shortly after our return home, we set out again for the great annual fair, held at Kendulí, at the close of the native year, at which place we remained in tent about two weeks, teaching, preaching, disputing, and distributing nearly the whole of each successive day. Our la-

bours here this year, as well as our visits on former years, we trust, have not been in vain. The bitter opposition manifested some time ago, it is pleasing to observe, has now much subsided, and will, doubtless, soon cease altogether. Many too, who have often heard us discourse on the errors of their religious system as well as on the claims of the Gospel of truth, appear more and more convinced, that the former ought to be relinquished and the latter received.

On our way home from Kendulí, we stayed a few days at Dubrájpur, discoursing to the people assembled in that place, and in a neighbouring village on market-days.

The smaller fairs of Bakreshwar and Diaucha took place a short time ago, at both of which we remained a few days, calling upon all who came round us, to forsake their sins and believe the Gospel in order to salvation.

In these excursions we distributed in all, about 276 Gospels, and 1063 Tracts.

In our annual letter to the Association, I believe, we omitted to state that during the year we had distributed altogether 654 portions of the word of God and 2418 Tracts. May God grant that our poor labours may not be in vain. On the contrary, may the precious seed sown fall into good ground, and bear fruit many-fold.

DACCA.

FROM THE REV. W. ROBINSON.

On the 9th February, Jainárayan and Bishwanáth left Dacca for Tippera; they were out twenty days in that zillah, and they bring a very pleasing account of the manner in which they were received. It seems that, in all places, the people

were ready to hear them, and very anxious to obtain the Scriptures. A good impression has been made upon the minds of our native brethren, and they wish to return to Tippera as soon as possible. They feel much

what they have seen of a Muhammadan there, and of several people bearing the name of Satyaguru. They invited our brethren to their villages, heard them with much attention, treated them like friends, and begged them to repeat their visit very soon. These people had renounced idolatry, but they confess that they do not know the right way, and they ask for instruction. If you will send me a good supply of books, by the next steamer, I hope to send off our brethren to Tippera again, as soon as the books arrive. The books which came by the last steamer, have many of them

been distributed, and some have been reserved for Mymensing. The accounts from that place have been very cheering. The demand for books has been great, and the people have been very willing to hear. Rámjiban is, I believe, on his way to Dacca, and Chánd will go and take his place at Mymensing, and I suppose remain there a few weeks. He takes with him a large box of the Scriptures, besides single Gospels and Tracts. O that the Lord would pour out his Holy Spirit, and bless these our humble labours!

CHITTAGONG.

FROM THE REV. J. JOHANNES.

21st Dec. 1847.—I beg to state for your information the result of our labours during the year 1847. Preserved in health, myself and the Native Preachers have been enabled to continue in the work of the Lord, preaching in season and out of season the unsearchable riches of Christ. Hundreds have thus been taught the truth as it is in Jesus, and as the gospel of the ever blessed God is the power of God unto the salvation of souls, our labours, we trust, will not be vain in the Lord. Most of the places in Chittagong have received the glad tidings of salvation, and we are not without hope that God in his own good time will impart success to every department of missionary work. We can preach and enlighten the darkened understandings of men sunk in gross and heathenish darkness, but the work of conversion is the sole and exclusive work of the Spirit; and who can fret or complain when He thinks proper to withhold success and try the faith of hundreds faithfully sowing in the field, and praying for the moral and spiritual renovation of the world? The unbelieving heathen have often confessed that the Gospel is the power of God unto the salvation of souls, and that it is a religion calculated to make man happy—but we know that bare and even enthusiastic acknowledgments in favor of Christianity do not constitute human salvation, nor any ground of rejoicing. The ear is accustomed to language such as the following—“Jesus is a holy being—his religion

is pure and excellent—His true votaries happy and consistent. Even in its worst features, the sacrifices and trials it entails, there is perfect freedom, repose, peace and happiness; it has the stamp of Divine authority; is worthy of universal acceptance; and eventually it will rear its head above all other religions in the world.” The attention with which the word is often heard, and the repeated and eager application for Scriptures and tracts exhibiting the sublime doctrines of Christianity, bespeak the gradual removal of prejudice and the progress of truth and evangelization. These are the beneficial results of a preached word. Faith cometh by hearing, and hearing by the word of God. Our best posture to be in after the adoption of every legitimate measure, is to direct our prayers and look up. Our ignorance and short-sightedness cannot unravel the mysteries of Divine providence, nor do we know when God will arise and bless the heathen world; but Jesus shall see of the travail of his soul and be satisfied. The fields already appear white unto the harvest. How much success did our old and faithful missionary brethren experience in the field? Did they not sow in tears, and do we not now see the fruit of their zeal and faithfulness in the vineyard of God? They saw and gloried over a few converts in their day. How would their hearts leap with joy, if their eyes beheld not only hundreds of the children of these converts, but even their grand-

children singing the praises of Immanuel and walking as becometh the Gospel of Christ. Some of our best native preachers are sons of their converts. Well may we say "What hath God wrought!"—who will then faint or be weary in the way?

Three Converts.

We have baptized three this year. Our first convert was Râdhâmoan. This poor man while passing the meeting house was led by curiosity to come in, and on hearing of Christ dying for sinners, being convinced that he needed a Saviour, came to us, when we received him with all cordiality. After remaining with us for some months, he was received into the church. He is a very humble man and very eager to learn to read. He attends me daily for two hours, when he is taught the Bengâli. He had a shop before, which is deserted now. The Hindus will not have any dealings with him; a Hindu or a Musalmân embracing Christianity is called to make great sacrifices.

Our next convert is Sâroda, of whom I have made mention before. She long wished to leave idolatry and her idolatrous neighbours, and to follow Christ by taking up her cross. This she could not safely do on account of the vigilance of her friends and relatives. When a favorable opportunity presented itself, she came and dwelt with us, and approving herself by her diligence and consistent conduct, was received into the church. She has three children with her, over whom she rejoices exceedingly, as they are all under instruction. Her only regret is that her three other sons should continue in ignorance and idolatry, and not embrace the truth as it is in Jesus.

Our third convert is the daughter of Gangânârâyan, our native preacher.

Chapels and Preaching Stations.

In our pakkâ chapel both Native and English services are conducted; about thirty attend the Bengâli service, and sixteen the English. Sometimes we have Hindus and Muhammadans who flock in and sit down with our people, attentively hearing the word of life. In our native chapel, which is situated on the roadside, we have sometimes crowded audiences. They are not only the inhabitants of the town, but of villages in the interior far distant from the town. As this place of worship is situated near the public courts, thousands

who have business in these seats of Justice, on their way home enter in and hear a word in season, and many have frequently expressed their convictions and gone away pleased with what they heard. My house and the houses of the Native Preachers have also been open to all, and here we always have attentive and respectable hearers. They either come to make inquiries or take books. There is always employment, and one might make himself very useful by confining his labours wholly to those who are seen coming and going at all times in the day, even boys from the villages and young men from the Government School. Here our hearers are not so noisy, nor disposed to interrupt in the middle of the discourse as on the public road or in the native meeting house. They pay every attention to the master of the house, as well as to the things uttered by him. A little friendly attention evinced towards them, will encourage them to come again, and thus the missionary and the people understand each other and an acquaintance is formed. They remember the kindness wherever they go, and in their homes speak of what they have been told of the Gospel.

Itineracies.

We have also sent the gospel to distant villages. We have once been to Rânguniyâ and once to Sitâkund and Soabil. To Soabil and Rânguniyâ we were called by special invitation. We have received during the year from the faqir at Soabil, whom I mentioned before, three letters, begging us to come and reside among his people and to preach the Gospel, and establish schools. In one of his letters he says, "Father, why have you forgotten your son? Come, we are ready to hail your appearance among us." Much we see in this man to admire, and much to confound and puzzle us; we have our eye on him, and hope God will remove the darkness of his mind, enlighten him with his saving grace, and turn him and his people from the error of their ways to serve the living and the true God. This man reads and recommends our books to his people, who all deem him a sacred personage, despicable as he is in appearance.

At Rânguniyâ the relatives of our baptized weavers wished much to see the brethren and to hear the things

which turned the hearts of their brethren. They heard the gospel gladly and detained our brethren some days amongst them, and after giving them a cordial reception, sent them back. They begged of them to renew the visit. They have also visited the village of our Mug brother, Dungio. At Sitakund they also disseminated the word of life, and hundreds of pilgrims heard the faith as it is in Jesus, and received books.

Chandgaw.

At Chandgaw we have service in the chapel daily, where our brethren and sisters attend, and sometimes also their neighbours. The weavers around have sometimes afforded us the highest encouragement, by evincing a soft and friendly disposition. At other times they exhibit a contrary temper, much to our discouragement and pain. Superstition and bigotry have nothing stable in their character. Indisposition of body, failure of crop, loss of property or cattle, they will remark quickly, and attribute to the displeasure of God and to their change of religion. However, I am glad to state that these things do not so greatly try our people now; knowing the nature of Christianity, they go on humbly doing their Master's work. They often visit their neighbours and speak to them of the love of Christ in dying for poor sinners and entreating them to be reconciled to him, and to follow his religion. The zeal of one or two of them is also very manifest. Oli, a young widow, is often seen sitting with her bible reading to her neighbours who visit her house, delighting to

hear her speak and sing hymns. She is also welcomed by her neighbours, who also hear gladly. Her young brother, Harish Chandra, educated by our dear brother Pearce, whose instructions have not been lost upon him, also makes himself very useful by going out and preaching in the villages and markets the unsearchable riches of Christ. He has just been appointed by a member of our Church, upon a small salary, to go about distributing books and reading to the people. He seems to delight in the work, and I trust will be useful.

Schools.

Our school in this village before the rains had upwards of thirty boys—of late on account of the conduct of the teacher it has suffered interruption in attendance, but we trust it will revive soon.

I continue daily my instructions to my boys in the christian school in the town. I have about thirty, and while the Government school and other schools instruct their pupils in the higher branches of study, I desire and aim principally to give them a knowledge of Him, whom to know is life eternal. I cannot say I go on uninterruptedly in this department of my labour. I have often stated the nature of the oppositions I experience, and from what quarters.

We have distributed during the year nearly three boxes of books and tracts, besides what we had of our old supply.

Our present number of members in communion is 42.

DELHI.

Extracts of letters addressed to the Rev. J. T. Thompson.

From an Officer in the Punjab.

"Tell David I find the Testaments (Urdu) very useful, for as the translation is so good, and the type so clear, I prefer it in reading to the drummers and servants.

"We are both much delighted with our new station. It is most beautiful, and the climate quite English; we are obliged to ride out at 3 o'clock, as it is far too cold in the evening; the people

about appear so simple and honest that it is a pleasure to go amongst them, and I really have most attentive audiences."

Another Letter.

"I am very anxious that some one better qualified than myself should be permitted to labour here. That I have attentive audiences is perhaps from the novelty of the subject, or that of hearing a

European speak to them in their own tongue, and of course, I am as kind as I possibly can be in my manner, and this, I can easily see, has a very great effect upon them. A large party from Nurpur visited me the other day. I had a long conversation with them, and gave them books—yesterday some more of the same party came for a further supply of books—this time for Gurmukhi books—this proved that they wished to inquire. I have been surprized at the small demand for Gurmukhi books,—and we find we can get on famously with our Hindi, Urdu, Pindi, or Persian books are in demand. With the Per-

sian writer in my office, I read every day part of the Testament, and the babu attends my Sunday reading: the latter, a Hindu, the former a Muhammadan. He was always talking of the wonders Hazrat Isá had done, so I put him to the test, and as I anticipated, he believed in our Lord merely as a Prophet, and then I had to go back to prove his Divinity, and that unless he believed him to be divine he could not be a Saviour to him;—then the man's natural hard heart was shown. I however, have given him books, and pray that the Holy Spirit may open his eyes so that he may believe and be saved."

From the Rev. W. H. McAuley, Futtugurh, 10th March, 1848.

THE HISTORY OF A BIBLE.

We solicit special attention to the following narrative.

"In the year 1827, you gave an English Bible to M. A. and wrote on the title page—"Believe in the Lord Jesus Christ, and thou shalt be saved."

As I have recently learned a few facts concerning the history of the said Bible, and the person to whom you gave it, and think they may be interesting to you, I send them, that the sower and reaper may rejoice together. M. A., to whom you gave the Bible, had been born and educated a Roman Catholic, had married a Muhammadan wife, and through her influence had joined her faith, and at the time was a professed Muhammadan, conforming to all their rights and ceremonies, but in truth a real atheist, or verging to that doctrine. The Bible received as a present, was laid away as a part of household property, and for 6 or 7 years, while he moved about to several different stations in the Northern Provinces, this Bible was never read, though he sometimes thought of the passage written on the title page. About this time, the prospect of an increase in his family led him to enquire whether his child could receive Christian baptism, and become a member of a Christian Church. As he did not know enough of Christianity to decide this question, he commenced reading the Bible you had given him, in order to satisfy his mind on this point. He commenced with the first of the Genesis, and read the whole of the Old and New

Testament, and while reading the latter he was struck by what is said about the unpardonable sin, and feared he had committed this unpardonable sin. This made him unhappy, and he commenced purchasing religious books and reading them to ascertain what this unpardonable sin was. In this state of mind he continued until 1845, when he came to Futtugurh. Soon after this his only child died—he then gave up his employment and came and settled on our Mission premises as an inquirer. After a few months of inquiry and instruction, he was with much trembling on his own part and that of the Mission Church, received as a member, and at his request baptized with the name of Humble Birth. But his troubles did not end here. At times, his mind was deeply harassed from the workings of his heart, and from the walk of some who were called Christians, and during the years 1846 and 1847, he was more than once on the eve of again returning to Muhammadanism: but his heart would tell him peace was not to be found in the Muhammadan faith.

These were bitter days and months—months of anguish, verging on despair. But near the close of 1847, twenty years after you had given him the word of life, God mercifully revealed himself to him by faith in Jesus Christ; and I write this at his request, that you may join him in adoring the mercy of our covenant-keep-

ing God. He thinks he would not know you, if he were to see you; and it is more than probable you have entirely forgotten him; but his heart is full of gratitude to you, as the instrument under God, in leading him to Christ; and although you should not in this world, the Lord will enable you to meet in the kingdom of our blessed Saviour, and as-

cribe all the glory to Him, who has redeemed us out of every land and nation. Nothing has cheered my heart more, during seven years' labour in India, than witnessing the work of grace in the heart of this disciple of Christ. May the Lord of his infinite mercy, perfect that which he has so happily commenced."

JOURNAL TO AND FROM SAUGOR.

BY THE REV. T. PHILLIPS.

(Concluded from page 159.)

Thursday, 27th.—Jalaun.—In the morning I went with brother B. into the city with a supply of books. We preached with great acceptance in two places to very large audiences. Whilst we were addressing the second congregation brother D. and Henry came up. After we had all spoken we distributed some books. On returning gave away several books to applicants. We met with an old man of 110 years of age. I gave him a gospel and tract for his son to read to him. Whilst we were at breakfast, many came to our cart for books, and the native brethren well supplied them and preached several times to them. All the people heard well and are better read than many. Had we brought our Maharatta Scriptures, it would have been well, as many there could read in that tongue. On the march the brethren preached in Deori and Bhergaun, where we encamped.

Friday, 28th.—We preached in Bhauri on the road to Kunch, where we arrived before breakfast and were kindly received. We pitched our tents near a large tank in a faqir's grove not far from the house.

Saturday, 29th.—In the morning the three brethren went into the city to preach and distribute. Whilst there a cotton merchant took them to his house, and with them the pandit with whom they had been arguing in the bazar. Here before a long room full of people who listened silently, the argument was recommenced and brought to a triumphant conclusion by Bernard. At the close the merchant and many others, including

the pandit, received books. The pandit received Mr. Wilson's tract. On their return many came to the tents for books. Brother D. preached to a congregation in the evening at the tent, when there was a controversy with a pandit, who was conquered by their united efforts. I was busy in writing letters that day.

Sabbath, 30th—Brethren again went into the city to preach and distribute; during the day all preached and distributed. I had two large congregations, to whom I read and explained the account of the fall, the flood, the life and death of Christ, the contrast between their incarnations and that of Christ, the folly of bathing, &c. They listened with great interest. We also had two English services during the day. I hope some good may result from them, especially to two interesting young ladies full of buoyant cheerfulness. Oh how necessary the one thing needful to complete loveliness of character and add lustre to external beauty.

Monday, 31st.—Delayed by sundry interruptions, especially by the fighting of our two horses, brother D.'s being seriously bitten. Our tents went on, but we remained for that day. In Bhergaun, Dagwa, Samri, and Ganra, the Gospel was preached by the brethren who had gone on ahead.

1st February, Tuesday.—As we only reached Jaisan this morning, were obliged to remain all day. This is but a little village; the Gospel was proclaimed here and in Bawal.

2nd, Wednesday.—Preached at Mohana, on the banks of the river Baitwanti. The water was only about 2 or 3 feet deep, but the bullocks would not pull through it, as they had never gone through a river before. After wasting some time we collected about 15 men from the village, who pulled and pushed it over, and also through the heavy sands a quarter of mile in breadth. We pitched our tent at Rahta. Here three sermons were preached. The last was to the people of the village, who with the headmen came down to hear more of this new way. They particularly asked concerning the Niskalank avatár (blameless incarnation) of which they had been told. The dust and wind were extremely annoying this day, and also the music of two marriages, but a calm and quiet night restored us to comfort.

3rd, Thursday.—In Kohar the Gospel was freely preached to several attentive congregations. Here are two singular hills. They rise in the midst of the plain and appear shattered into huge masses by an earthquake. The smaller of the two has its blocks literally split in two and rolled down. The other seems to retain the naturally horizontal position of its strata. The rock appears to be gneiss and its interstices filled up with felspar; a few other hills appear at a distance of 10 miles. The brethren preached also in Saun to a dozen people. We pitched our tent at Ráhat, a large and busy town. Here brother Henry went with 100 Hindi books and after dinner we joined him. I addressed a large crowd in the chief bazar, who appeared at first rather hostile, but relaxed into a respectful if not kind spirit by the close of my address; many followed us to our tent for books; with these we had an interesting argument conducted with ability and fairness on both sides. This being the case, the truth soon demolished the towers of error and their defenders retired abashed. After this, while at tea, some more came for books, and showed by the slokes they repeated how nearly they approached in sentiment to the kingdom of heaven. But the first may be last, and many ignorant Hindus enter heaven before their proud teachers.

4th, Friday.—We came to the deserted cantonments of Kathá, and beyond them, to the village in which we addressed one audience, whilst the brethren addressed

three others. They did not hear well. Brother D. was disconcerted with their apathy, and said he did not think that they understood him. I then addressed them with as much energy and simplicity as I could, but from their answers I fear they were not much profited. It seems to me that the reason of this is that having lived so long near Europeans, they have despised them and their religion as they do in the bazar of all cantonments. Oh that all Europeans were the salt of the earth instead of increasing the corruption. At Kotá the brethren preached while we stopped to take a nap under the trees, the day being very hot. B. met with a bráhma by Bhola who was so struck with what he heard that he said he would henceforth pray to Christ in secret as he had never gained any good from the worship of images. We stopped for the night at Bhār-wara.

5th, Saturday.—Came to Jaitpur. Here we found a bungalow, and having obtained some milk, went into the town. This belonged to a refractory rájá, who had fought with some neighbouring kings and burnt their villages. He is now banished on a pension of 2000 rupees a month to Cawnpore. We met the present rájá in his carriage with a miserable escort. There is a remnant of a fort on the Hill which looks very picturesque. The white palace below beautifully contrasts with the dense vegetation and black hills. The brethren did not meet with a good reception here. The people on looking into the books given returned them all. I preached with more success to some grain merchants. Thence came to Ajnar. Here the brethren preached and we all remained, during the heat of the day, and took our breakfast, nap, and dinner in a grove, while the cart went on. Overhead we saw large long-tailed monkeys, the first I have seen in Upper India wild; they are common in Bengal. These were very polite and retired to a distance. The Muttra short-tailed tribe are bolder and more mischievous. Dherbund was reached at sunset. The people heard well. Here we obtained a guide to lead us through the forest, as we were determined to reach Nangaun before the Sabbath; arrived at 8 o'clock, tired out. To-day the cart was broken in descending to the bed of a stream, and the men

precipitated to the ground, but no serious loss happened.

6th, Sabbath.—Our tent being pitched near the barrack-master's house, we had a little service in English with his family and two of the band musicians. Mr. DeCasta's daughter had been educated by Mr. Smith of Benares. I hope the good seed there sown in her heart may spring up in afterlife. Called on an officer with whose name we were familiar, to see if the residents were desirous of our services in English, but this did not appear to be the case. At sunset however we obtained a congregation of about 20 non-commissioned officers, musicians, &c. The word was listened to with great seriousness, and we hope that some were convinced of the importance of personal religion. Oh that conviction may lead to conversion. In the evening we dined with the officer above named. At the same time the native brethren held a service amongst the drummers and their wives in Urdu, in the lines; some books were left for distribution with one of them, who had for many years been a consistent member of our church and who was baptized by Mr. Smith of Benares.

Monday, 7th.—The following places were preached in:—Málwá, Dhamaurá, Chittarpur; this latter is a large town belonging to an independant rájá, an account of which is given in another place. We walked into this town in the evening and found it full of bustle, all busy in buying, selling and getting gain. Brother D. and his native preacher took up one post and I another. Brother D. had a very large audience and distributed many books; I stopped in two or three places, distributing and talking. In a goldsmith's shop I was well heard, the hearers assenting to all that was said. The rájá's troop came out as we were passing the palace and asked for books. Here we put up in the dák bungalow. The people of this place remembered and told us of Rev. Mr. Smith of the Church Mission, Benares, who passed this way three years ago.

8th.—Places preached in Khaun, Gulganj. Here we put up in a temple, and as it rained that night, it was very dry and comfortable for us. The native Christians slept in Mahádev's temple; and as a reward gave him first a roasting

by lighting a large fire and then plunging him into a very deep well adjoining. Soon after a marriage procession came to offer to the stone god, but he was missing. They were in great trouble at this, and fancying that we had hid him in our cart followed us imploring for some time.

9th.—Mangwari, Karwari, Malhero, Malbar, Sarwar; I had here a visit from the chief people of the place amongst whom were some pandits; I showed them the worthlessness of the gods they worshipped.

10th.—Hirápur; the brethren preached here, but the people did not pay much attention. This was a terrible day, as we had to pass through defiles and over rough mountain-roads covered with huge stones.

11th.—Sumva, Bliahomra, Ghughwara, Surwara, Kathora. In the first village we divided ourselves into two parties and were highly pleased with the attention and large number of our hearers.

12th.—Banda, Delakheri. The people heard here remarkably well, especially a bráhman, by name Samarth Singh. He had tried all truths and found them vain, but he was delighted to hear of the Saviour, and made the brethren pray before him to teach him to pray. He received the True Refuge and Táj Khán tracts. Sorai, Kharrapore; here was a hát and three sermons were preached, the people somewhat disputed, but took a few books. Brethren D. and T. rode on to Saugor, Brother Rae having laid a horse-dák for us.

13th.—The brethren continued their labours on the Sabbath at Kharrapur. A great man on horseback was highly offended at hearing the charges brought against each of the Hindu Triad. They gave away some scriptures and tracts this day, and a complete copy of the Persian Testament to a very clever jamádár. In Saugor we held two English services on the Sabbath. In the evening brother R.'s large hall was nearly full and all heard with a deep interest and seriousness, the words of eternal life. They were urged to immediate repentance since now is the accepted time, now is the day of Salvation.

THE ORIENTAL BAPTIST.

JULY, 1848.

Theology and Biblical Illustration.

MENTAL PRAYER.

"So I prayed unto the God of Heaven."—Nehemiah, ii. 4.

Good men have, in all ages, been known as men of prayer; yes, this has been their distinguishing characteristic, for in this, they have differed from all other men. Our blessed Saviour, when here on earth, was a man of prayer, a man of much prayer. "He rose a great while before day, and went out into a solitary place to pray." He was accustomed to ascend mountains for the purpose of secret prayer. "He continued all night in prayer to God." "Being in an agony he prayed the more earnestly."

"Cold mountains and the midnight air,
Witnessed the fervour of his prayer."

He enjoined it on his disciples to enter into their closets to pray; but he himself had no closet, into which he could enter for secret prayer; he had not where to lay his head. But observe, christian, that retirement for prayer, was the spirit of his instructions, and, from his example, thou mayest learn how to secure opportunities for secret prayer. Art thou poor? Hast thou no room in thy house, into which thou canst retire for secret prayer? or art thou travelling, and hence deprived, for a time, of the advantages of a closet? Then imitate thy Saviour; rise a good while before day, and seek some solitary place; or, if that cannot be done, avail thyself of the darkness that surrounds thee; let the curtains of the night form thy closet; while others sleep, do thou pray.* Do

the same at night; step out from the company in which thou art, and avail thyself of the cover of the night to be alone with God, that thou mayest pour out thy heart to him before thou retirest to rest. Think of him, who made the garden of Gethsemane his closet, and let no unfavourable circumstances excuse to thy mind the neglect of secret prayer; and if thou knowest not whither to go, then ask thy God to direct thee to a secret spot, where thou mayest hold communion with Him.

But there is a kind of prayer which differs a little from closet prayer, and which is usually called mental prayer. It is that prayer, which a christian offers up in his own mind, and often without being heard to speak. It requires no clo-

tized at Weltevreden near Batavia. The troops being landed, orders were given to parade very early the next morning, it being intended to attack the enemy without delay. One of these men rose a great while before day, and retired into a solitary place for the purpose of pouring out his heart to God in prayer; the others, it is supposed, did the same, but this man's case drew particular attention. He was much affected in prayer, and felt a conviction, that, as he expressed it, something would happen to him that day. Accordingly he was mortally wounded almost as soon as the engagement commenced.

When all was over, his christian friends gathered round him, and questioned him about the state of his soul, prayed with him, and sang hymns. He gave them such replies as convinced them, that all was well with him, and in a few hours expired in great comfort. Was it not well for him, that he thus rose up a great while before day, and retired into a solitary place for prayer? What a preparation was this season of retirement for his subsequent comfortable death.

* While the English had possession of Java H. M.'s 59th Regiment was sent from Java to the island of Celebes to chastise a refractory rāja there. That Regiment contained a few pious soldiers, whom the writer had bap-

set; no retirement from company; no cessation from business; it only requires that the thoughts and the heart be turned, for a moment, to God, while we breathe out a desire before him. Such short petitions as these—'Lord help me'—'Lord strengthen me'—'Lord teach me how to act'—'Lord assist me in this duty'—'Lord keep me from loving the world'—'Lord take away these evil thoughts'—'Lord raise my heart to thee,' are specimens of the mental prayer of which we speak. Petitions like these or such as are suited to our circumstances at the time, should often ascend from the heart of the christian to his God.

The good man, whose words we have placed at the head of this article, appears to have been one who practised this kind of prayer. What prayer, but mental prayer, could he offer up in the presence of the king of Persia, while he stood before him as his cup-bearer? Did he kneel before the king, and offer up a prayer before the God of Heaven? Did he stand before the king, and audibly address the God of Heaven? We suppose he did neither. The poor man was afraid, because he had appeared sad in the king's presence, it being considered an offence to the king, for any one to appear sad in his presence. He had a request to make to the king, a request which perhaps the king would not grant. But there is one, who can turn the hearts of kings at his pleasure. Nehemiah knew this, and before he made known his request to the king, he prayed to the God of Heaven. Perhaps he said, 'O God of my fathers, help me now, and incline the king's heart in my favour; induce him to grant my request.' Thou hast done well, Nehemiah; thou hast acted like a servant of God, and that God, to whom thou hast prayed, has heard thy prayer, he has inclined the king's heart in thy favour, and he will permit thee to go and build the city of thy father's sepulchres as thou desirest. O the power of prayer! And christian, hast thou not found, when thou hast prayed to God in a time of distress, in a moment of great extremity, that he has instantly heard thee? And cannot thy experience recount many instances of this kind? O then! pray without ceasing.

Some may wonder at what we have here said, for they can scarcely think of prayer, without the association of a pray-

er book. We do not insinuate any thing against written prayers; many of them are excellent, but we think that every christian can pray without a book, and that he ought often so to pray. Mental prayer, consisting of short petitions sent up frequently to the throne of grace, is a kind of prayer which every christian can practise, and one which every christian ought to practise. The neglect of this kind of prayer, will be a serious loss to him; the practice of it, a great benefit.

Mental prayer enables us to overcome temptation; we may be tempted to evil in any place, at any time, and under any circumstances. The attack is made on us by the great enemy, at what he thinks, the most favourable moment; and shall we defer prayer against the temptation, till the season for closet prayer comes round? No, christian, you must pray immediately. Repel the attack the moment it is made. Does your imagination begin to paint to you scenes of criminal pleasure? Check it at once by lifting up your heart to God in prayer. Are you tempted to be covetous? Do you begin to feel desires after many things, which you have not? Then you are in danger, and you must pray instantly, and perhaps repeatedly; give such thoughts as these no quarter, for if permitted to remain, they will produce a lasting injury. Are you beginning to feel anxious about your worldly concerns, and to forget that you should trust in your Heavenly Father? You are already sinning, and bringing sorrow into your heart; pray to have all these thoughts removed, and your trust in God restored. Are you tempted to anger? Has a servant vexed you, or have you already given some one an angry reply? You have sinned; it is time to recollect yourself; you ought to pray to God to forgive you, and to take away this evil temper. Is your temper usually irritable, and have you business to do to-day, which is likely to produce irritation? Then watch and pray; be on your guard more than usual; trust not to the prayers offered up in your closet in the morning; but address God frequently by mental prayer, earnestly beseeching him to preserve you from the sin which so easily besets you. Do you feel that you are already becoming irritated? Take the alarm instantly, and, without the least delay, send up your prayers for

grace to overcome the enemy. Has any sudden perplexity come upon you, and are you at a loss how to act? Before you determine, look upwards for guidance; there is one who has said, "In all thy ways, acknowledge him, and he shall direct thy steps." Have you any important request to make of a fellow creature, any favour to ask of a superior? His heart is in the hands of the Lord; remember Nehemiah, and do as he did: pray to the God of heaven, and, if he sees it good for you, he will make you as successful as Nehemiah was. Are you desirous of giving your thoughts, for a time, to holy meditation? Pray as you meditate; pray to God to enable you to contemplate important truths in a profitable manner. Do you complain, that though you have some communion with God in secret prayer, yet before the time comes for you to visit your closet again, you lose your relish for divine things, and your heart becomes cold, and indifferent, and far from God? The remedy is much mental prayer. Keep up intercourse with God, all the day long, by means of mental prayer, and you will soon perceive that you have less cause for complaint. Are you in great trouble? are you ready to sink under your burden? Your resource prayer; and, as you cannot remain your closet all day long, there to pour out your heart to God, but must attend to your business, so you must be much in mental prayer. Your burden is heavy, and it soon exhausts your strength; hence, you must very frequently look upwards for strength. Do this, and you will find support. To you it is a mercy, that the throne of grace is always ready to hear prayer. What should we do without a prayer-hearing God? and a sympathizing Saviour? But fear not, troubled christian, both these are ours. Make the best you can of a throne of grace, and God will in due time, according to his promise, make darkness light before you, and crooked things straight. Hope in God, for you will yet praise him, for the light of his countenance, and the comforts he will afford you.

Thus, fellow christians, let an old pilgrim, who has had large experience of trouble and sorrow, recommend you to abound in mental prayer.

R. D.

REMARKABLE VERIFICATION OF AN INTERPRETATION OF PROPHECY.

ROBERT FLEMING, Minister of the Presbyterian Chapel, London Wall, published a small work on the Papacy in the year 1701.* He was the minister of the above place of worship from about 1698 to 1716. His work, though an able one, did not attract much attention at the time, at least beyond his own circle, but came into general notice about the year 1793. The coincidences between the author's interpretation and the events of the French nation are not a little singular; many of his remarks have been since verified. The author was a most pious and learned man, possessed an accurate knowledge of history, and proposes his thoughts with the diffidence and modesty of a Christian.

Without pledging ourselves to the entire correctness of his principles of interpretation, "though it would be an act of injustice not to say, he builds his conjectures on a rational foundation,"† we present our readers with an extract from his work with respect to the year 1848.

The coincidence is not less singular than that of the events he intimated as likely to occur in 1794. After speaking of the French monarchy scorching others, and consuming itself by doing so, as Spain did at the close of the 16th age,—he adds, "but to proceed with my other conjectures: I do further suppose that, the 5th vial which is to be poured out on the seat of the beast, or the dominions that more immediately belong to and depend upon the Roman See; that I say this judgment will begin about the year 1794, and expire about A. C. 1848. So that the duration of it on this supposition, will be for the space of 54 years. For I do suppose that the Pope received the title of Supreme Bishop no sooner than 606, he cannot be supposed to have any vial poured upon his seat immediately—(so as to run his authority so signally as this judgment must be supposed to do)—until the year 1848, which is the date of the 1260 years in prophetic account,

* Fleming's "*Apocalyptical Key*," has lately been reprinted in a neat and cheap form, and may be obtained at Messrs G. C. Hay and Co.'s depository, Calcutta.

† Walter Wilson's *Hist. of the Diss. Churches*, Vol. II.

when they are reckoned from 606. *But we are not to imagine that this vial will totally destroy the papacy (though it will exceedingly weaken it) for we find this still in being and alive, when the next vial is poured out."*

PERFECTION OF REVELATION.

WE do feel the importance of contending for the absolute entireness, and the unimprovable perfection, of Divine revelation, as contained in the Holy Scriptures. The sentiment of *Tertullian*, we regard as far worse than inadmissible,—as reckless and presumptuous in no ordinary degree. When our Lord said to his apostles, just before he left them, 'I have yet many things to say unto you, but ye cannot bear them now: howbeit, when He, the Spirit of truth, is come, he will guide you into all truth;' we understand him as announcing that it was not from himself, during his personal ministry, that they were to receive that fulness of knowledge by which they were to be qualified to be the commissioned teachers of mankind, but from the illumination of the promised Spirit after his return to the Father; and we believe ourselves to have the result of this perfect enlightenment in the New Testament scriptures, written by these 'Holy men of God, as they were moved by the Holy Ghost.' But, according to *Tertullian*, the period of 'the Comforter,' thus promised by Jesus, was the period of the church's history subsequent to the apostolic age; as if the system of Divine truth were

then to continue going onward to its maturity. Religion, according to him, was 'first, in its rudiments only, nature surmising something concerning God; then, by the law and the prophets, advanced to its infant state; then, by the gospel, it reached the heats of youth; and now, by the Comforter, it is moulded to its maturity:'—language which, when connected with the whole tenor of his representations, is justly interpreted as meaning, 'that Christianity, as revealed and verbally expressed, in the canonical writings, is a mere sketch, or rough draft, of that mature truth, which little by little, was to be granted to the church, through the medium of doctors, and under the guidance of the Holy Spirit.' Alas, for the *progress*! alas, for the *maturity*! How soon did it become a progress backward! how very speedily, a maturity of imbecile and drivelling dotage!—all that was of real worth being that which was taken from the apostolic writings, the great proportion of the remainder teaching only the humiliating lesson of the *unmistakeable* difference between human and divine. O, the change, when we make the transition from the apostolic to even the least exceptionable of the patristic theology! *It ought, in this our day, to be the first aim of every servant of Christ, to bring back the church to the one and only standard of theological truth, by making his appeal, in all cases of controversy, exclusively to it, and, with stern and immovable determination, refusing either to make or to answer appeals to any other authority whatever.—Eclectic.*

FRAGMENTS.

CONFESS CHRIST.—Happy are they who dare venture out into the open streets with the name of Christ upon their foreheads; at a time when so many are ashamed of him, and hide him, as it were, under their cloaks, as if he were a stolen Saviour.—*Rutherford.*

MERCY is like a rainbow: we must never look for it after night. It shines not in the other world. If we refuse mercy here, we must have justice to eternity.—*Le Bas.*

"LOVE, JOY, PEACE."—How can he be miserable that hath Christ and all his merits made sure to him? that hath his name written in heaven? yea, that is already in heaven? for where our desires are, there ourselves are. The heavenly-minded live not so much where they live as where they love; that is to say in Christ. Surely, his soul must be brimful of

brave thoughts that is able to refresh himself with this meditation. God is my Father; Christ, the Judge, my elder brother; the Holy Ghost my Comforter; the angels my attendants; all the creatures mine for use: the stock of the Church's prayers mine for benefit; the world my inn; heaven my home; God is always with me, before me, within me, over-seeing me; I talk with him in prayer; he with me in his word; sure, if these be our accustomed thoughts it cannot but make us happy.—*Bishop Hopkins.*

SIN AND DEATH.—Sin brought death into the world, and nothing but death will carry sin out of it.

INJURY.—He who revenges an injury acts the part of an executioner; he who pardons it that of a prince.

Historical Sketch of the Baptists.

THE BAPTISTS IN ENGLAND.

HISTORY OF THE BAPTISTS DURING THE COMMONWEALTH,

A. D. 1649—1658.

(Abridged from *Neal's History of the Puritans*.)

THE protectorate of Cromwell, though restricted to the short space of ten years, was a most eventful period in the annals of ecclesiastical history. Both in our own country, and upon the continent of Europe, it will ever be memorable for the collision of parties, and the extraordinary incidents to which it gave birth. The sanguinary measures carried on, by the instigation of Louis XIV. against the Waldenses in the valleys of Piedmont; the dispersion of the Protestant churches in that long and highly favoured country, and the deep interest which Cromwell, as the head of the English government, aided by the pen of his Latin secretary, our immortal Milton, took in the melancholy fate of the meek confessors of Savoy, are events with which few of the dissenters of the present day are unacquainted.

The great increase of the Baptists seems to have provoked the Presbyterians, who were now the ruling party, to a very high degree; and the same spirit of intolerance which the Episcopalians had manifested towards the Puritans, was now exhibited by them against all dissenters from what they, who could now prove the divine right of presbytery, were pleased to decree. The whole of their conduct, in respect of those who differed from them, shows what Milton said to be true; that "New Presbyter is but Old Priest writ large."

Their spirit of intolerance may be learned from the history of those times, and especially from some acts of the government. On May 26, 1645, the lord-mayor, court of aldermen, and common-council, presented a petition to parliament, commonly called "The City Remonstrance," in which they desired, "that some strict and speedy course might be taken for the suppressing all private and separate congregations; that all Anabaptists, Brownists, heretics, schismatics, blasphemers, and all other sectaries, who conformed not to the public discipline established or to be established by parliament, might be fully de-

clared against, and some effectual course settled for proceeding against such persons; and that no person disaffected to presbyterial government, set forth or to be set forth by parliament, might be employed in any place of public trust."

This remonstrance was supported by the whole Scotch nation, who acted in concert with their English brethren, as appears by a letter of thanks to the lord-mayor, aldermen, and common-council, from the general assembly, dated June 10, 1646, within a month after the delivery of the remonstrance.

"A toleration would be putting a sword into a madman's hand; a cup of poison into the hand of a child; a letting loose of madmen with firebrands in their hands, and appointing a city of refuge in men's consciences for the devil to fly to; a laying a stumbling-block before the blind; a proclaiming liberty to the wolves to come into Christ's fold to prey upon the lambs: neither would it be to provide for tender consciences, but to take away all conscience."

We turn away with disgust from these intolerant sentiments, and rejoice that the attempt has been made, and that none of the predicted effects have ensued.

It was very common at this time for the enemies of the Baptists to represent the practice of immersion as indecent and dangerous, and to argue that it could not be according to divine authority, because a breach of the sixth commandment, "Thou shalt not kill;" and the divine declaration, "I will have mercy, and not sacrifice." Who would have thought that Mr. Richard Baxter could have expressed himself in language like the following:

"My sixth argument shall be against the usual manner of their baptizing, as it is by dipping over head in a river, or other cold water. That which is a plain breach of the sixth commandment, 'Thou shalt not kill,' is no ordinance of God, but a most heinous sin. But the ordinary practice of baptizing over head and in cold water as necessary, is a plain breach of the sixth commandment, therefore it is no ordinance of God, but a heinous sin. And as Mr. Cradock shews in his book of gospel liberty, the magistrate ought to restrain it, to

save the lives of his subjects.—That this is flat murder, and no better, being ordinarily and generally used, is undeniable to any understanding man. And I know not what trick a covetous landlord can find out to get his tenants to die apace, that he may have new fines and heriots, likelier than to encourage such preachers, that he may get them all to turn Anabaptists. I wish that this device be not it which countenanceth these men : and covetous physicians, methinks, should not be much against them. Catarrhs and obstructions, which are the too great fountains of most mortal diseases in man's body, could scarce have a more notable means to produce them where they are not, or to increase them where they are. Apoplexies, lethargies, palsies, and all other comatous diseases, would be promoted by it. So would cephalalgies, hemicranes, phthises, debility of the stomach, crudities, and almost all fevers, dysenteries, diarrhoeas, colics, iliac passions, convulsions, spasms, tremors, and so on. All hepatic, splenic, and pulmonic persons, and hypochondriacs, would soon have enough of it. In a word, it is good for nothing but to dispatch men out of the world that are burdensome, and to ranken churchyards. — I conclude, if murder be a sin, then dipping ordinarily over head in England is a sin ; and if those who would make it men's religion to murder themselves, and urge it upon their consciences as their duty, are not to be suffered in a commonwealth, any more than highway murderers ; then judge how these Anabaptists, that teach the necessity of such dipping, are to be suffered.—My seventh argument is also against another wickedness in their manner of baptizing, which is their dipping persons naked, which is very usual with many of them, or next to naked, as is usual with the modestest that I have heard of.—If the minister must go into the water with the party—it will certainly tend to his death, though they may escape that go in but once. Would not vain young men come to a baptizing to see the nakedness of maids, and make a mere jest and sport of it ?

It is with pleasure we give a place to the reflections of the late venerable Abraham Booth on these remarks, which certainly merited severe animadversion, especially as they were published at a time when, as the sequel will shew, they were calculated to produce some serious consequences towards those who were in the practice of baptizing by immersion.

“ Were this representation just (says Mr. Booth), we should have no reason to wonder if his following words expressed a fact : ‘ I am still more confirmed that a visible judgment of God doth still follow anabaptizing wherever it comes.’ It was not without reason, I presume, that Mr. Baxter made the following acknowledgment : ‘ I confess my style is naturally keen.’ I am a little suspicious also that Dr. Owen had some cause to speak of his writing as follows :—‘ I verily believe that if a man who had nothing else to do, should gather into a heap all the expressions which in his late books, confessions, and

apologies, have a lovely aspect towards himself, as to ability, diligence, sincerity, on the one hand ; with all those which are full of reproach and contempt towards others, on the other ; the view of them could not but a little startle a man of so great modesty, and of such eminency in the mortification of pride, as Mr. Baxter is.’ Hence we learn that the Baptists are not the only persons who have felt the weight of Mr. Baxter's hand ; so that if a recollection of others having suffered under his keen resentment can afford relief, the poor Baptists may take some comfort, and it is an old saying,

Solamen miseris socios habuisse doloris.

“ Before I dismiss this extraordinary language of Mr. Baxter (adds Mr. Booth), it is proper to be observed, that the charge of shocking indecency, which he lays with so much confidence against the Baptists of those times, was not suffered by them to pass without animadversion. No, he was challenged to make it good : it was denied, it was confuted by them. With a view to which Dr. Wall says, ‘ The English Antipædobaptists need not have made so great an outcry against Mr. Baxter for his saying that they baptized naked ; for if they had, it had been no more than the primitive Christians did.’ But surely they had reason to complain of misrepresentation ; such misrepresentation as tended to bring the greatest odium upon their sentiments and practice. Besides, however ancient the practice charged upon them was, its antiquity could not have justified their conduct, except it had been derived from divine command, or apostolic example ; neither of which appears.”

It is a little extraordinary that in the next year, 1647, considerable favour was manifested towards the Baptists.—Perhaps it arose from the policy of Cromwell, wishing to check the overgrown power of the Presbyterians, or from some of his officers and other persons of considerable influence embracing their sentiments, and using their interest in their behalf.

In a declaration of the lords and commons, published March 4, 1647, it is said,

“ The name of Anabaptism hath indeed contracted much odium by reason of the extravagant opinions of some of that name in Germany, tending to the disturbance of the government, and the peace of all states, which opinions and practices we abhor and detest. But for their opinion against the baptism of infants, it is only a difference about a circumstance of time in the administration of an ordinance, wherein in former ages, as well as in this, learned men have differed both in opinion and practice.—And though we could wish that all men would satisfy themselves, and join with us in our judgment and practice in this point ; yet herein we hold it fit that men should be convinced by the word of God, with great gentleness and reason, and not beaten out of it by force and violence.”

This declaration discovered much of a

truly Christian spirit ; and happy would it have been if all governments had always acted on such principles. But it is lamentable to observe, that the very next year, a more severe law was passed than any that had been made in England since the Reformation. It bore date May 2, 1648, and was entitled, "An Ordinance of the Lords and Commons assembled in Parliament, for the punishment of blasphemies and heresies." One article was, "Whosoever shall say that the baptism of infants is unlawful, or that such baptism is void, and that such persons ought to be baptized again, and in pursuance thereof shall baptize any person formerly baptized ; or shall say the church-government by presbytery is anti-christian or unlawful, shall upon conviction by the oath of two witnesses, or by his own confession, be ordered to renounce his said error in the public congregation of the parish where the offence was committed, and in case of refusal, he shall be committed to prison till he find sureties that he shall not publish or maintain the said error any more."

It is likely that the death of the king in this year, and the confusion which resulted from it, might prevent this cruel and shameful ordinance from being carried into effect, as we do not hear that any were prosecuted upon it.

The government was now altered, and instead of being in the parliament, was vested in a single person. This was the general, Oliver Cromwell, whose title was to be His Highness, Lord Protector of the Commonwealth of England, Scotland, and Ireland, and of the dominions thereunto belonging.

It was not known that during the contest between Charles I. and the parliament, any Baptists were in the king's army, yet there seem to have been some of that persuasion among the troops of the parliament ; and it has been assigned as a reason for disbanding one entire regiment in the army of the earl of Essex, that the colonel himself countenanced the separatists, particularly the Anabaptists. Although their numbers increased considerably from about the year 1649, to such a degree indeed as that the principal officers in different regiments both of horse and foot became Baptists, particularly in Cromwell's own regiment of horse, and in that of the duke of Albemarle's regiment of foot, yet it is said, on good information,

that previous to this, there were not to be found, at any time, twenty persons of this denomination *vested with command* of any kind in the whole army. Until the year 1648, two only of this profession, Mr. Lawrence, and Mr. John Fiennes, a son of lord Say, were members of the house of commons ; and in that year, before the death of the king, they withdrew from the parliament because they disapproved of its proceedings, and lived in retirement for about six years, when Mr. Lawrence was again called into public employment. In 1650, captain Mildmay, captain Pack, and sir John Harman, who were all Baptists, were preferred to commands at sea. Major-general Harrison, whom Baxter pronounces, "a man of excellent parts, for affection and oratory, though not well seen in the principles of his religion," was the only Baptist among the king's judges : and indeed it appears that he himself was not actually baptized till 1657, which was several years after that tragical event had taken place.

It belongs to this period, also, to introduce some account of another distinguished military officer, who ranks among the denomination of Baptists. I refer to COLONEL HUTCHINSON, who was governor of Nottingham-castle during the time of the civil wars. He was one of the king's judges, and whether in the senate or the field, uniformly distinguished himself as a person of great courage, judgment, piety, and liberality. An interesting narrative of his life and times, drawn up by his amiable and accomplished wife, has been recently issued from the press, in which the following account is given of the manner in which he was led to embrace the sentiments of the Baptists : the circumstances are related with the characteristic simplicity and good sense which pervade the whole work.

"At Nottingham they had gotten a very able minister into the great church, but a bitter Presbyterian. Him and his brethren, my lady Fairfax caressed with so much kindness, that they grew impudent to preach up their faction openly in the pulpit, and to revile the others, and at length they would not suffer any of the army chaplains to preach in the town. They then coming to the governor and complaining of their unkind usage, he invited them to come and preach in his house, which when it was known they did there was a great concourse of people came thither to them ; and the Presbyterians when they heard it were maddened with rage, not only against them but

against the governor, who accidentally gave them another occasion about the same time. When formerly the Presbyterian ministers forced him for quietness' sake to go and break up a private meeting in the cannoners' chamber, here were found some notes concerning paedobaptism, which being brought into the governor's lodgings, his wife having then more leisure to read than he, having perused and compared them with the Scriptures, found not what to say against the truths they asserted concerning the misapplication of that ordinance to infants : but being then young and modest, she thought it a kind of virtue to submit to the judgment and practice of most churches, rather than defend a singular opinion of her own, she not being then enlightened in that great mistake of the national churches. But in this year she happening to be with child, communicated her doubts to her husband, and desired him to endeavour her satisfaction ; and while he did, he himself became as unsatisfied, or rather satisfied against it. First, therefore, he diligently searched the Scriptures alone, and could find in them no ground at all for this practice. Then he bought and read all the treatises on both sides, which at that time came thick from the presses, and still was cleared in the error of the paedobaptists. After this, his wife being brought to bed, that he might if possible give the religious party no offence, he invited all the ministers to dinner, and propounded his doubt and the ground thereof to them. None of them could defend their practice with any satisfactory reason, but the tradition of the church from the primitive times, and their main buckler of federal holiness, which Tombes and Denne had excellently overthrown. He and his wife then professing themselves unsatisfied in the practice, desired their opinions what they ought to do. Most answered, to conform to the general practice of other Christians, how dark soever it were to themselves ; but Mr. Foxcroft, one of the assembly, said, that except they were convinced of the warrant of that practice from the word, they sinned in doing it : whereupon that infant was not baptized. And now the governor and his wife, notwithstanding that they forsook not their assemblies, nor retracted the benevolences and civilities from them ; yet they were reviled by them, called fanatics and Anabaptists, and often glanced at in their public sermons. Not only the ministers, but all their zealous sectaries, conceived implacable malice against them on that account, which was carried on with a spirit of envy and persecution to the last ; though he on his side might well have said to them, as his master to the old pharisees, " Many good works have I done among you ; for which of these do you hate me ? " Yet the generality even of that people had a secret conviction upon them, that he had been faithful to them and deserved their love ; and in spite of their own bitter zeal, they could not but have a reverent esteem for him whom they often railed at for not thinking and speaking according to their opinions."

Having introduced this excellent man to the reader's notice, it possibly may not be altogether unacceptable to him

to be furnished with a few more particulars of his personal history.

He was elected a member of the parliament, summoned April 25, 1660, but was soon suspended, on account of the part he took in the transactions relative to Charles I. ; He was accused, without the least shadow of proof, of treasonable designs and practices. He was seized one Sunday evening, while expounding to his family a portion of the Epistle to the Romans, thrust into a filthy prison, where he fell sick—and commanded by the king to be carried to London in custody.

Under multiplied calamities, colonel Hutchinson was patient and submissive. An order at length came for his removal to Sandown-castle, in Kent, whither he was still pursued by the malice and cruelty of his adversaries. He was confined to a dreary, damp room, that was exposed to the piercing air of the sea ; and against the bottom of which the waves dashed in angry murmurs. In this miserable condition, his wife, who had attended him in all his sufferings, brought some books for his entertainment ; but he declared, that if he were to remain in prison all his life, he would read nothing but the Bible. This book, indeed, afforded him divine consolation, so that he said to his consolate partner, what reason she had to rejoice that God supported him under his trials, and did not suffer his patience or spirits to fail. He was even thankful for his afflictions, considering them as tokens of his heavenly Father's love, who chastises all his children. Symptoms of disease now began to appear, and he very rapidly grew weaker. In his sickness he was wonderfully cheered by the comforts of religion ; and to a person who asked him how he did, he replied, " Incomparably well, and full of faith." He continued in this happy frame, giving serious advice to those that were around him, and pouring out his desires in ejaculatory prayers. When he was questioned as to the ground of his hope, he said, " There's none but Christ, none but Christ, in whom I have unspeakable joy, more than I can express : " and on the sabbath-day, September 11, 1664, his spirit winged her flight to the regions of everlasting repose. Of the political conduct of colonel Hutchinson, various sentiments are entertained, but none question his integrity or piety.

Correspondence.

THE ABRAHAMIC COVENANT.

"A. L." IN REPLY TO "J. H. MORRISON."

READER, if thou hast read Mr. Morrison's article in our last number, may we be permitted to ask thee, if thou wert able, from what thou didst read, to form a clear idea to thyself of the Abrahamic covenant, of its identity with the covenant of grace, and of its direct bearing upon the baptizing of infants. Surely there must be something very suspicious in an argument which is so very difficult to understand, and to get at which it is necessary to wander in such a circuitous path. Not that there is any difficulty in understanding the Abrahamic covenant, as it stands in the Bible. It is only difficult as seen in the writings of Pædobaptists,—it requiring to be divested of its simplicity, and to be encumbered with a number of the most perplexing considerations, in order that it might teach, if possible, the baptism of infants. Truly hath it been said:

"If no believer can know what the Lord requires in this matter, till he understands the covenant with Abraham, very many could not act at all. Can any man think, that God would leave the grounds of this duty so enveloped in darkness? When the most illiterate heathen, or the most ignorant savage, believes the gospel, five minutes will be enough to prove to him the duty of being baptized as a believer. But if he has children, when will he be able to baptize them by his knowledge of the covenant of Abraham?"

In the outset, give us, reader, permission to inquire from thee, whether it hath never occurred to thee to ask, What have I to do with the covenant made with Abraham? Thou hast heard of covenants between the East India Company and some of their servants: but unless thou art one of the latter, what hast thou to do with such agreements? Perhaps thou sayest, thou hast to do with every everlasting covenant that is in the Bible. Sayest thou so? Then, thou hast doubtless overlooked the following words: Phinehas, the son of Eleazar, the son of Aaron:—behold, I give unto him my covenant of peace: and his seed after him, even the covenant of an everlasting priesthood." Art thou a descendant of Phine-

has and an Israelitish priest, that thou and thy seed should have anything to do with this? Thou hast, also, no doubt, left unconsidered the following scripture: "Ought ye not to know, that the Lord God of Israel gave the kingdom over Israel to David forever, even to him and his sons by a covenant of salt?" Is David thine ancestor? And hast thou anything to do with the throne of Israel? If, then, thou hast nothing to do with the everlasting covenants made with Phinehas, David, and their seed, has it never occurred to thee to ask, whether thou hast anything to do with the everlasting covenant made with Abraham and his seed?

Reader, thou hast nothing to do with the covenant of circumcision made with Abraham, unless thou art a Jew, or a circumcised slave, or a proselyte to the Jewish faith,—and very little to do with it even then: and this, in so far at least as it respects thyself, we shall now endeavor, in a very few words, to show thee.

About a year before the birth of Isaac God appeared unto Abraham, and said unto him:

"I will make my covenant between me and thee; and will multiply thee exceedingly. And Abraham fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name be any more called Abram; but thy name shall be Abraham: for a father of many nations have I made thee. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and you, and thy seed after thee; Every man-child among you shall be circumcised."

Now, gentle reader, as thou shalt have one day to answer to the great Teacher

and Lawgiver for all thy faith and practice,—dost thou, or canst thou think, that thou hast any more to do with this covenant than thou hast to do with those made with Phinehas and David? Hast thou, and have thy seed, any more claim to the promise of a long line of kings as your descendants, than ye have to the Israelitish priesthood? And have ye any more right to the land of Canaan for an everlasting possession, than ye have to the throne of David and his sons? We know your reply. Ye have *nothing whatever* to do with this covenant; and consequently ye have nothing more to do with its seal than ye have to do with the seal of the Emperor of China.

The apostle, in his epistle to the Romans, gives us plainly to understand that the following words of the covenant:—"A father of many nations have I made thee,"—have a spiritual as well as a literal signification. But in their spiritual as well as literal signification, they have nothing whatever to do with any other than Abraham himself,—no, not even with the seed who are mentioned onwards in the covenant. He was to be the father of all believers, whether Jew or Gentile; that is, he was to be a pattern to all believers,—the object of his faith, was to be the object of their faith; and the measure and holy results of his faith, were to be the measure and holy results of their faith. But art *thou*, courteous reader, constituted thus a *father of many nations*? Thou knowest that thou art not. Then what hast thou to do with the covenant of circumcision made with Abraham?

But, perhaps, thou sayest, That since circumcision was given to Abraham as a seal of the righteousness of faith which he had; and as thou hopest that thou, too, art a partaker of the same righteousness of faith, thou dost not see why thou also shouldst not have a seal? What! art thou envious? Shall not the Lord be permitted to give his own friend Abraham anything, but thou must cry out, Give me that too? But if thou wilt, nevertheless, go to the covenant of circumcision, why dost thou not submit to circumcision? And if thou wilt not submit to circumcision, then why dost thou go to the covenant of circumcision? Thou knowest that baptism is never called a seal,—nor is it a seal. It is an ordinance for those who have

already been sealed with the Holy Spirit of promise,—even for believers; and if thou, as a believer, wilt have baptism, it is thine, and most heartily thine. There is an abundance of water, and there is none to forbid thee. But go not to circumcision. He that goeth there, hath no warrant to go there. Nay, more, he that goeth there, becometh a debtor to do the whole law,—even the whole law of Moses, moral and ritual: and this is no trifling matter.—See Gal. v. 2, 3.

Thou continuest, it may be, to say, Well; as Abraham not only received the sign or seal of circumcision himself, but his children and servants received it also, why should not my infants and domestics have baptism? Say, rather, why should not my infants and domestics have circumcision? If, however, thy infants and domestics be believers, a transgressor is he who refuseth to them the ordinance of baptism; but if they be not believers, a still greater transgressor is he that administers it to them. The law of baptism is, "Repent, believe, and be baptized;" and to this law the apostles adhered with undeviating constancy. It is our part to walk in their steps.

But what benefit dost thou expect thy children to receive from baptism? Perhaps thou sayest, that they will be put by it into the covenant. Put into the covenant! What covenant? Dost thou mean the covenant of everlasting life? All in that covenant were *immovably* there before either circumcision or baptism had an existence: thou needest not, therefore, fear that the lack of baptism will cause their exclusion from the covenant. The doctrine is most dangerous that teaches, that any one may be put into the covenant of grace or life by baptism, or kept out of it by the lack of this ordinance,—an ordinance intended for another purpose altogether. This is the very worst part of that old and corrupt thing which, in our days, is called Puseyism. Only think of a man having it in his power, and at his own will and pleasure, to put in or to keep out another from the covenant of grace! This is an "assumption" equalled by nothing but the pretensions of the Church of Rome; but it is an "assumption" which we fear must be laid at the doors of all who teach as Mr. Morrison teaches. His words are these: "The

Christian parent who denies his child the right [of baptism] for which we contend, cuts off that child from his birth-right privileges among the people of God. He has no name nor place in the church of God any more than the child of a heathen.—He has been cut off from all these by his parents' hands." Taking even the low view of the covenant which Mr. M. takes of it, this is an awful power with which to invest even a father. If this doctrine be true, the penal laws of former times against the Baptists, were, as far as children are concerned, the laws of benevolence and mercy! But, reader, believe not such things as these. It is not in the power of either man or devil to cut off either children or adults from any of the mercies which God has provided for them. Fear not, therefore, respecting your offspring. Thousands in Abraham's covenant entered not into rest because of unbelief; and there is reason to believe that many who had never anything to do with Abraham's covenant have entered into glory,—such as Shem, Melchizedek, Lot, Raguel, Miran, and even Nebuchadnezzar himself. Go not, then, to Abraham's covenant under the idea of getting benefit to thy children:

But we ask again, what is the peculiar benefit that thy children can possibly get from thy going to the covenant of Abraham? for what blessings and privileges have the children of Pædobaptists more than the children of Baptists? Have the former anything which the latter have not? Are the children of Pædobaptists brought to the house of God? So are the children of Baptists. Are the children of Pædobaptists brought up in the nurture and admonition of the Lord? It is not otherwise with the children of Baptists. Are the children of Pædobaptists counselled, and prayed for, and watched over, by ministers and members of churches? Not less is this the case with the children of Baptists. And are any of the children of Pædobaptists converted and admitted to the table of the Lord? It is equally so with the children of Baptists. Mr. Morrison talks a great deal of "the benefits and privileges of the covenant-relation," and of "the fearful responsibility of excluding children from any of the privileges which God has secured to them by covenant." But these are only words,—they have not even the shadow of a

reality,—and we cannot otherwise regard them than as the language of useless alarm,—perhaps, in some instances, (we do not think it is so in the case of Mr. Morrison), as a mere bugbear to frighten parents into infant-baptism. Never did the apostles talk thus. There is not a word in the whole of their writings about "the covenant-relation," nor about "infant-church-membership;" nor is there a single exhortation to parents, to repair with their children to the baptismal font, nor a warning given to them as to "the fearful responsibility" of not doing so. We have exhortations and warnings on almost every other subject, but none on this,—on this, too, a matter of the most "fearful responsibility." And why, reader, why? Art thou not amazingly struck with this defect in the apostles? Or rather art thou not amazingly struck with this difference in the apostolic writings and in those of Mr. Morrison and other Pædobaptists? And canst thou account for this in any other way than that the latter hold a doctrine which the former never taught.

But after all, gentle reader, what is the use of thy thinking anything about the covenant made with Abraham? Canst thou make thyself sure of being able to get either thyself or thy children into this covenant? Thou canst not make thyself sure of this. Nay, there need be no hesitation in saying, that thou canst no more get thyself and thy children into Abraham's covenant than Esau could get Jacob's blessing, though he sought it carefully with tears. What! thinkest thou that thou canst do more than Abraham himself? Earnestly did the good man implore that his own son Ishmael might have a place in the covenant, but in this he was not heard. And shalt thou succeed where the patriarch himself failed? Ponder well the following words:

"And Abraham said unto God, Oh! that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget: and I will make him a great nation. *But my covenant will I establish with Isaac, whom Sarah will bear unto thee at this set time in the next year. And he left off talking with*

him, and God went up from Abraham."—Gen. xvii. 18–22.

The sign or memorial circumcision was given to many who had not the smallest interest in Abraham's covenant. Ishmael obviously had none; and it is equally clear, that not one of the circumcised slaves or Gentiles had any; for none of them could possess any part of the land of Canaan,—a chief thing in the 'covenant of Abraham. Perhaps Mr. Morrison may tell thee, that though thou canst not get the temporal things of Abraham's covenant, yet thou mayest get the spiritual. The spiritual! First, he ought to prove to thee, that the covenant of the patriarch has anything spiritual in it,—which, notwithstanding what he hath written, he hath not, in our opinion, done. But even if Abraham's covenant have spiritual blessings in it, will baptism secure to thyself and to thy offspring any of these? Did circumcision do this to the Israelites? Thou knowest that it did not. It secured to them indeed a participation in the passover, and in a number of other things; but these, and the forgiveness of sins, the sanctification of the heart, and the possession of eternal life, are very different matters: and without the latter the former are, as far as eternity is concerned, nothing at all: and surely it is of eternity that thou chiefly thinkest. No, gentle reader, Abraham's covenant, even though thou shouldst get into it, (which thou never canst,) will secure neither temporal nor spiritual blessings either to thee or to thine. The men, therefore, that send thee to this covenant, send thee to a delusion,—even to an *ignis fatuus* which will lead thee far astray from the path of safety described to thee in the word of God.

Mr. Morrison tries to make out the covenant of circumcision and the covenant of grace to be one and the same; and with a view to this asserts a distinction between the covenants of redemption and of grace; but this is a distinction entirely of his own making, or rather one of his own adopting. The Scriptures know nothing of such a distinction. All that they speak of are works and grace: and he that is not under the covenant of grace, is under the covenant of works. And is there any really converted man under the covenant of works; or any really unconverted man under the covenant of

grace? The contrary of this is opposed to the whole current of the word of God. Take only two passages as a sample: "Now we know, that whatsoever the law saith, it saith to them that are *under the law*; that every month may be stopped, and all the world become guilty before God."—"Christ is become of no effect unto you, whosoever of you are justified by the law: *ye are fallen from grace*." Every unconverted man, therefore, is under the covenant of works, and every converted man is under the covenant of grace: and the impartation of the grace of conversion, of sanctification, and so forth, is nothing else than the carrying out, or the executing of that covenant,—the covenant of redemption, or of grace,—into which God, in eternity, entered with the Son relative to the work of man's salvation. Mr. Morrison may call this assertion, or "assumption," if he likes; but we are persuaded, that it is assertion that will meet with a more ready approval from all who are intimately acquainted with their Bibles, than will the assertions of Mr. Morrison. We suspect, too, that he will find few of such that will support him in his teaching, that unconverted people are in the covenant of grace. What is meant by *grace* is better understood by Bible-readers than this.

"By the covenant of grace," says Mr. M., "I understand that covenant into which God graciously condescends to enter with his *professing* people, by which he *promises* to justify on account of the righteousness of Christ all who believe on him,—[a covenant] made with those professing godliness for themselves, and their own children, or their adopted children, and slaves." Now, we have no hesitation in saying, that this is not the covenant of grace, and that no such covenant as this exists, excepting in Mr. M.'s own mind. God has declared that he will justify *all who believe in Christ*, whether Jew or Gentile; but that he has entered into a covenant with Mr. Morrison, or with any other man in existence, to justify in particular his children and slaves, is as gratuitous an "assumption" as ever was penned. The Bible knows nothing of any such matter. At any rate the Bible knows nothing about any covenant of grace into which God may put one when he is an infant, and out of which he may put him

when he is an adult; for such, in fact, is Mr. Morrison's covenant of grace, unless, indeed, he maintains, that all enrolled in his covenant, that is, in the covenant of baptism, have been really justified or saved, or will ultimately be so. But this he does not do.

We are somewhat at a loss to understand why Mr. M. has departed from the old phraseology regarding the covenants. What he calls the covenant of grace, Pædobaptists of former days called the *external covenant*,—certainly a name much more suitable for the thing which Mr. M. means, than that which he has given it. Had we a little more space than that which is allowed us, we would endeavor to explain this *external covenant of grace* to the reader; but perhaps Mr. M. may yet make it necessary for us to do so; and then we will. In the meantime, we may just observe, that to talk of God's having bound himself,—“promised,”—in an external covenant of grace, that is, in a covenant made at baptism, to be a God, and to give “all needed spiritual blessings,” unto all such children as have been thus dedicated to him, and then to leave them to be taken possession of by the Evil One, is to exhibit the covenant-keeping Jehovah in a light the most shocking in which he can possibly be viewed; for surely it will never, as has already been observed, be pretended that all the children that have been baptized have been saved. It is no answer to this to say,—that God was not the first to fail in the covenant, but the child himself. The child himself! Why, it was not with the child himself that the covenant was made; for at the time of baptism he was nothing more than an unconscious babe! The covenant, as Mr. Morrison represents the matter, was made with the parents,—God having bound himself to *them* to be a God unto their seed. The following are his words: “The parent by a profession of faith enters into covenant with God on behalf of himself and his seed.” And was not God able to fulfil his covenant,—to give “all needed spiritual blessings?” Was he not able to change the heart of the child and to save him?—for if the covenant did not contain this it contained nothing. And yet he has not done it! Shall he, therefore, be represented as a covenant-breaker?—a consequence of Mr. M.'s covenant,—and that, too, of a

covenant said to be “everlasting?” Away with the thought! Let God be true, though every man should be a liar. A covenant at baptism is a chimæra, a fiction, a dangerous delusion!

But let the covenant of grace be even that strange thing which Mr. Morrison says it is, we nevertheless assert, that *it* and the covenant of circumcision are not identical. Mr. Morrison's covenant does contain something about Christ, and about justifying faith in Christ; but the covenant of circumcision contains not a word respecting either the Messiah, or faith in the Messiah. Not one of the passages quoted by Mr. Morrison are either from Gen. xvii.,—the chapter which contains the covenant of circumcision,—or have any reference to it. He tells us indeed that the promise in Rom. iv. 13, (a verse which closely follows that which mentions the circumcision of Abraham,) is a promise in the covenant of circumcision. It will be enough, in order to show the reader that Mr. Morrison is mistaken to quote the passage. Here it is: “For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but *through the righteousness of faith*.” Nothing like this is to be found in the covenant of circumcision. *There* not a word is said about a world to be inherited through the righteousness of faith. An earthly Canaan is indeed spoken of; but of a heavenly Canaan there is not a syllable. And, hence, we continue to maintain that the whole of the things in that covenant were, as far as Abraham's descendants are concerned, temporal, and temporal only, even the promise, “I will be a God to thy seed,” not excepted. This we asserted before in our review; and this Mr. M. has contradicted in the following words: “I deny that it [the covenant made with Abraham] had any reference to temporal things at all,” &c. The decision of this point may be safely left to any simple-minded man who can read his Bible.

In reference to the words: “I will be a God to thee, and to thy seed after thee,” a writer already quoted in this article makes the following remarks:

“It is said, that in this promise God must be a God to Abraham's seed, in the same sense in which he was a God to himself. I acknowledge, that from the words of the promise we could learn no distinction. Whether

it has not an inferior sense, must be determined by the history of Abraham's descendants. Now, that it has an inferior sense, is one of the clearest things in the Old Testament. God is every where considered as the God of the whole Jewish nation, even in the worst periods of their history. This cannot imply that he was their God, in the full sense in which he was the God of Abraham. Let us take a glance at a few of the passages which establish this distinction.—Exod. xxix. 45, 'And I will dwell among the children of Israel, and will be their God.' This is spoken of the whole Jewish nation, who never were, as a nation, the true people of God. It might be said, that this is spoken with respect to them, as all in the New Testament churches are addressed as saints, though there might be some who were not really such. But this is not an answer. All in the New Testament churches had given evidence that they were believers, though afterwards some turned out not to be such. But no such thing was ever supposed with respect to the Jews. They had their privileges, not by evidence of saintship, but by their birth. They were not only born into the kingdom of Israel, but were not afterwards put away for unbelief. There never was a law given them, as it was to the churches of Christ, that none but saints should belong to the nation or church of Israel. In Exod. xxxii. 11, we read, 'And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people:—and the Lord repented of the evil which he thought to do unto his people.' Here the worshippers of the golden calf are called God's people; and the ground on which Moses pleads that God would not execute vengeance, is, that the promise of inheriting the land might not be violated. The same thing is evident from Levit. xxvi. 44. 'And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God.' Even in Babylon he fulfilled the promise of being unto them the Lord their God. Agreeably to this, God is every where in the Old Testament considered as the husband of Israel; and this relation he acknowledged even in her adulteries. Isa. iii. 14. 'Turn, O backsliding children, saith the Lord; for I am married unto you.' But it would be endless to quote passages."

Mr. M. asks, "But will A. L. allow that the promise: 'I will be to them a God, and they shall be to me a people,' recorded in Heb. viii. 10, conveys any promise of spiritual blessings?" And he says, that this is the "same promise" which is "made with the mention of children;" meaning, as we apprehend him, that this is the very promise which refers to the Israelitish infants. Happy had it been for the Israelitish infants, had the covenant mentioned by the apostle been the same with the Abra-

hamic covenant. Never then should we have heard of a treacherous Judas, or of a murderous Caiaphas; for all the persons mentioned in the apostle's covenant are such as were to have the laws of God put into their minds and written upon their hearts. There was no need to ask A. L. whether the blessings promised to such were spiritual or not? The passage of itself sufficiently declares this; and it shews, too, that the blessings promised are such as the Abrahamic covenant never contained: see the whole, Heb. viii. 10—12. Mr. M.'s remark on this passage is followed by a kind of rebuke to A. L. in particular, and to the whole body of Baptists in general,—a rebuke which is recommenced and somewhat prolonged a little onwards,—for their "aversion to allow children to partake with them of the exceeding great and precious promises of God's word." A. L. can tell the writer of this and of similar sentences, that he understands neither the Baptists nor their "system;" and that his rebuke is such that it excites neither compunction nor tears,—it lacks that which is necessary to produce repentance.

There is something to us most repelling in the idea of the covenants of circumcision and of grace—even taking Mr. Morrison's strange view of the latter,—being identical; for only think of men whom Christ denounced as the children of the devil being in a covenant in which God had engaged to give them "all needed spiritual blessings!" "Ye are," said Christ to some who had been circumcised, "of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him." If there be one thing more clear to us than another in the New Testament, it is this,—that the unbelieving Jews had never any personal interest in the covenant of grace, in any view which can be taken of it. None but those who had the faith of Abraham were reckoned as the children of the promise: "They who are the *children of the flesh*, these are not the children of God; but the *children of the promise* are counted for the seed."—"And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Do you ask what promise? Not certainly any promise made in the covenant of circumcision; but the promise of the

Spirit through *faith*, Gal. iii. 14., and the promise of the heavenly inheritance, of which we become the heirs by *faith*, Gal. iii. 18.

We do not know exactly how the idea of having been put into the covenant of grace by baptism works generally on the minds of such as have been baptized in infancy; but we have reason to fear, that, in not a few instances, the effect is most injurious. Mr. Morrison says, that there is a great difference between a baptized and an unbaptized child,—that the one is a Christian, while the other is no better than “a heathen;” that the one has “an ecclesiastical connexion with the church,” while the other has none; and that the one “is a lamb of Christ’s flock,” while the other is not. Now, we hold that this language is quite enough of itself to effect mischief,—enough to make the baptized youth or man to think of himself as he ought not to think; and to think in some such way as the unconverted Jews thought when they said, “We have Abraham to our father.” An author of the last century says, that the views which many Pædobaptists give to their children of infant-baptism are calculated to make them feel and speak as the pharisee in the parable; and certainly this, as far as Mr. Morrison is concerned, is true to the very letter. His language will, according to our author, fully authorize those who have been baptized in infancy to make use of the following words: “We thank thee, O God, that we are not as the children of other men, who are not interested in thy covenant; have no share in thy promises; nor any right in thy confirming seal. We contemplate with peculiar pleasure, the vast difference there is between us, and the offspring of our profligate neighbour the publican.”

“I may venture,” our author goes on to say, “an appeal to the impartial reader: Whether such sentiments imbibed by children, be not adapted to harden their consciences in an unregenerate state, and to render them easy under a vain supposition of their being the favorites of Heaven from their earliest infancy? For if, as Dr. Owen observes, ‘the father of lies himself could hardly have invented a more pernicious opinion,’ than that which connects regeneration with baptism; this, which unites the grand idea of interest in the covenant, the promises, and the sacred seal, with carnal descent from believing [or professing] parents, cannot be innocent.”

It would appear that Mr. M. still in-

sists that Peter’s language in Acts ii. 39, has reference to the Abrahamic covenant: “For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call;” and he tells us, that Peter referred to that promise as a reason why his auditors should be baptized. Allow for brevity’s sake, not for truth’s, that Mr. M. is right when he says that Peter referred to the promise of the Abrahamic covenant; and then call to recollection the kind of baptism of which the apostle was speaking. It was not infant-baptism,—it was a baptism to be *preceded* by *repentance*, and to be *succeeded* by the *gift of the Holy Ghost*: “Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Such a baptism as this is appropriate only to believers,—even to such alone as the Lord our God shall *call*; and Peter could have no other in view when he said: “The promise is to you and to your children,”—the word “children” being oftener used for adults than for infants, and the word “call” excluding every one but those who give evidence of conversion. If, then, the apostle even referred to Abraham’s covenant he could mean only such in that covenant as could be *called*, as could *repent*, and as could *receive the gift of the Holy Ghost*; and, therefore, not the babes of a week old.

The only thing in the Abrahamic covenant which looks like an identification of it with the covenant of grace, is the seal of circumcision given to Abraham. The reader, however, cannot fail to see that *what* circumcision sealed to Abraham himself, it sealed to no one else. It was given to him as a seal of the *righteousness of faith which he had*; but it was not given as this to Ishmael or the slaves,—there not being the smallest evidence that they were the partakers of the righteousness of faith at all. To them it was a mark that a covenant of a certain kind had been made with Abraham,—a covenant in which they were somewhat interested,—and it was particularly a memento that all who should believe, as Abraham had believed, would be justified as he had been justified. It is impossible, in the very nature of things, to make more of the matter than this; and whether this establishes

the identity of the Abrahamic covenant with the covenant of grace,—even that covenant which makes those enrolled in it the heirs of eternal life,—may be left for the reader to decide. But in whatever sense circumcision was a seal to its recipients, it is most gratuitous and unauthorized to talk of baptism being in any way, or mode, or form a seal,—it never being, throughout the whole extent of the New Testament, either so called or so spoken of: and it is still more gratuitous, and unauthorized to talk of its being a seal of the blessings of the covenant of grace. The only seal belonging to the covenant of grace is, according to the following scriptures, the operating of the blessed Spirit upon the heart: “Who hath also sealed us, and given the earnest of the Spirit in our heart.”—“Ye were sealed with that Holy Spirit, whereby ye are sealed unto the day of redemption.” To speak, therefore, of baptism being to any one a seal of the blessings of the covenant of grace, is to use language which is out and out opposed to the word of God. The church of England in saying, that by baptism a person is “regenerated,” “incorporated,” “grafted into the body of Christ’s church,” and “made a member of Christ, a child of God, and an inheritor of the kingdom of heaven;” and the Westminster Confession in saying, that “baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a *sign* and *seal* of the covenant of grace, of his *ingrafting into Christ*, of *regeneration*, of *remission of sins*, and of his giving up unto God through Jesus Christ to walk in newness of life;”—do both speak in a most unwarrantable and dangerous manner: and the sooner such language is given up the better. But with the giving up of this language, the thing itself must be given up. We believe that nothing keeps infant-baptism in existence, but the unscriptural terms that are used in reference to it. Well has Charnock said: “God seals no more than he promises: he promises only to faith, and therefore only seals to faith. Covenant graces, therefore, must be possessed and acted, before covenant blessings be ratified to us.”

We say nothing about the word “everlasting,”—a word which is found

in the covenant of the patriarch,—all knowing, that this term needs no more to be understood in its exact latitude of meaning here, than it needs to be so understood in the covenant made with Phinehas about the altar, and with David about the throne.

Neither do we think it necessary to enter into any discussion as to who is in the right about the quotation in Acts iii. 25. The matter is of very little moment; and we regret that we should have noticed it in our review,—much unnecessary trouble having thereby been given to Mr. M. and the reader. It will be something, however, for the latter to know, that in what Mr. M. has written, he has shewn himself to have been in error. In his sermon he says, that the reference in Acts iii. 25, is to the covenant of circumcision, that is, to Gen. xvii.,—an assertion which we disputed. Now, he says, (but without confessing his former mistake), that the reference is to Gen. xii. 3,—a passage which neither has, nor can have, anything to do with circumcision. Thus we must “leave him,” and himself “on opposite sides of the question, and content ourselves with the Apostle’s company, leaving him and his brethren to take the other side.” It is enough for us that Mr. M. has abandoned the position he formerly maintained.

But we must now draw to a close. And again we ask thee, courteous reader, Why, if all these things be so, why goest thou to the covenant of circumcision? Who hath told thee to go there? Doth the Bible tell thee to go there? Art thou a Jew, or art thou a Christian? If thou art the latter, why not content thyself with Christian instructions regarding Christian ordinances? Why shouldst thou take the laws of circumcision and apply them to baptism? Hath the latter no laws of its own? Dost thou ever read of the apostles applying the laws of circumcision to baptism, or those of the passover to the Lord’s supper? Why, therefore, not imitate these good and inspired men? Rest assured, that if it had been possible to have found infant-baptism in the New Testament, its advocates would as soon have thought of going for their practice to the covenant made with Noah as to the covenant made with Abraham. But not having been able to find the baptism of infants in the New Testament, and finding the

circumcision of infants in Abraham's covenant, they have seized upon the latter; have tried to make it out to be the covenant of grace, (a covenant in which Abraham was enrolled long before the institution of circumcision); and have raised such a cloud about that which in itself is simple, clear, and obvious, that the mind is brought into a state of the most complete bewilderment. He that can, for instance, comprehend with ease, (if at all,) what Mr. M. has written on the Abrahamic covenant, must be a man of the most uncommon perceptions. And why the clouds?—clouds we do not say of Mr. M.'s original raising, or of his knowingly and intentionally re-raising with the design of concealing the light. *He*, no doubt, thinks the matter clear enough. But, reader, read the Abrahamic covenant for thyself. Thou canst not, in the light and in the simplicity of the scriptures alone, fail to perceive that the covenant of the patriarch is not the covenant of grace,—even that covenant by which men were then, and before, and since, justified in the sight of God. Let not thy love and thy concern for thine offspring blind thine eyes to the plain and simple statements of the New Testament. There thou wilt find nothing about the baptizing of infants: and what is not there can neither be thy duty, nor be pleasing to Him who, by joining repentance and faith with an immersion in water, hath positively forbidden sprinkling of unconscious babes, and think not of baptism as in the least necessary to secure the acceptance of thy children with God. Do not believe what Mr. Morrison wishes thee to believe, when he asks thee in his sermon, "How else can parents now bring their children to Christ than by dedicating them to him in baptism?" Thou *canst*, without getting thy children baptized, *bring* them to Christ; thou *canst* bring them to his throne; thou *canst* plead for them there; and thou *canst*, in imitation of some parents of whom thou hast read in the Bible, ask him to bless them: and he will bless them. The matter of their baptism thou canst leave, and thou oughtest to leave, until such time as they have come to the years of understanding; for remember, that whether thou gettest them baptized or not, no power in the universe can free them from the obligation of repenting,

of believing, and of being baptized, when they have arrived at a mature age. The act must be their own: and if thou doest any thing to prevent their complying with the will of God, thou wilt not be guiltless,—and this guilt thou wilt incur, by telling them that thou didst get the thing done for them when they were a few days old, and that, therefore, it requires from them no attention now.

The reader will observe, that we have said nothing in reply to Mr. Morrison's remarks on Dr. Gill. The truth of the matter is, that nearly the whole of the above was written before we had seen more than one fourth of what refers to the Doctor: but now that we have seen all, we are quite willing to let our readers have the full benefit of Mr. Morrison's remarks. We shall not, at present, say one word to weaken their "force." We may, however, have something to say to the last part of the article,—a part which refers particularly to ourselves, or rather to the subject in dispute.

A. L.

Calcutta.

THE INSPIRATION OF THE BIBLE.

To the Editor of the Oriental Baptist.

DEAR SIR,—I am very glad to see the important subject of the *inspiration of the Bible* introduced in the "Baptist." From the Rev. Messrs. Shuck and Wenger's letters being published for general perusal, I suppose they will not deem it presumptuous in any other person offering his views on the subject. I am also sure that Mr. Wenger will allow me to make a few remarks on his letter; and, if I write without much reserve, I shall yet hope that he will not blame me for a lack of modesty or humility. If further communications from him be elicited, I shall be amongst those who humbly read and learn thereby.

Mr. Wenger, in his answer to Mr. Shuck, seems to me to have overlooked the definite subject on which information was required. The *inspiration of the Bible* is one thing; that of the *writers of the Bible* another thing. Mr. S.'s questions refer to the former point; Mr. W.'s answer to the latter. Mr. W. speaks of "the sources of information

from which the inspired penmen derived their knowledge;" of "the subject matter of the Bible" being the "*result*" of inspiration: he understands inspiration to mean "that divine influence under which the prophets and apostles *communicated divine truths to others*, and under which *ALSO* they wrote the Bible;" and by inspiration he thinks "they were enabled to communicate divine knowledge *ORALLY*, OR in writing." Further, he speaks of the writers being "induced, prompted, directed," &c. by the spirit of God. But what has the inspiration of the *Bible* to do with the sources of information with which the *writers* were favored; or with the nature of their *ORAL* communications; or, indeed, with the manner in which they were "induced, prompted," &c.?

I cannot comprehend what the bearing of the six "points" can be.

1. To be guided to write a book, not by ordinary motives, but by the influence of the Spirit of God,—is a very different thing from being instrumental in writing a book which shall be God's own book. Who can show that the spirit of God did not induce Bunyan to write his *Pilgrim*? Yet we do not believe that this work is inspired. A preacher is induced to preach from a certain text,—is his sermon therefore inspired? There is an immense difference between being induced to write a book, and being aided (to say the least) in writing it.

2. Was not the style really *determined* by the Spirit, when He determined that those men should write who had those peculiar styles? In appointing different men, he fixed the difference in style, not only "approved" it.

3. May not every thing in this paragraph be predicated of a human book? Of "Williams's Missionary Enterprise," for instance, it may be said that "its statements are true; its historical facts true; the works or words ascribed to God really his," &c. But is this all which Mr. W. can venture to say concerning the word of God? To "record with perfect accuracy," "to write literally the very words of God," do not comprehend what we understand by inspiration. This much a judicious man may do.

4. What has the *omission* of any subject to do with the inspiration of what is *recorded*? It nowise affects it. Why

should I take it for granted that any points of information were omitted in Melchizedec's history? What do we know of Melchizedec, but from the divine record? Again; What is meant by "Moses as an *ordinary author*?" The extraordinary authorship belongs not to him, but to the Spirit of God. Mr. W. means that Moses was not an ordinary author (i. e. he was an extraordinary author) in that sense in which his book is inspired. But in this very sense, and in this very degree, Moses is not the author at all.

5. Mr. W. makes a distinction between what "has divine authority," and what is "in accordance with the will of God, or the spirit of the Gospel." And yet, this distinction (so proper,—for many things are in accordance with the divine will, and consistent with the spirit of the gospel, which nevertheless have not the divine authority) is lost sight of afterwards; for of 1 Cor. vii. 15, it is said, that it is "in accordance with the will of God, AND possesses divine authority." When the writer speaks of *inspiration only*, he would teach us that there is something superior to inspired writing in the word of God. What is this?

6. There is not an expression in the Bible on which the sense does not in some way depend. Why then did the spirit *suggest* some, and merely *approve* others? Again,—did the choice of the *active* form of the verb to "count" as used by Moses, originate with the Holy Spirit any more than did the *passive* form used by Paul? Is the passage in Romans less inspired than that in Genesis? Was Paul less indebted to inspiration than was Moses? If the verse in Genesis originated with the Holy Spirit, so did that in Romans. And Moses was no more, and no less, left to choose his form of expression, than was Paul.

I do not like the figure Mr. W. uses to express his idea of the difference there exists in the books of the Bible. Is there great and small—so great and small—amongst those books which are *all* inspired? If inspiration alone raises the sacred writings above all writings of man, it places each of these sacred books on the same level. The book of Esther being equally inspired with the gospel of John, is as much a "sun" as the latter. If any book of the Sacred Scriptures be like to the "firefly," it is owing to our

blindness, and not to its own want of blazing light. Mr W. evidently thinks that there are degrees of inspiration in the Sacred Scriptures as there are degrees of light in the creation : how then does he say that the same Spirit "aids alike" the writers of the book of Esther and the gospel of John ?

But may I be allowed to occupy another half column in your magazine in stating my views on the important subject under discussion ? The question propounded is, *What is meant by the inspiration of the Bible?* This can be answered by no other means than by a reference to the Scriptures themselves. *What does the Bible say of its own inspiration?* I have nothing to do with theories on a subject of such vast importance or indeed on any subject on which God speaks. The divine testimony alone must be sought ; and, when obtained, must be implicitly believed. In examining then the Scriptures, we find only one passage which supplies clearly, fully, and definitely the information we seek. The passage I refer to is 2 Tim. iii. 16. "*All Scripture is given by inspiration of God.*" We sit down therefore to ascertain what, according to the rules of grammatical construction, can be the meaning of this verse. Taking the sense of each word separately, I would next see what they mean in construction. And here it is evident that the English translation conveys the exact meaning of the original. "*All Scripture is God-inspired.*" Inspiration therefore is asserted of "*Scripture*," not of the writers of Scripture. "*Scripture*" means writing, or words written ; therefore the *words* of the Bible as *written words*, and not merely the *ideas* or *sense*, are inspired. "*All Scripture*," further, must mean *every thing* that is called Scripture in the appropriated sense of the term (for in that sense is the word here used) and not only *a part* of Scripture. The absence of the article shows that it is not merely the Scriptures existing at the time the apostle wrote his epistle, which are referred to ; but any other writing which shall be included in the canon of Scripture. And this interpretation rests on the principle that "*the article implies the previous existence of the object to which it applies ;*" hence its omission here will allow the noun to refer to what does not at the time exist.

Thus I believe in what is called the plenary inspiration of the Bible ; that every word is inspired, and that equally. I rest my faith on the testimony of that passage which, of all others, most clearly teaches what I am anxious to learn on this great subject. Having then ascertained what the Bible says of its own inspiration, I care for no objection to the views I hold. Every thing like difference of style, difference of expression in stating the same facts, apparent irreconcilableness (I will not say contradiction) in doctrine, reference to trivial circumstances,—all must be accounted for somehow or other. The spirit of God in using human language may surely adopt human styles, ways of expression, and the like.

In conclusion, allow me to refer the reader to Carson's "*Theories of Inspiration*," &c. and to his "*Refutation of Dr. Henderson on Inspiration, with a critical discussion* on 2 Tim. iii. 16." This author is to my mind, the most satisfactory and convincing of writers on every subject which he takes up. I admire his simplicity of aim, his attachment to the Saviour, his profound erudition, his critical acumen, his philosophic mind, and dauntless courage. He seems to fathom the lowest depths, and clear away the most intricate difficulties, of every controversial subject he handles.

I am, &c.

J. C. P.

Christian Missions.

THE AGRA MISSIONARY SOCIETY.

THE eighth Report of this Society will be read with some degree of pleasure by the friends of Missions. The "*extracts from the monthly report of the agents*" are really interesting, and form a necessary Appendix to the few pages given in the shape of a "*Report*." From the list of Subscribers, and the names of the Committee, we are rejoiced to find so many gentlemen, from year to year, taking so lively an interest in the good cause. May they be encouraged to continue their support and co-operation, by witnessing much suc-

cess attend the humble labours of their little Society!

The proceedings of the Annual Meeting held on the 16th March were, we are sorry to see, in exact accordance with those of other like Societies. Resolutions were proposed and seconded, all in due form. We can hardly understand why there is so little departure from a custom which has nothing to recommend it. Resolutions drawn up by a single member of the Committee, and approved of, it may be by all, are moved and seconded,—and then adopted as resolutions of a body of persons who, up to the time of the public meeting, know nothing about them, and have expressed no opinion respecting them! The 3d resolution of the Agra Society is in these words:

“That this meeting, fully sensible that any effort for the conversion of souls is vain without the divine blessing,—do pledge themselves that they will, during the present year, abound more in prayer,” &c.

Was not this Resolution penned before the mind of the meeting was taken? Does it not assert that a pledge is taken,—a pledge of the most solemn nature, before God,—by a number of persons, many of whom, to all certainty, will never fulfil it, inasmuch as it involves the performance of a duty to which they are perfect strangers? Every person who attends a public meeting,—or is a part and portion of a regular congregation,—is not in the habit of praying. Much less does every one *pledge* himself to pray for a Missionary Society. In like manner it is not true that a general meeting “feels satisfied” that that work of God, which spiritually enlightened eyes alone can behold, is progressing: nor that it “bids God-speed to kindred Societies:” nor that it “feels the importance of having an additional number of labourers:” nor that it “commends to the Divine blessing the office-bearers” of a Society. Generally speaking, there is but one Resolution which the meeting can understand, and in which it may agree, and that respects “the printing and circulating of the Report.” These remarks may be considered out of place; but they are not uncalled for. We remember once attending a public meeting of a Society which, in one of its Resolutions, was pleased to *pledge* every one present to make strenuous efforts

to forward its operations. The gentleman who seconded this Resolution sounded it in our ears, over and over again. He told us that now we had pledged ourselves solemnly, and before heaven, to perform a most important duty; the vow had proceeded from our lips; we could not now draw back,—and so forth. How untrue in fact, though not in intention! Why should we be thus saddled with a pledge about which our opinion has never been required, and which we have never taken, unless by proxy, and then unasked and unasking?

We are much pleased with the plan adopted by the Agra Society of making known the Gospel by means of *tablets*. On these tablets are inscribed, in one or more languages, some striking passage of Scripture. They are then put up where they can best be read by thronging multitudes, or numerous travellers. A most simple, easy, and efficient manner this of preaching Christ. It may be asked what can a man learn from a single text of Scripture? Our answer is,—just so much as God intended should be learned, and man imagined might not be learned, by that Scripture. Let it be remembered that it is God’s word. It has divine light in it. There is also an Omnipotent power ever at hand to honor the divine word. And if the Holy Spirit condescend to apply to the reader’s heart the words of the shortest passage yet inscribed by this Society,—what everlasting good will result! That will be a happy day, indeed, when the unenlightened Hindu and the self-sufficient Muhammadan traveller shall meet, on every road they take, some saying of God calculated to dispel ignorance and humble pride! Go on—we would say to our brethren at Agra—go on in your blessed work. Hold up Christ and all men will be drawn to him. Honor God’s word, and he will honor you by making you the instruments in effecting a mighty change in this wretched land. The smallest of your tablets will prove a sign-post not to be mistaken, showing the road to the Heavenly City.

Another pleasing thing in the Report is, what we have already alluded to, the “Journal” of the native preachers. Certain it is that native preachers of sterling piety, simple habits, and good common sense,—with as much information as it is practicable for them to

obtain,—are labourers not to be despised, nor overlooked. These are brethren with whom much pains should be taken, and towards whom should be manifested all a brother's love, and sympathy. They need to be treated judiciously lest they be spoiled: but when co-operating with one who knows their weaknesses and also their capabilities, they may prove themselves labourers who have no cause to be ashamed. The "Journal" before us gives us an opportunity of judging of the way in which native preachers make known, and defend, the religion they have received. They "begin by making known the Gospel plan of salvation" in the villages they enter; "Crowds of people hear from them the word of salvation by Jesus." A zamindar asking them, how he can be saved,—is answered in the words of Peter, "*Believe on the Lord Jesus Christ.*" There is no concealment of that truth which, of all truths, is the most unpalatable to the enemies of the Christian religion. There is no shrinking from holding up Christ, and *Christ only*, as the Saviour. If they hear that any, through fear of persecution, will not avow Christ, they are quick to tell him that the Lord has said, "*whosoever shall be ashamed of me,*" &c. When pressed with the question, how so many different religions have sprung up,—they read out Matt. xiii. 24—30. When asked, What shall we obtain by coming to Christ? they remember Matt. xix. 27—30. "*Then answered Peter and said unto him, Behold, we have forsaken all,*" &c. Here is their reply. When the question is put,—"*If Kanahya (a Hindu god) be not God, how is it that so many hundred thousands of people have come on pilgrimage to worship him?*"—they are ready with an answer which they find in Matt. vii. 13. "*Enter ye in at the strait gate,*" &c. not straight, as the journal carelessly has it. In all this we perceive a profound regard for the Bible, a perfect acquaintance with the history and doctrine of our Lord, and a readiness in suiting passages to the occasion calling for them. And this is truly admirable. Happy they who can so wield the sword of the Spirit, as with it to slay the adversary!

We cannot, then, help saying of such labourers, God speed them! Oh that they were multiplied a thousand-fold! The harvest truly is great, but the labourers

are few. "The times and the seasons" forbid our looking to foreign lands for much more addition to the band of labourers. Strange events are happening. But India's sons must evangelize India. Even her most unsophisticated, unpolished, and even uneducated children, when "the love of Christ constrains" them, are after all those to whom we must look. Let us pray, at the same time, often and earnestly, for an increase to the band of missionaries. The Lord Jesus himself has commanded us; "*Pray ye, therefore, to the Lord of the harvest, that he would send forth more labourers into his harvest.*" Shall we dare to disobey this command?

J. C. P.

For the Young.

LESSONS FOR YOUTH.

(For the Oriental Baptist.)

THE object of this and some succeeding papers is to give intelligent young people who are fond of reading, something to think about, which shall amuse and instruct them. Our lessons shall be taken from the works of God, and the scenes by which we are surrounded in India. I wish this month to call the attention of those who will soon become young men and women, to the subject of display in dress, &c. Do the Hindus set us a good or bad example in this? In general the men are dressed in white during the hot weather, and this looks very pure and becoming. But this seems to be a matter of convenience rather than choice, as all cloths require frequent washing in the summer months. When winter however approaches every one in the North West at least who can afford it, puts on a smart gilted chintz dress, or even more expensive dresses of broadcloth, Kimkwab or Satin. The women are generally shut up at home, and the few met with in the bazar are poor and dirty. It is on the occasion of mélas that they pour out from the towns by thousands in their holiday best. Then and at weddings you have a bright display of colours. In one direction at a méla you see a forest of red, yellow, pink, lavender and speckled turbans, with a few white intermixed. In all the corners in gardens, and under trees cir-

cular groups of women are seated. Their faces are nearly hid, but the nose-ring with its few pearls is visible, and their dresses declare that they came out not only to see, but be seen. Their chudars are of the gayest, most glaring colours, and if they condescend to a dark blue dress it is that it may form a better ground for the small pieces of looking glass which are sewed into it, like eyes in a peacock's tail. These of course sparkle in the sun with every movement. Even infants must be dressed out in red muslin, and coloured caps covered with tinsel ornaments. To finish their decoration the women wear as many rings of silver as they can afford, and heavy eardrops. Even the poorest will buy zinc or glass rings, if they can get no better. Perhaps you have seen a marriage procession? What figures they have made the bride and bridegroom. The boy is dressed in imitations of a prince with his gilt paper crown, many garlands and perhaps yellow muslin dress. The very walls of the house must be daubed over with paintings, and the horses have their tails and legs stained with some colour. The most gorgeous sight however in the east is a raja riding forth in all his pomp. Not only horses and elephants are painted in every variety of pattern and colour all over the unclothed parts of their bodies, but laden with gold and silver housings and trappings. The silver and gold ornaments dangling like necklaces from their horses are often set with precious stones. The king's elephant, from being dressed in gold cloth, and the howdah with its canopy also being gilt, looks a most resplendent object. And there sits the master of all this pomp, riding like a superior being to the crowd, but pleased as a child with his own grandeur. He has never in his own beautiful flower-garden studied that text, "I say unto you that even Solomon in all his glory was not arrayed as one of these." The Hindus are not singular in this love of show. As a general rule you will find that the more barbarous and heathenish men become, the more fond they are of the coarsest and most showy ornaments. The people of New Holland are some of the most uncivilized in the world, and their ornaments are contemptible. We read that "though they are nearly naked they are not insensible to ornament, for which purpose the skin is thickly coated

with fish oil, regardless of the horrible stench which it emits, to which embellishments are added, the teeth of the Kangaroo, the jaw bones of large fishes and tails of dogs. On high occasions they smear their faces with a species of red and white earth, which renders them perfectly hideous; to say nothing of the scars, sometimes tracing the forms of birds and beasts, which they cut into their bodies.

The New Zealander is a little more refined. We read that the "chiefs wear graceful plumes, that their dress mantle is elaborately embroidered, and both sexes often wear curiously carved combs in their hair, and clusters of ornaments suspended from their ears round their necks. The men indeed as well as the women, are fond of dress, and show all the vanity of children when they are more gaily arrayed than usual. To a chief, Mr. Nicholas relates, who came on board the *Active*, Mr. Marsden presented a piece of India print which quite transported him with delight; he gazed on the figures with the most vivid amazement, and throwing it over his shoulders strutted about the deck with his whole soul absorbed in his splendid bedizenment." We read of another chief who had been to England, on his return miserable, till Mr. M. gave him a piece of scarlet cloth, such as the other chiefs had received, when he walked up and down "with the consequence of a Roman emperor." Perhaps you laugh at this folly, and say that if they were educated they would behave better. This is not so certain as the following quotation shows, in the case of a New Zealander. "He left his country for Port Jackson at the age of eleven, and was brought up in all respects as an English boy would have been. Having been sent to school he soon learned not only to speak English with fluency, but to read and write it with very superior ability; and he shewed himself besides in every thing remarkably tractable and obedient. Yet nothing could wean him from his partiality to his original condition; and he at last quitted the house of his protector and contrived to find his way to New Zealand. There he settled among a people even still more uncivilized than his own countrymen, and married the daughter of one of the chiefs, to whose territories he had succeeded when Mr. Nicholas met him. Though clean

in person and his manners displaying an European polish, *his dress betokened the savage*. His hair, which had been very carefully combed was tied up in a knot upon the crown of his head and adorned with a long white feather fancifully stuck in it; in his ears were large bunches of the down of the garnet, white as the driven snow, and flapping about his cheeks with every gale. Like the natives, he wore the mat thrown over his shoulders, but the one he had on was bordered with a deep vandyke of different colours, and gaily bedizened with the feathers of parrots and other birds, reflecting at the same moment all the various shades in the rainbow. He carried a musket in his hand, and had a martial and imposing air about him, which was quite in character with the station he maintained."

Now do you feel contempt for this love of finery and pity for these slaves of the lust of the eye? I hope you do. But that you may never be disposed to imitate them, look at the cause of this excessive desire for vain splendour. The reason is that the Hindus and all unconverted men are fond of the praise of others and do every thing *nám ke wáste*. They do not however think what things are really worthy of praise, but pride themselves on what sensible and pious men consider mere trifles. Really wise

men approve most of those qualities which God delights in, and we read in 1 Sam. 16 Chap. 7 ver. that man looketh on the outward appearance, but the Lord looketh on the heart. In christian and highly civilized countries moral and mental excellencies, are much more admired by the intelligent classes, than bodily beauty or dress. True, there are butterfly ladies and gentlemen enough even in the most civilized cities of Paris and London, and you may have seen in this country many would-be ladies hanging in rapture over the Kaprá wallá's bundle or ordering showy dresses from the milliners. Now, young ladies, I hope you don't mean to follow a multitude to do evil, or even your own relations, when in a few years or months hence your husband's purse shall be at your command. If you do, you are more inexcusable than Hindu women, who have never been taught that the ornament of a meek and quiet spirit is in the sight of God and good men of great price; and is far more becoming than broidered hair, or gold or pearls or costly array. Young men too, notice the dress of the highest civilians in India, and contrast it with the "barbaric pearl and gold" of Orientals, and learn to be clothed with humility now, that at last you "may shine as the sun in the kingdom of your Father."

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

CALCUTTA.—A native female convert was baptized by the Rev. J. Wenger in the Collingah Chapel on the 4th ult.

JESSORE.—Two converts from among the native community were baptized by the Rev. J. Parry in the month of April.

AGRA.—The Rev. R. Williams writing on the 5th ult. says, "Many of the European soldiers who attend Chapel are under serious impressions; one of them I baptized yesterday, and I expect that more will follow his example shortly."

Foreign Record.

EUROPE.—STATE OF PUBLIC AFFAIRS.—We cannot allow another number of this periodical to leave the press without saying a few words about recent public events. Kingdoms have been revolutionized: the King of the French

and Prince Metternich, (two of the oldest, ablest, and most powerful statesmen in Europe,) have been driven into exile; there is war in Lombardy and Holstien; Germany and Italy are in a fever of excitement, and every throne is shaken; Poland is re-appearing as a nation: Ireland is on the eve of an insurrection; commercial calamities and popular disaffection are disturbing England; in France a Republic has been established; and the whole aspect of European society forbodes strife, change and desolation. On the 22d February all was peace; the Austrian oppressor with all his feeble imitators in minor arbitrary governments slept securely, and Prince Metternich whispered to them all, that while he lived they were safe. "Après moi la deluge!" The King of the French was so confident of his strength that he refused every concession to public opinion, and all Europe seemed to be destined to experience, at

least so long as he lived, the undiminished tyranny of the system in which religion was made a mere state affair, the press was in bondage, the people were unrepresented, and the army was the chief dependence of the court. A month sufficed to alter the prospects of every country that had formed part of the old Roman Empire. And now the attention even of the most sceptical,—even of those who have been most accustomed to ask, Where is the promise of His coming?—is fixed with interest, if not anxiety, on the predicted destiny of the Ten Kingdoms and the Papacy. A lesson has been taught mankind which should be deeply pondered. We have learned how, when God's time comes, the counsel of the wise may be turned into foolishness, and nations may be born in a day. Obstructions to the progress of the truth, to the preaching of the Gospel, and to the circulation of the Scriptures, have suddenly been removed; judgments the most remarkable have overtaken the perfidious king who enslaved his people, and displayed his ambition by base intrigues in Spain, and by the still more odious invasions at Tahiti; slavery in the French West India Islands has all at once been abolished; free constitutions have been tendered with all the eagerness of terror by the most haughty of the European despots; and in England there has arisen a new party, which though small in its beginning seems destined to alter the whole policy of her future governments. So far, we see nothing to deplore in what has occurred, except the crimes of individuals. And if, in the progress of events state establishments of religion are overthrown, we shall only say that constituted as such establishments now are, their destruction is likely to lead to the furtherance of the Gospel.—*Free Churchman*, June 15.

OVERTHROW OF THE FRENCH MONARCHY OCCASIONED BY THE CONDEMNATION OF THE BAPTISTS.—It is a very remarkable fact which we cannot refrain from mentioning, that the persecution of our Baptist brethren in the department of l'Aisne, which we mentioned in our number for February, led to the overthrow of the French monarchy. They did not indeed attempt to avenge themselves, nor did the Parisians intend to avenge them; yet their condemnation occasioned the downfall of the govern-

ment. The law which was brought into operation against them was not enacted to prevent religious meetings but meetings for political purposes. This law had not been acted upon for many years, and it was doubtful whether a persecution under it could be sustained. But when the Court of Cassation had confirmed the decision of the Court of Amiens, condemning the meetings of the Baptists as illegal, we are informed that Guizot said, "This is the law for me!" Trusting to this decision, he determined to prohibit the great reform banquet, the prohibition of which was the immediate occasion of the fall of himself and his master. Certain it is that it was the same law which had been applied, at the instigation of a Romish bishop, to the suppression of the Baptists, which the government attempted to enforce against those political opponents who have proved too strong for them.—*Bapt. Mag.*

AMERICA.—REVIVALS.—It affords us great pleasure to learn that in various parts of the United States, after a long season of depression, the work of conversion is proceeding with renewed frequency. One account says, "Many churches in the western states are now enjoying revivals of religion. They appear to have commenced simultaneously with those which have existed extensively of late in the eastern states." Another account speaks of a church in Illinois in which fifty-four persons have recently been baptized. "This church," it is added, "has risen up amidst much opposition, from the small number of twelve members, who were constituted in 1837, to become a strong body, now numbering over two hundred." The following is from the *New York Observer*:—

"It gives us higher pleasure than we have had in any announcement in many months, to say that the Spirit of God is descending upon many congregations in this region, with converting power. We spent last sabbath in a large village where four or five churches of various denominations are enjoying a precious refreshing from the presence of the Lord. To the house of one of the pastors with whom we were staying, eighteen persons came to inquire of him what they must do to be saved. The work is very noiseless in its progress, and it was desired that no publicity should be given to the facts in connexion with the name of the place. But it will rejoice the people of God in other churches to hear of facts like these, and while they are grateful for the intelligence, they will be encouraged to ask and labour for the same blessings upon themselves and others."—*Ibid.*

THE

CALCUTTA MISSIONARY HERALD.

SERAMPORE.

FROM THE REV. J. ROBINSON.

THE native preachers connected with the church here left Serampore on a Missionary tour on the 1st Nov. 1847, and returned on the 4th January, 1848. The following are extracts from their diary.

8th November.—In the morning we arrived at a village inhabited by Muhammadans. We entered the house of one individual and preached the Gospel to all in his house. They heard us with attention, and some of them took the books we offered them. Having a strong wind against us, and rain, we put to in a *khal* belonging to the village, where a great many people came through the rain to hear us. They were highly pleased and took many tracts.

9th November.—In the morning we came to at a village called *Nebubunea*, where we preached the Gospel in two houses, where both men and women heard the word of God attentively. Some of them offered us a fowl, which we refused to accept of. At noon we arrived at a village on the river *Panguchit*, called *Bolabunea*, where there was a market into which we entered and preached the Gospel till evening. Here we saw only five or six Hindus; the rest were Muhammadans, and we saw no women amongst them. They heard us very attentively—and as only a few of them had heard the Gospel before, they put many questions to us, and we were obliged to enter very fully into its doctrines. When we began to distribute tracts, they were so eager to get them that they begun to quarrel amongst themselves for them. After distributing the tracts we had with us, we returned to our boat, and large numbers followed us there, and manifested so much eagerness to get tracts that we were obliged to put out from shore, and then several people came to us on their *dingis* to get them.

11th November.—In the morning we arrived at a market in a village called *Soyena*. We first entered a blacksmith's shop, where we preached the Gospel to several who heard us attentively; they also asked a few questions which we answered to their satisfaction, and they received tracts with pleasure. When we returned to the boat, several Hindus and Muhammadans followed us, to whom we expounded the 5th chapter of Matthew, and gave them tracts.—At noon we arrived at *Kaukhalf Bazar*—and preached the Gospel on both sides of the river. On the north bank of the river we met many Muhammadans who heard us very attentively and received our tracts with much pleasure. On the south bank of the river, when we began our work, the shop-keepers left their shops and came out to hear us; they heard us with attention and received the books we offered them. We then went to a market called *Mohesant*; there were about a thousand people there, and we went out in two companies. All heard us attentively, but when we began to distribute tracts, they came round us in large numbers and pressed upon us. When we got back to our boat, we saw that the people in the market were coming in such large numbers that we were obliged to put out from shore; and many came to us in their boats for tracts.

12th November.—We came to *Jalakati Bandar*. This village has been lately established and is a very large one. The attention with which we were heard and the general conduct of the people towards us, led us to hope that many from this village will shortly embrace Christianity. They left their occupations to hear the Gospel; they gave us seats in their shops and asked us to expound portions of the Scripture to them, and several of them remarked that if some of us could remain amongst

them for a few days and explain the doctrines of Scripture to them, many might turn to the Lord. One man said, "From the time I read your *shāstras*, I have forsaken Hinduism, and take the Scriptures for my guide as far as I understand them, so that my neighbours call me a Christian." In this village we preached the Gospel in several places.

20th November.—Yesterday evening we arrived at Munshí Bazar. There is a fair held here at the new moon in the month Kārtik. The traders here build large houses, to deposit their goods, and every thing may be had here. Large numbers of people from all the surrounding districts, from Chittagong, Tipperah, Mymensing, Barisál and Jessore, visit this fair, which is much larger than that held at Gangá Sagar. This morning we went into the fair, and preached in four different places. The people heard us attentively and many of the shop-keepers left their shops to hear us. Seeing that the number of people in the fair continued to increase, we went out again in the afternoon.—While preaching, a man came to us from the Zemindar's *káchári* and said that the *Náib* had invited us thither. Supposing that he was desirous of making some inquiries regarding Christianity, we went to him, but as soon as he saw us, he mocked and bade us begone; the people around him appeared anxious to hear the Gospel, but he would not allow them. We therefore returned with a heavy heart, and preached again in the fair, the people heard us as before with much attention.

Interesting illustration of the spread of Divine Truth.

On the next day, we went out again and were heard with as much attention as yesterday. While we preached, an aged Vaishnabí came to us, begging for some books. She was accompanied by some of her disciples, and finding that she read well, we gave her a copy of the New Testament and the Psalms of David. Shortly after a young man who had listened attentively to the preached word, burst into tears, and falling at our feet, cried out, "This is the truth." We raised him up, and bade him go to Jesus, and in the exercise of faith, to fall at his feet and weep there, and he would ob-

tain forgiveness. In the afternoon we were again out, and when we were just about to leave off preaching, we found a man who secretly professed Christianity, and invited us to his boat. He came with a man named R. of the village of *Sanchra*, Parganah *Rámchandrapur*, in Comillah. There were several men and women with him; and when he heard of us, he came out and sat with us, and we praised the Lord together. This man had read and was able to repeat several tracts; he had also read portions of the New Testament; he believed that Jesus Christ is the Saviour, and had spoken of him to his friends and neighbours, some of whom also believed. When we heard this we rejoiced, and having spoken and prayed with them, we returned to our boat.

On the next morning, we were again amongst the people. This was the bathing-day, and the crowd was so great, and the people made so much noise that we could not preach long at a time; we only spoke a few words, and distributed tracts, which also we found much difficulty in doing. At noon we found it more easy to preach, as many of the people were preparing food for themselves, and the day being cloudy, we were able to labour with comfort. Towards evening the people came out in larger numbers to hear us. When we returned to our boat R., with some of his disciples came to pay us a visit; and for some hours we conversed together praising the Lord. He also asked us what his duty was regarding the ordinances of Christ? We advised him to go to some one of the missionaries to be instructed in Divine things and to be baptized; we then showed him from the Scriptures the meaning and intent of this ordinance. He also said that having seen the name of Serampore in several tracts, he had been anxious for the last two years to go thither, but had not been able, but he hoped to go this year. There were two obstacles, he said, to his being baptized now; the first was that he hoped in his present state to be able to draw a few others, shortly, to the profession of the Gospel; another was that were he to be baptized, the Zemindars would persecute him, plunder all his property, and not allow a washerman or a barber to serve him. We then spoke to them of the temptations to which young Christians

were exposed, and showed the encouraging promises of the Lord Jesus, which tend to strengthen our faith in him. They read them and were much delighted, and wished that we would live amongst them and instruct them. We advised them to go to Dacca. They then asked us, in what way we performed Divine service: we sung a hymn in which they joined with much pleasure; we then read a chapter and expounded it, and two of us prayed. In prayer we commended R. and his companions to God, beseeching him to protect them in all their ways and to own them for his children. R. also prayed, and we found that he and his disciples pray, as the sect called *Kartá Bhaj* do; and we think, much that they do is according to the mode adopted by that sect: and what wonder? It must be expected that they do not know how they should act in all things; for they have had no instruction. We showed them how the Lord commanded us to pray, and how David and others mentioned in the Scriptures prayed; and we gave R. a copy of the whole Bible, and to his disciples different portions of it; they were with us till very late that night.

On the 29th we came to a village called Shamipur; the inhabitants are, generally speaking, wealthy, but they live in a very poor way. Here we met a young man who had received a copy of the Psalms of David, and hearing that he always read it with delight, we gave him a copy of the New Testament.

On the 3d December, we arrived at Sonamganj. The people here paid no attention to what was said, and upon pretence of being anxious to receive books, they flocked in numbers to our boat; but we afterwards heard that their real object was to sink the boat; and that they had frequently before this received tracts which they had destroyed.

On the 5th we arrived at Chattuck.

Of all the villages we visited in the Sylhet District, we met with most encouragement here; they heard the word attentively and apparently with affection. We met some to whom one of us, on a visit here about four years ago, had given some tracts, and we were glad to find from their conversation, that they had read those tracts with attention.

In the afternoon we went to a market called *Koluru Khan*, where we met with much abuse, but no injury.

On the morning of the 7th we arrived at Sylhet. In the afternoon we went into the bazar and preached in three or four places—but the people were not attentive—many mocked and others abused us. With one Muhammadan who had read something of the Scriptures, we had much pleasant conversation; and in the evening a Hindu youth came to our boat to receive instruction.

On the next day we preached at the ghát and had an attentive congregation who received tracts gladly. In the afternoon we stood in the boat and preached to several people and distributed tracts, and then went across the river, and preached in the bazar. Here, as in many other places, the Muhammadans were more attentive than the Hindus. In the evening we met a young man who had been baptized at Dacca. He invited us to his house, where after dinner we had worship with his family, and spent the evening in praising God and in profitable conversation.

On the 10th December, we again came to Chattuck, where we had very favourable opportunities of preaching the Gospel. A Muhammadan who had received a tract tore it up, but he was shamed by all the people, and professed sorrow for having done so.

On the 28th we arrived at a village called *Chursahus*. Here we met a young man who was very attentive and pleased us much by his conversation. We gave him several tracts.

JESSORE.

FROM THE REV. J. PARRY.

April 21st.—On the 2nd inst. two members were added to the church of Christ at Kain-mári, after making a public profession of faith by conforming to the ordinance of baptism. One of

them has been called to make a painful sacrifice. Five days after he had embraced Christianity, his wife clandestinely left him. All his and my own personal endeavours to persuade her to

return to her husband, have hitherto proved unsuccessful. She has lost caste, and the parents and friends of the girl will eventually cast her off, although they at present have given her an asylum. The parents, I believe, hoped by persuading their daughter to leave her husband, that he would thereby be induced to return to Hinduism. If such was the case, I suppose they must have felt sadly disappointed when they heard of his baptism. The father of the young man whose case I have

alluded to, embraced Christianity about eight or nine years ago, and has great cause for gratitude and praise to God, for his rich grace bestowed on his poor son, who has been brought from darkness to the glorious light of the Gospel.

The other member is a female who hath been in the habit of attending on the public means of grace for nearly two years, amidst many trials and difficulties, owing to the opposition offered to her by her husband. I hope ere long he will also seek the Saviour.

MONGHIR.

MISSIONARY TOUR BY REV. J. PARSONS.

February 9th, 1848.—You are aware that I have been paying a visit to the Kárhágolá melá, accompanied by my dear family, and our native preacher Sudin. We left on February the 8th, and as there was time to spare, we spent a few days at Bhágálpur on our way down, and Sudin and myself improved them to the extent of our ability in preaching in the various bazars, in doing which in Bhágálpur we have at least this encouragement, that there are usually a good number of persons to hear, and they are less disposed to interrupt and oppose our discourse than we find the majority of our hearers in Monghir. I regret exceedingly that I can say no more than this, but though there are a few in Bhágálpur with whom our intercourse has been more extended, yet among them I do not know any who exhibits the signs of a true penitent, or who is seeking for the truth under the burden of a distressed conscience. How refreshing would it be to witness in the poor heathen any such sensibility to their state as offenders against a just and holy God. In the melá, we had for four days very good opportunities of speaking the word of life, though not to very great crowds. This melá differs from that at Hájípur, in this particular that there is but little opportunity for speaking among the traders. Indeed, most of them come from the neighbouring and distant large stations, Patna, Bhágálpur, Murshidábád, &c., where they have all heard the Gospel many times, so that I should consider it not at all necessary to go to the melá to ad-

dress them, under circumstances in which their minds are probably much less prepared to listen attentively than at their own homes. The poor deluded multitudes who come to bathe, and many of them to offer kids to the Ganges, do not assemble in any great numbers until the day of bathing, or the preceding day. They bathed on this occasion on Friday and Saturday, the 18th and 19th, and on those days and the two succeeding we had full work at our tent, which we had pitched in the middle of the bazar, and distributed most of the Gospels, and some of the tracts we had taken with us, amounting to about 250 of the former, and 100 of the latter. Most of our hearers exhibited no more than the usual amount of interest, but there were some villages of the Sívánáráyani sect who came again any again to our tent, and appeared very desirous of ascertaining the meaning of what we preached, asked several questions, and seemed to set a high value on the books they received. The sectarians among the Hindus appear to me to claim especial pity, that is, the disciples. I have met with several of them, who appeared to be simple and sincere men, wearing on their very countenances the marks of anxiety and concern. The doctrines they have embraced have unsettled their minds, and set them thinking, and yet supply them with no ground of satisfaction, because, instead of pointing out their real condition and necessities as sinners, and the method by which those necessities may be supplied, they only deal in a confused jumble of meta-

physical notions, which neither teachers nor disciples really understand. In the anxiety of their minds, they come and sit to hear our discourses and conversations with minute attention, which, at first, prompts one to cherish hope respecting them, and yet I have not seen reason to consider them more hopeful than others, for instead of hearing with the docility of children, they hold fast their preconceived notions, and when, after having heard us for a long time, they find our doctrines different from those

of their guru, they at once reject them. We left the melâ on Tuesday 22nd, but on account of the prevalence of the west wind, did not reach home till the 4th of the present month. We spent the intervening Lord's-day at Bhâgalpur, where brother Hurter is engaged in building his bungalow, the walls of which were just completed when we were there. We were happy, on our arrival home, to find our dear brother and sister Lawrence in their usual health, and most of our dear friends well.

PATNA.

FROM THE REV. H. BEDDY.

21st January.—Left home early on Friday morning and arrived at the town of Futwah, a large populous place on the banks of the Ganges, 8 miles to the east of Patna, situated on the left bank of the river. In the afternoon, (being the time the people assemble in greatest numbers and many villagers are to be met with ;) went towards the bridge that is erected over the Pun Pun river; a small tributary stream that at Futwah empties itself into the Ganges; here we took our stand, and were listened to with apparent attention, while the native preacher and myself addressed the people. At this town we remained four days, having had many opportunities afforded us for preaching and distributing tracts, and visited a large market on Saturday about 4 miles to the South-East of Fatwah, where after having preached to a large and attentive concourse of people we were almost devoured by young and old for tracts, which we distributed according to their capacity to read, and then returned to our tent.

24th.—Left Futwah early in the morning and arrived at a village called Bhatiyarpur. The opportunity here was rather limited, however those who heard seemed to attend to what was said; they appeared very ignorant, both Hindus and Muhammadans, very few knowing how to read: those who did were supplied with tracts.

25th.—Arrived at Barr, a very large and populous town, where there is a good deal of trading carried on in the native produce. On going into the town we were immediately recognized as persons

who give away the books that concern Jesus Christ, were most kindly received and invited into several shops, where from their being quite open and on the wayside, all that was said was heard by the crowd that surrounded the shop. This being so large a place and our being so well received, we decided on remaining two days, during which time we preached to many attentive hearers and distributed many books. I was not a little surprised at the attention and reception we met with, as from Barr being on the banks of the river, I concluded we should not have been so well received, from the circumstance of the people not being strangers to the Gospel, which generally has little attraction for them, after its novelty has worn off, with some exceptions.

27th, Thursday.—A very disagreeable day, blowing most furiously all day, hurling dust in every direction; not able to go into the bazar at this place, called Makiyah, till the afternoon, when we went by appointment to the house of a Muhammadan zamindâr in the centre of the village. Here we were soon surrounded by a great number of the villagers and people from the bazar, to whom we preached, embracing the opportunity thus afforded us. I tried particularly to impress on the zamindâr, being a Muhammadan, that we could not approach a holy God, through our own prayers and righteousness, as it was evident that our hearts being unholy our offerings must be so too; that we needed a sacrifice for sin; a *sinless* Mediator; that Christ was declared to be the Son of God, but

not in the way men understand sonship by carnal intercourse—that from the time he became incarnate he was called the Son of God; that he came into the world to die for sinners, that in the capacity of atoning for our sins we received him by faith and that he has declared that whosoever believeth on him shall have eternal life. He appeared a little staggered at this declaration, and asked me with some degree of surprize, *did Christ die?* I replied yes, most truly, and in his death all believers have eternal life. Having asked for the books of Moses, they were given him, with Matthew's Gospel, some tracts and the book of Mr. Smith of the Episcopal Church at Benares, called the "Examination of the true religion," in which Christianity is contrasted with Muhammadanism and Hinduism. He particularly requested that on our return we would certainly call—we did so, but he was from home.

Friday 28th.—Came to Bālgudar. This village is on the east bank of the Phalgu river that passes Gayā and is a mountain stream which ultimately empties itself into the Ganges near "*Surj-garā*," 16 miles west of Monghir. Here we had to cross our hackeries, &c. on boats, the river not being fordable; though at other places lower down it is so for the dry season. In passing through this village to get to our tent, I was most agreeably surprized to meet

brother Lawrence who was preaching to a number of the villagers. After a hearty shake of hands I passed on, and subsequently he followed, when we mutually rejoiced at the happy and unexpected meeting. After an hour's conversation he went on to his tent, about $1\frac{1}{2}$ mile further off, where I joined him next morning, and we proceeded together to *Surj-garā*; here we had an opportunity of addressing the people, and distributing books. The next morning we proceeded to Monghir, where we had the pleasure of meeting our dear and much esteemed friends. We were just in time to go to the chapel, where I had the pleasure of hearing brother Parsons preached from the important passage, "And he opened not his mouth," in reference to our Lord's silence before Pilate.

After spending four happy days, principally with brother Lawrence, I set my face homeward, preaching on my way home till interrupted by a slight attack of bowel complaint, and after an absence of 18 days, arrived at home on the 7th February in safety, finding all at home in health and peace except one, who was but poorly, but getting better. Praise be to His name, from whom all good doth proceed. "What shall I render unto the Lord for all his benefits toward

JOURNAL TO AND FROM SAUGOR.

BY THE REV. T. PHILLIPS.

(Concluded from page 192.)

In Saugor we remained more than a fortnight and spent three Sabbaths there. During the first week we visited the Sudder bazar and the city, preaching and distributing. This brought several to Mr. R.'s house, especially sepoys. The troops here being from the Madras Presidency, few of them could read Hindi, but some could read Urdu. The people of the city were eager for books, as they were accustomed to receive them some time ago, whilst a pious officer lived here. A few pandits began to dispute with acrimony and pride, as they had never yet perhaps found their match, but they were soon silenced and laughed at by the people.

During the second week, we went to a small melā two stages distant. The people heard with great delight and a few books were given away. Most of the farmers attending were however very illiterate. On the last Saturday of our visit B. had a controversy with a learned Musalmān who invited to meet him at the house. It soon became evident even to his own followers that he was not familiar with the qurān, and of course unable to resist arguments drawn from it. The news of this defeat spread through the regiment of which this man was an officer, and next day great numbers of them attended the Hindustāni service conducted by B. in the tent

in front of the house. They all paid respectful attention. It was the first time they had ever heard the gospel, as we were assured by a friend in the regiment. Missionaries in Madras it seems confine their attention to the Hindus and their languages. We gave to some of the most learned, Pfander's controversial works and some gospels, which will thus be carried into the Madras Presidency in a few months hence.

The English services twice every Sabbath and on Wednesday evening were attended well. Sometimes the congregation amounted to about 50. There is a chaplain here and all the Christian inhabitants are ordered to attend worship in the pretty little stone church here.

We have reason to hope that our labours were not in vain, but that some were convinced of sin for the first time, and in others old impressions were revived. The *day* will declare whether permanent good was effected in any case. Our brother R. was very much cheered by seeing the numbers and serious attention of the congregation. May our prayers receive a rich reward.

On the Monday we sent on our cart, but did not leave ourselves till Thursday the 2nd of March, when we made four stages in one. Our native brethren preached in the villages on the road. We arrived in Telri on Saturday morning and spent the Sabbath there. This is a large town, full of pakká houses. In the centre is the fortified and lofty palace in which the youthful king resides with the queen mother. Several chattris adorn the town and a beautiful one with gilt spires is now being erected near the palace, by the queen dowager. There we saw one of the tallest elephants that any of us had seen. The head of the máhut would have touched the ceiling of most Indian rooms. He was, we guess, about 14 ft. high. On Saturday evening we all went into the bazar, and in the hát a large congregation was gathered who heard two addresses from B. and brother Dannenberg, with great attention and cheerfully took our books. On the Sabbath morning, two brethren went into the city and the rest received all applicants for books under a tree. There too we addressed them. One man conversed for some time in the purest Hindi, filled with slokas on the fruitlessness of the common modes of seeking salvation, Wisdom (Gyán)

seemed to be his stronghold, united with asceticism. When he had done I preached to them Jesus. We had several congregations at the tent during the day.

During the remainder of the journey little missionary work was done by us, as the heat of the weather confined us to the tent and made me very unwell. We remained nearly a week with our dear friends at Jhansi. One English service was held on the Sabbath morning. We had here the pleasure of dining with one of the most useful and intelligent men in India, Col Sleeman. Under his care the whole of Bundelkund and Gwalior, the scenes of such anarchy and bloodshed in former days, are now as quiet as our own provinces. A thag is not to be found any where. The native brethren preached and distributed scriptures in Jhansi, and we left a small supply for Mr. W. who is often engaged in disputing and persuading the things concerning the kingdom of God. Oh that I were more like this heroic, consistent, though much afflicted Christian. On leaving Jhansi, the rapid approach of the hot winds forced us to take double marches to Agra. Missionary work was attended to in Duttcah by some of our number, and the distribution of scriptures attracted the notice of the rájá, who sent soldiers to enquire who they were and call them to him.

The king did not however see them, but sent them to the kotwal to be examined, as the whole city was in a ferment with these books. He having reported favourably B. was sent to the king's pandit. Here before some hundreds he preached the gospel, gave the exact geography of Christ's birth-place and proved the shástras to be human compositions. The old pandit did not defend them, but said he was more conversant with astronomy. B. having been well instructed in the difference between their system and ours by me, instantly demolished this refuge in the opinion of many pundits present. The old gentleman at last retreated to geography, but at last was obliged to confess his inferiority. He then said he would report favourably to the rájá and wished him to accept some sweetmeats. This however he refused to do, telling them it was unlawful for Christians to eat things offered to idols (प्रसाद). He accepted some pán and departed.

In Antri there were few who could

read and our books were also expended. The Antri pass is perhaps the worst in this part of the country. The wonder is how any conveyances not strong as iron and tough as leather can go over it. It is a mountain and long valley literally covered with huge angular stones, through which sharp edges and points of rock protrude. Three or four carts we passed disabled, and our own cart-axle broke that day and separated the next. General Gray, in advancing to Gwalior with his brigade, found it difficult to bring the guns over.

We remained two days in Gwalior and distributed Mahratta scriptures, but were stopped by the great day of the Holi festival. The old Fort contains some interesting temples which are ancient, massive, elaborately carved and covered with mythological figures. Stone gods however could not keep out invaders of flesh and blood, for British officers now command this huge and supposed impregnable fortress. By long and rapid marches we reached Agra in safety on the 22nd of March, thankful for the mercy that had watched over us and enabled us to disseminate good seed so

widely. The gospel has during this journey been proclaimed in towns and districts where it had never before been heard. The people in Jalaun were surprised at the unwonted liberality of the gratuitous distribution of valuable books to all who could read, and many wished to pay for them. With rare exceptions we have been heard well every where and in many places with deep interest and desire to *understand* the truth.

In conclusion I would remark how much good a private Christian in comfortable circumstances may do, by acting like our esteemed brother, who paid for the expenses of this long journey. He could not leave his post to preach himself, nor would he have felt justified in doing so on account of his peculiar situation, but he set others to work. Two European and three native preachers were thus enabled to make a tour of more than two months, which they would not have done in the present state of the Society's funds. Thus brother E. of Bolundshahr has often assisted missionaries to make tours.

CHITAURAH.

FROM THE REV. J. SMITH.

The last two months have brought many trials, and much persecution to our native church, which I am thankful to say is now past, and we are again enjoying peace after the storm. Two of our members have separated themselves from us, having loved this present world more than their Lord and Master. With this exception all our affairs are prospering. Several enquirers have been received, and others have expressed a desire to join us—our services in the chapel are well attended and our people, I trust, are improving both in a temporal and spiritual point of view. Preaching in the villages has been carried on with some degree of regularity—last month we addressed about 60 congregations; nor are our labours without the appearance of profit; during the month several individuals have promised to join our village. Yesterday we were visited by a person who wishes to come and live with us; to-day also I have had two on the same errand—thus the word of God is evidently gaining ground in this vicinity. May he bless it abundantly to the conversion of many souls. We beg an inter-

est in the prayers of our brethren that we may not labour in vain, or spend our strength for nought.

FROM THE REV. R. WILLIAMS.

I was out at Chitaurah last week for 3 days preaching in company with Mr. Smith and one of the native agents, in many of the surrounding villages. The people, in nearly every place, listened attentively; there is a great change for the better in this respect, comparing things as they are now, to what they were four years ago, when I preached in that neighbourhood first. In a large place called Shamshabad, the people used to be very noisy, indeed I have been hooted out and even pelted at with clods of earth—but now they hear us very well. At our meeting last night the diaries of the native agents were read—and much that is encouraging was brought out. We have taken on another agent to labour with brother Smith at Chitaurah, though, indeed, we can ill afford it—for our funds are very low—but we believe that the Lord will provide,

THE ORIENTAL BAPTIST.

AUGUST, 1848.

Theology and Biblical Illustration.

THE CHRISTIAN'S PROSPECTS.

FRAGMENT OF A SERMON BY THE LATE REV. JOHN FOSTER.

"For they are without fault before the throne of God."—*Rev. xiv. 5.*

THAT may be affirmed of man which is not true of all the objects that surround him—never was an individual lost.

The trees that bloomed in Paradise are uprooted and gone. No fragment remains of the ark which floated over the deluged world,—nor of the temple reared by Solomon,—nor of the cross on which the Saviour expiated sin. They are all confounded with the lumber of creation. They are lost.

But survey the generations of men. Contemplate their millions—sixty-six, it has been computed, die in a minute. Where have they fallen? Some into the hand of robbers,—some into the abysses of the ocean,—diseases, volcanoes, executions, are even now thinning our race. But let these adversaries of human life enter into a grand conspiracy to annihilate or conceal a single victim—the Deity shall cast down a direct ray upon him.

How vain the love of fame, that passion which so agitates the heart, and has so often controlled all other emotions in death itself! Mean, unnecessary efforts, we may say to the ambitious,—Your mausoleums, your pyramids, your splendid villany, may be dispensed with; we shall find you without your wishing for it. You belong to an Eternal train. Of that train how wide the extent. You may cross hills, and plains, and deserts, and rivers,—every where you may read some solemn intimations of man, some of his works, of his follies, of his crimes.

Oceans are navigated, and serve as the measure of distance between nation and nation, between man and man. But the vast family have travelled further. Go

to the confines of the visible creation, the extensive boundaries of time, you are still behind them; they passed the gates of death, they are fled in various directions, some on high "before the throne of God." Once they were here. Let us congratulate each other. Our friends are gone up: they see the central God. And we shall see him. Our hopes may fix themselves where our friends are. He will make our actions a progress to their abode. Successive moments shall form the several steps in our journey.

Whence came they? From meanness; from sorrow; from degradation and want; from a subjection to all the inequalities of the elements; from the dread of death, which hath given to them such felicities. The mortal tabernacle fell asunder, and let the captive spirit free. Now they discern a throne of which their conceptions were as grovelling as ours.

Who are they? One was Lazarus, lying cold and disordered at a rich man's gate. Another was pointed at by the finger of scorn. A third heard the cold wind singing shrilly through his iron grates. A fourth perished in the martyr's flames. *Now* they are rich. *Now* they are ennobled. *Now* they live, they greatly live, alike enkindled, unconfined. They see the sapphire blaze. "They are before the Throne of God."

By what track did they ascend? How did they measure the ærial space? What are the way-marks? What human eye has glanced the celestial map? One hour before this dissolution they knew as little as ourselves whether they should graze the sun, or pass gloriously through a

constellation. Once darted through their smitten clay, their spirits could not touch again on earth, or stop short of heaven.

Who gave them their confidence and a claim?

JESUS, THE FAVOURER.

He is there for the purpose—the righteous Advocate. His meritorious actions, his extreme sufferings, his perpetual pleadings, could not secure a less privilege.

What characters do they exemplify? “They are without fault.” Yet they are described as a large company. Here there are many faults in *one man*, in one believer. You fold me round in the arms of charity, but cannot hide my spotted nature. No candour is wanted on *their behalf*. They are pure. They are in the glare of glory.

Oh! to join with such, to become one of them; to use their language—“I hail thee, Brother; our feelings are in unison, in full glow.” “I rejoice in thy newly-attained felicity.” “I congratulate thy late arrival.”

What is it to possess innocence pure as air, mirrowy as water, serene as the summer’s evening sky: each thought brilliant as a star: the whole character in alliance with God?

In some lands we are told that there are no vegetable poisons. In heaven no faults can grow. The soil is luxurious; without a weed. Faults deform us daily. Each day we have to accuse ourselves—we have been impatient, or idle, or unjust, or impious. Faults divide human affairs with so many opposing interests, occasion all our petty, all our ruinous disasters. In heaven the light which reveals happiness imparts it. There, under the influence of *this* light, stand the faultless immortals, waiting till their late friends reach them. They anticipate the entire tone of praise. They call us to the same place. That place is magnetic, compelling towards it all the faithful, attracting from all distances and communities.

What moral course did they pursue? They bowed in prayer. They repented. They put off the old affections which war against the soul. They were disciplined by chastisement. They washed their robes and made them white in the blood of the Lamb. Sin, so cemented with their frame, *that blood* dissolved—dissolved it wholly.

With what cheering accents then may the Christian expire, and say, “My friends be not despondent on your own account, nor on mine. I am going to be made happy, and ere long you shall see and share my happiness. I shall be ‘before the throne of God.’ THERE rejoin me.”

What is their employment? Let their general character, their society, their enjoyments, tell. They take a wide survey of a wide scene. The laws of nature, the divine counsels, redeeming love they adore, they serve, they do *all* things God appoints. You wish to be with them, but you distrust your purposes.

Behold, as they did HIM, the Conqueror of faults. Are you combating them? You are on His side, opposing His enemies, and verging to the same point with His friends. Success attends such a combat; and promises, the same promises, of heaven, ensure continued success.

Let us then become competitors! Not one shall fail. We shall survive every element. We shall soar above the shock of death. We shall be borne up to pass by the pearly gates. We shall appear and dwell for ever “WITHOUT FAULT BEFORE THE THRONE OF GOD.”—*Baptist Record*.

PHILOSOPHY AND THE BIBLE.

“They shall proceed no further: for their folly shall be manifest unto all men.”—2 Tim. iii. 9.

PALEY has observed, that so manifest is *design* in all parts and limbs of animals which we already understand, that no natural philosopher doubts that any organ, of which he cannot perceive the use, really has a use. A like observation may be made on the chronology and science of the bible. Infidelity has exulted in repeated discoveries of biblical errors; they have been ostentatiously paraded; and these would-be philanthropists have exulted in consigning, to the contempt “of all men of sense,” the only book which has revealed to unhappy man a religion of love! But our beloved and love-awakening bible has silently held on its authoritative and holy course. Time, of whose birth it alone gives us the register, has been its sufficient advocate; and now the christian scholar hears, unperturbed, all the cavils of the “wise in this world.” So many of their most triumphant attacks have

ended in such *perfect nothingness*, that he is sure each new difficulty will end to the honour of the bible.

First, astronomy alleged that this earth was such an insignificant speck in the known creation, that to suppose the christian redemption wrought to save it, was utterly absurd. The *telescope* and mathematics had proved this world too little for a Divine salvation! But, unfortunately for the scorner, his *microscope* disclosed as vast a portion of the universe invisible through littleness, as the telescope showed to be invisible through distance. Man was proved, in fact, to be, as it were, the very *middle* point of creation!

After the astronomer came the geologist, shouting, "Great is the science of the philosophers! geology has convicted the first chapter of Genesis of utter ignorance. The globe on which we live is myriads of years old; Moses says, not quite 6000!"

"Indeed," the believer coolly replied, "we'll grant you all you say; turn however, again to the first chapter in Genesis: 'In the beginning, God created the heavens and the earth.' Good: now, geologist, what follows?—'and the earth was without form and void, and darkness was upon the face of the deep.' Is not that the very doctrine of your geology?" "It is." "Does it say how long this period of confusion, prior to man's creation, lasted?" "No." "Well, then, is it not natural to extend it to any length your facts can demonstrate?" "It is." "Moreover, amongst all your fossil remains you find none of man?" "I do not." Then man must be a comparatively *new* creation?" "He must." And thus has geology witnessed to the main fact in revelation, that God created man about 6000 years ago. About lesser points, the believer may well say, wait but a little longer, and we will summon you to give evidence for the Pentateuch on them also.

Then came forward chronology, proclaiming, "I can show that Moses was but an ignoramus, compared with"—(with whom?) "with Chinese, with Indians, with Egyptians." "But we had always thought Moses, at least, knew all the wisdom of the Egyptians?" "No such thing. A temple there at Denderah, built long before Moses was born, has astronomical figures which

run back 15,000 years before Christ!" so exclaimed a French philosopher; but, alas, another French philosopher deciphered the puzzling hieroglyphics, and the temple, with its zodiac, turns out to have been built in the late era of the Ptolemies! and, according to others, about the time of the birth of Christ?

"But, then, the Babylonish reckoning of 430,000 years between the world and the deluge!—the Hindoo accounts of their god-kings reigning 30,000 years before Christ!—the temple of Thebes in Egypt, built more than 26,000 years before Christ!" Poor Moses!! But why not add, also, the Japanese account of an embassy to their country from the great Mogul, from Hindostan, in the year 500,000,000,000,079,123,450,000? No; the folly has recoiled on itself. "A few years before Christ, all oriental nations, except the Hebrews, are utterly destitute of history." "The ancient history of the Egyptians is a labyrinth where chronology has lost its thread." "The actual condition of the present continents points to an origin not beyond 6000 years ago; and this is one of the most certain, though least expected, results of geology."

Such are the testimonies of the first chronologers and geologists of the present age. We have been unable to refrain from somewhat of the style of Elijah towards the prophets of Baal; we cannot but look with unmingled contempt, on learning catching at every shadow of a plausibility to invalidate the book which learning ought to deem its most precious treasure. As scholars, these men would delight in a book which authentically narrated the tale of man's origin and early history; the enmity to the history is nothing else but enmity to the divine element mixing so largely with it, and like all enmity to the Divine, must expose itself to deserved shame.

Let the young be on their guard against the shallow insinuations of haters of the bible. There is not a *scientific* argument against it, which any learned infidel would not be ashamed to pass in the company of a learned believer. And oh, let the humble, unlettered believer rejoice that the witness he has *within him* to the worth of his dearest treasure, is abundantly corroborated, *from without*, by a cross-examination of the very witnesses summoned against it.—*The Church.*

Original Poetry.

PRAYER.

WHEN the shadows of evening fall around,
 When nature is still save the zephyr's sound,
 When the sun has descended the western sky,
 And the shades of twilight are sitting by,—
 Then up with your heart to the God of love,
 Give thanks for mercies that come from above,
 Ask pardon afresh for the sins o'er past,
 For grace to uphold and preserve to the last.

When the mantle of midnight covers the earth,
 When the song is hushed and the voice of mirth,
 When the conqueror Sleep rules the world around,
 And mortals are all in oblivion drown'd,—
 Then lift up your heart to Penue's great One,
 And ask for your loved ones the heavenly boon,
 That here they may serve him, then rise on high,
 To serve him in glory beyond the sky.

When the east is flushed like a beautiful bride,
 When the sun appearing the stars do hide,
 When the morning breeze sweeps gently along,
 And the birds sing sweetly their matin song,—
 Then rising up with them begin thy praise,
 And in thanks unto God thy heart up raise,
 And entreat for grace to help through the day,
 And much-needed strength for the toilsome way.

When noon with its warmth and brightness doth glow,
 When the sun o'er all doth a glory throw,
 When the ocean smiles in the radiance bright,
 And the rivulet sports in the sunny light,—
 Then away from the ken of human eye,
 And up with your heart to the God on high,
 And fervently pray for the near and dear.
 And blessings bring down to refresh them here.

Thus at even and night, at morn and noon,
 For thee and for thine implore the blest boon,—
 Of pardon, of grace, of help from above,
 Of wisdom, of strength, of unquenchable love;
 Of faith that is strong, of hope that is bright,
 Of a path all radiant with heavenly light,
 Of a glittering harp, and white robe at last,
 And a jewelled crown at His feet to cast.

Calcutta.

M. E. L.

THE PRAYER OF LADY JANE GREY, WIFE OF LORD GUILDFORD
 DUDLEY, ON THE MORNING OF THEIR EXECUTION.

A FRAGMENT.

On the 3d of November, 1553, Lady Jane Grey and Lord Guildford Dudley were convicted of high treason. On the 8th of February, Mary signed a warrant for the execution of "Guildford Dudley and his wife." The affecting particulars are too well known. Never did filial attachment breathe itself in

language more beautiful than in her dying letter to her father, in which she says, "my guiltless blood may cry before the Lord, mercy to the innocent!"

A Greek letter to her sister, Lady Catherine, written on a blank leaf of a Greek Testament, is needless as another proof of those

accomplishments which astonished the learned of Europe, but admirable as a token that neither grief nor danger could ruffle her thoughts, nor lower the sublimity of her highest sentiments. In the course of that morning, she wrote in her note book three sentences in Greek, Latin and English, of which the last is as follows:—"If my fault deserved punishment, my youth at least, and my imprudence, were worthy of excuse. *God and posterity will show me favour.*"

She was executed within the Tower, either to withdraw her from the pitying eye of the people, or as a privilege due to the descendant of Henry the VIIIth. She declared on the scaffold that "her soul was as pure from trespass against Queen Mary as innocence was

from injustice : I only consented to the thing I was forced into."

In substance the last allegation was true. The history of tyranny affords no example of a female of seventeen, by the command of a female and a relation, put to death for acquiescence in the injunction of a father, sanctioned by the concurrence of all that the kingdom could boast of what was illustrious in nobility, or grave in law, or venerable in religion. The example is the more affecting, as it is that of a person who exhibited a matchless union of youth and beauty with genius, with learning, with virtue, with piety ; whose affections were so warm, while her passions were so perfectly subdued. It was a death sullic honour and dishonour an age."

The Prayer.

OH thou ! whose holy ear
Can lowest wailings hear,
And dungeon groans and pris'ners' plaint attend ;
Whose precious blood once shed,
The mighty guerdon paid
Which made the Righteous Judge poor guilty sinner's friend.

To ease the torturing smart
Which thrills my bursting heart,
My Father ! Oh ! my Father, hear my prayer !
'Tis not this forfeit crown,
From me could wrest a groan,
Oh ! no,—such glittering toys send whom thou wilt to wear.

Not death itself I fear,
For, sooth to say, I here
Could royal mandate kiss that speeds my way ;
"I know in whom I trust,
And well I wot He's just,
His charge right faithfully to keep against that day."*

But Guildford, that dear name
Doth so thrill through my frame,
That scarce my swimming sense the thought can bear :
And can I, must I view
A fate so full of woe ?
Which bridal troth most sad, hath called him to share.

Father ! to thy dread eye,
My thoughts wide-open lie,
And fain "thy will be done" I'd bid them pray ;
But though my strength is gone,
Quite perfect is thine own,
And rich above my need as holy page doth say.†

Hark ! 'tis the warden's bell,
I know the sound full well,
The gentle youth it calleth to prepare.
Father ! to thy kind hands,
My trembling heart commends,
This dearest of thy gifts, full fain to leave him there.

CYPRIAN.

Correspondence.

ON THE INSPIRATION OF THE BIBLE.

To the Editor of the Oriental Baptist.

DEAR SIR,—Although I am no great friend of controversy, yet I cannot refrain from saying something in reply to the letter of J. C. P. which appeared in your last number.

I begin with disclaiming a dangerous sentiment which J. C. P. has charged me with holding, but which I abhor with all my heart, detesting it as the bane of modern divinity, both English and American, and as the parent of German neology. Your correspondent says of me :

“Mr. W. evidently thinks that there are degrees of inspiration in the sacred Scriptures, as there are degrees of light in the creation.”

This is the inference he has drawn from the following words of mine :

“My views lead me to think that inspiration is the same in all books of the Bible, just as it is the same creative power which produced the sun and the firefly.”

After I had so plainly stated that inspiration, like the creative power, was the same, whatever might be its product, I certainly was amazed to find J. C. P. making the discovery, that I believed in degrees of inspiration. He was misled by my simile of the *sun* and the *firefly* ; but I might have mentioned the elephant and the ant, or the ocean and the dewdrop, or the firmament and a grain of sand ; for in all of these the same creative power is seen, just as in all the books of Scripture the same inspiration is manifest.

I did think before and do think still, that whilst all Scripture, *without exception*, is profitable, some parts of it are *more* profitable than others, for doctrine, for reproof, for correction, for instruction in righteousness. I purposely selected an extravagant simile, in the hope that none of my readers might mistake my meaning, which was this : “If the sun and the firefly, between which there is so great a difference, are the result of the same creative power ; then we may be quite sure that the gospel of John and the book of Esther, between which there is not so great a difference, are also the result of the same inspiration.”

Had it at that time occurred to me to write *ocean* and *dewdrop* instead of *sun* and *firefly*, I suppose even J. C. P. would have understood me ; and the simile would have been both more elegant and more pertinent, the dewdrop being profitable as well as the ocean. The venerable John Newton once compared the Bible to a book full of heavenly banknotes. Surely if he had said that some of these banknotes were worth millions of pounds, and some only a hundred pounds sterling, he could not therefore have been charged with believing that there were degrees of heavenliness in their origin.

In order that your readers may fully assure themselves that this disclaimer on my part is not merely a trick which I now resort to in order to keep up an appearance of orthodoxy, I beg leave to transcribe a few passages from an article of mine which appeared in the *Calcutta Christian Observer* for December 1846.

“According to this (my) view of inspiration it would be something different from revelation. It would consist in the Holy Spirit’s enabling* the sacred penmen simply to record just *what* he wished, (whether revelations, narratives or other subjects) in a *manner* perfectly free from error, and in those *words* which were best suited to his own purpose. All the sacred writers would, on this supposition, have been inspired in an equal manner and degree.” —P. 845.

“Many theological writers advocated different degrees of inspiration, but to admit such degrees is a most slippery path of reaching the truth. I cannot find any passage in the whole inspired volume which countenances the idea of different degrees of inspiration.” —P. 843.

I hope after this, that all your readers, including J. C. P., will acquit me of the grave charge of thinking that there are degrees of inspiration. He who admits that there are such degrees, will soon make of the Bible just what he pleases. For if a passage does not suit his views, he has only to say that it must be classed among those belonging to an inferior degree of inspiration, when it will become a nose of wax in his hands.

* I should have added, *and causing*.

2. I cannot help expressing my utter astonishment at the singular process by which J. C. P. tries to make it out that I hold sentiments which, if fully developed, would imply that Bunyan's *Pilgrim's Progress* and Williams' *Missionary Enterprise* are books equally inspired as the Bible. Suppose J. C. P. treating of the person of the Saviour, were to say that he was *first* man, and *secondly* God: would he allow me to argue thus: "So you maintain that the Saviour is a man? I am a man, and you are a man, consequently your opinion implies that I may be the Saviour, or that you may be the Saviour." Would he allow me further to argue thus: "So you say the Saviour is God? The Father is God, and the Holy Spirit is God, consequently your opinion implies that the Father or the Holy Spirit may be the Saviour." Would not J. C. P. be astonished at being misrepresented in this way? Now that is precisely the way in which he has dealt with me. I enumerated six points, all of them comprehended in the idea (as I understand it) of inspiration. By isolating the first of these six points from the remaining five, J. C. P. attempts to show that I reduce the Bible to the level of the *Pilgrim's Progress*. Subsequently he isolates the third of my six points from the remaining five, and then charges me with holding that the Bible is inspired in a sense in which Williams' *Missionary Enterprise* also might be inspired. I doubt not for a single moment that this glaring injustice done to my views originated in a mere oversight on the part of J. C. P.; and I hope that when he enters the literary arena again, he will take care not to lay himself open to the same charge of unfairness.*

3. Having thus disposed of the two complaints I had to make, I now pro-

* [NOTE.—We think the charge of unfairness does not lie against J. C. P. The views of inspiration given by Mr. W. were expressed with unavoidable brevity, and hence there was sufficient obscurity to produce misconception of his meaning, without supposing a recourse to anything unfair. The present disclaimer will on this account be as satisfactory to some other readers as to J. C. P.; and instead of the latter being chargeable with unfairness, we think he is to be commended for giving expression to opinions which have probably been entertained by many, and thus affording an opportunity for their immediate correction.—EDITOR.]

ceed to request you to give insertion to my explanation of 2 Tim. iii. 16, which is not much longer than that which J. C. P. has given. I wish it to be inserted, because I hope it will convince him that the difference between his views and mine is not so great as he imagines. It is taken from the *Calcutta Christian Observer* for Nov. 1846.

"2 Tim. iii. 16. Πᾶσα γραφή θεόπνευστος. All Scripture is given by inspiration of God.

This simple declaration has been very ill-used even by pious commentators: yet rightly considered it affords no scope for doubt. Τὰ ιερά γράμματα, the sacred writings, are mentioned in the preceding verse, as able to make men wise unto salvation through faith in Jesus. Immediately upon his the Apostle says, πᾶσα γραφή θεόπνευστος, every writing is given by inspiration of God. How is this to be understood? "You know the Psalms; every psalm is instructive," is a sentence which would easily be understood. "You know the merchants; every merchant is bent upon making a fortune," is language which no one would misinterpret. So here Paul says to Timothy, "Thou knowest the sacred writings, every writing is inspired:" can the sense be mistaken?

But it will be replied, first he says γράμματα, afterwards γραφή; the words are not the same. True, they are only similar, not the same, because πᾶν γράμμα might have meant every single letter. Now though every single letter might be inspired, yet it would have been nonsense to say that every single letter was profitable for doctrine, for reproof, for correction and for instruction in righteousness. To prevent such misinterpretation (which, as the history of the Hebrew vowels shows, would assuredly have ensued) the word γραφή was substituted for γράμμα.

But what are we to understand by every writing being inspired? Clearly not every writing in the wide world, but every writing which forms a part of the sacred writings or the Old Testament: for it was of the Old Testament in particular that the Apostle was speaking. Now the phrase every writing may be explained in three ways, probably all comprehended in the meaning which Paul intended to convey: 1st, each of the three classes of books in the Old Testament, viz. the Law, the Prophets, and the Psalms, inclusive of the other Hagiographa;—2dly, each separate book of the Old Testament;—3dly, every sentence or text or passage; for the word γραφή may mean just what we call a text or passage.

This interpretation (every writing) cannot be objected to by the most fastidious critic; and it shows that the common rendering, all scripture, however often cavilled at, is perfectly correct and about the plainest that could have been adopted.

To this explanation of the Apostle's words I still adhere. As far as I know Greek, the omission of the article simply

proves that *every* is the most accurate rendering. I cannot view this passage as a direct proof of the inspiration of the New Testament, but only of the Old. I admit, however, that as an indirect proof it is very convincing: for if every writing of the Old Testament is given by inspiration, then assuredly every writing of the New Testament also must be inspired, because the glory of the New Covenant is greater than that of the Old.

J. C. P. has not favoured your readers with any explanation of the term *θεόπνευστος*. This word, which in the received English version is rendered *given by inspiration*, properly means *divinely breathed, or breathed by God, or perhaps wafted by God*. But the question is, what does Paul mean by saying that every writing of the Bible is *breathed or wafted by God*? I think he means that God himself breathed or wafted it, not upon paper, but into the minds of the writers, whom he himself thereby both prompted and enabled either to utter it by means of dictation (as in the case of Jeremiah and of Paul) or else to put it down at once in writing. The expression does not mean that God dictated the words, but that he himself caused them to be uttered, whether orally or in writing. My authority for this explanation is a very good one, for it is no less a person than the Apostle Peter, who when explaining the nature of inspiration, expressly says that "holy men of God **spoke**, as they were moved (literally *carried or wafted along*) by the Holy Ghost;" obviously comparing them to a vessel wafted along by the wind which fills its sails. Peter, when describing the inspiration of the sure word of prophecy (which was a written word), considered it as the effect of a cause; and I consider the inspiration of the whole Bible as the effect of the same cause, that cause being the inspiration of the writers, by which they *spoke* (and wrote) as they were moved by the Holy Ghost. Peter apparently thought, as I do, that the prophets and apostles were inspired when they delivered their discourses orally, as well as when they wrote them down; else he would never have adduced their inspired *speaking* as a proof of their inspired *writing*. And he adopted a phraseology very similar to that which I am blamed for adopting. Representing the Spirit under the em-

blem of a wind, he says they were *moved, (carried, wafted along, or impelled)* by the Holy Ghost; and I said they were *induced, prompted, directed, &c.* by the same Spirit; which I believe amounts much to the same thing.

4. J. C. P. says "he believes in what is called the plenary inspiration of the Bible: that every word is inspired, and that equally." This sentence, unaccompanied as it is by any explanation, is one to which I am unable to attach any definite meaning. I felt the same difficulty with regard to Mr. Shuck's question, and therefore thought it best to give an indirect answer to it. When I shall know what J. C. P. and Mr. Shuck mean when they speak of every word being inspired, I shall then be able to tell them whether or not I believe that every word is inspired. But until then I cannot tell, for reasons which will appear from the following among many other considerations.

The Bible contains a certain number of words which were originally uttered by the devil; and a very large number of sayings uttered by wicked men, such as Cain, Lot's daughters, Sennacherib, Rabshakeh, &c. Now I have stated clearly that in my opinion the writers of the Bible, whilst recording these, were under the influence of inspiration, for it was by the Holy Spirit that they were led to select from among the sayings of wicked men just those which they have recorded, and that they were also enabled to record them with perfect accuracy. J. C. P. evidently thinks I am wrong here; but if I am wrong, it is through ignorance; for I positively am not aware, at present, of any other way in which such words can be inspired words. I know that some men think differently. On the plea that every word is equally inspired, a certain preacher once, when about to discourse on the immortality of the soul, took for his text the lying assertion which the devil palmed upon Eve, "Ye shall not surely die." But I really cannot approve of his choosing that text; and I cannot bring myself to believe that J. C. P. approves of it either.

5. Having now disposed of the more general points where J. C. P. thinks that he and I are at issue (though I believe we are not), I shall now briefly notice some of the particular points he has brought forward.

(1.) I assure your readers that I do not believe Bunyan's *Pilgrim's Progress* to be an inspired book.

(2.) I believe with J. C. P. that the style *was* determined by the Holy Spirit; but I do not venture to assert it in a very positive manner, because at present I do not feel competent to prove it. That the Spirit "fixed the difference in style by appointing different men," I do not believe; and I think no pious man can believe it, who has asked himself the question, whether the great difference in style between the book of Revelation and the Gospel of John is to be accounted for by the appointment of different men to write these two books?

(3.) If J. C. P. will read and compare the most authentic English, French and Prussian accounts of the battle of Waterloo; and if he will compare any two records, by two different reporters, of any one speech delivered in the House of Commons, he will discover discrepancies so great that I hope he will cease to imagine that I have placed the inspired penmen, even in this one particular only, on a level with Williams or any other judicious writer, unaided by an omniscient God. Or let him read Malcom's *Travels in Asia*, and he will soon see how widely a very judicious man falls short of that perfect accuracy even in the mere work of historical recording, which I have ascribed to the inspired penmen.

(4.) The omission, in Genesis, of the notice of Melchisedec's parentage, birth, and death has greatly affected that passage in Hebrews (vii. 3.) where it is recorded, that Melchisedec, being "without father, without mother, without descent, having neither beginning of days, nor end of life, is made like unto the Son of God, and abideth a priest continually." How could this passage have been written, but for the omission in Genesis? The two together have often led me to ask, whether Melchisedec was not the Son of God, appearing to Abraham in a human form?

(5.) J. C. P. has overlooked the reference I made to the whole epistle to Philemon as a letter which is "perfectly in accordance with the spirit of the Gospel."

(6.) I am not sure that all the words which on the surface appear to be the writer's own, were not suggested by the

Holy Spirit. And for aught I can tell, it may have been the Holy Spirit that prompted Moses to use the active voice, *he counted*, and Paul to use the Passive voice, *it was counted*. What I am quite sure of is that whether every little word and every Active or Passive voice be or be not owing to the suggestion of the Spirit, he certainly approved both of the one and of the other as perfectly answering his object: and that every word on which the sense in any way depends, is owing to the suggestion of the Spirit. I never said positively that the Spirit *suggested* some of these things, and merely *approved* others. But if I believed with J. C. P. "that there is not an expression in the Bible, on which the sense does not in some way depend," I should feel some alarm on account of the 30,000 various readings in the New Testament, whereas now I feel none, because I console myself with believing that not one in a hundred affects the sense at all.

(7.) When I spoke of a sentiment as being inspired *only*, I meant to say that it had not been previously revealed *also*. I have no manner of desire to teach any one "that there is something superior to inspired writing in the word of God." On the contrary I spoke plainly of things having *divine authority*, though they were inspired *only*. Does J. C. P. suppose me competent to conceive of any authority higher than divine?

(8.) I cannot make out whether I am to be blamed for calling Moses an *ordinary* author, or for calling him an *extraordinary* one. It so happens that I have not called him by either name; still I cannot help believing that he *was* an author, after all. I should not have noticed this mere trifle, if it did not afford an excellent opportunity for referring to a question of some importance, viz. whether the sacred penmen were mere *amanuenses* who simply wrote from dictation, or whether they were *authors* in a sense somewhat similar to that which is usually attached to the term? If each inspired writer was a mere *amanuensis*, then, of course, the Holy Spirit is alone the real author of the Bible; and in that case no hesitation can be felt about ascribing to him exclusively the veriest minutiae of the Bible, down even to the solecisms or gross violations of the rules of grammar which occur in the Greek New Testa-

ment, more particularly in the book of Revelation. But if the inspired penmen were authors, there remains, as I said in my last, "some latitude for a diversity of opinion as to the minutiae of authorship." Now I am strongly inclined to believe, but not prepared to prove, that the influence of inspiration does extend to the most minute particulars. Only I believe at the same time most decidedly, that the inspired penmen were not mere amanuenses, but really authors; whether ordinary or extraordinary I shall not attempt to decide, lest I should get into a scrape. That they were authors, I think I am able to prove from many passages, but I will only quote one, which is the preface prefixed by Luke to his works, forming one fourth of the New Testament. That preface, written in the form of a note or letter to Theophilus, is as follows:

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.

If Luke had been conscious of being merely the amanuensis of the Holy Spirit, he could not have expressed himself as he has done here.

6. I trust, Mr. Editor, you will have the goodness, in conclusion, to insert a few lines more from an article of mine, which appeared in the *Calcutta Christian Observer* for December 1846. They express, I believe, J. C. P.'s views as well as my own.

The natural peculiarities of each writer, as to style, &c. may have been allowed to appear without in the least impairing his inspiration. The natural style of each writer would, on my supposition, be preserved just so far as it might be the most suitable instrument of answering the Spirit's purposes.

According to this theory the Bible is a miracle somewhat similar to the incarnation: as in the person of Jesus Christ the divine and human natures were united; so in the Bible we have human style and language conveying the instructions of the Holy Spirit. The infirmities to which Christ as a man was subject, do not impair his divinity; neither can peculiarities and imperfections of style be brought forward as proofs that the Bible is not divine.

On some points connected with the subject of inspiration, I feel doubtful; and on some others I may be in error. I shall feel thankful to J. C. P. or to any other brother who may be made instrumental in leading me further onward in the knowledge of the truth; but I do not promise to receive anything upon mere authority. Meanwhile I hope J. C. P. will excuse it, if I have in this communication followed his example, in writing "without much reserve."

I do not intend, for some time to come, to occupy, by any further article of mine on this subject, the space which ought now to be allotted to others who may wish to express their opinions. I only regret that the present long communication should contain so much that may appear personal and therefore uninteresting to the general reader. But I hope that whoever has sufficient patience to read it through, will not regret it in the end. And although J. C. P. has been rather hard upon me, yet I should be sorry if he or any one else should receive an impression that I entertain towards him any other feelings than those of sincere and high regard.

J. WENGER.

Historical Sketch of the Baptists.

THE BAPTISTS IN ENGLAND.

HISTORY OF THE BAPTISTS DURING THE RESTORATION, A. D. 1660-1670.

(Abridged from Neal's History of the Puritans.)

WHATEVER concern the Baptists may be supposed to have had in national affairs, while the unhappy contest was pending between Charles I. and his

army, it is sufficiently apparent, from what has been seen in the foregoing chapter, that it soon ceased after Cromwell assumed the reins of government, who,

when he thought himself well settled, and perceived that it would please the dominant party, began to undermine the sectarians, and in particular to suppress the Baptists.

A petition presented to king Charles II. signed by thirty-five, on behalf of many others in Lincolnshire, stated, that not only their meetings for religious worship were interrupted by the magistrates; and bonds for good behaviour were imposed upon them, for the violation of which, on account of renewing their assemblies, they were prosecuted as peace-breakers; but that they were abused in the streets, and their own houses could not afford them protection; for, if they were heard praying to God in their families, they were insulted by sounding of horns, beating against their doors, and threats that they should be hanged. If they appealed to the magistrates, the rage of their adversaries received a sanction from the odious terms with which those who sat on the bench of justice reviled them. Many of them were indicted at the sessions for not attending on the preaching of the episcopal clergy, and alarmed with a design of levying from every one of them a penalty of 20*l.* per month.

The petition was graciously received by the king, who promised that he would take particular care that none should trouble them on account of their conscience, in things pertaining to religion; and immediately directed a member of parliament to go to the lord-chancellor and secretary, that the proper measures for this end might be taken.

In the same year, another petition and representation of their sufferings was presented by some Baptists, inhabitants of Kent, and prisoners in the jail at Maidstone. In this paper they appealed to their "Confession of faith," as truly representing their principles concerning magistracy and government; and deplored the danger which threatened their lives, and the ruin which hung over their wives and little ones, by the violence exercised against them. For, besides being made prisoners, the houses of some had, without any authority from the executive power, been broken open in the dead of night; and from others their goods and cattle had been taken away and detained.

Great also were the sufferings of those

who resided in Gloucestershire. The most eminent cavaliers rode about armed with swords and pistols, ransacking their houses, and abusing their families in a violent manner. At the house of Mr. Helme, at Winchcombe, the bed whereon his children laid was not spared; and their outrageous conduct so frightened his wife as to throw her into an illness which threatened her life. Mr. Warren, who possessed the parsonage of Rencome, was with his wife and family penned up into an upper room of his house, and so harrassed night and day by the violence of the assailants and the noise of hautboys, that he died in the place. Mr. Fletcher, who had been put into a vacant place by authority, was so beat and inhumanly treated by a cavalier of his parish, that he and his family fled for their lives. One pious minister was assaulted as he was entering his pulpit. Another was violently pulled out of his house, his wife, children, and goods, were thrown into the street, none of the parish were allowed to give them entertainment, and he himself was haled to jail.

It is less surprising, that these people were insulted by the ignorant populace, and were abused by the petty officers of power, when even the legislature marked them as the objects of suspicion, hatred, and severity. For the parliament assembled upon the Restoration, when it passed an act for confirming all ministers in the possession of their benefices, how heterodox soever they had been, provided they would conform for the future, *excepted* such as had been of the Baptist persuasion.

But in the country, were usually the greatest injustice and cruelty practised. The gentlemen in the commission of the peace, near Aylesbury in Buckinghamshire, distinguished themselves by their virulence in prosecuting the Nonconformists, and particularly the Baptists. They filled not the county jail only with prisoners of this description, but hired large houses in Aylesbury, and converted them into prisons; and not contented with the severities in daily exercise, such as confiscation of goods and imprisonment, they attempted to revive the old practice of punishing heretics with banishment and death. They grounded their proceedings on the oppressive act of the 35th of Elizabeth, for the punish-

ment of persons obstinately refusing to come to church; which went to banish them, if, after three months' imprisonment, they refused conformity; and if they did not leave the kingdom within a limited time, or should return, to inflict death without benefit of clergy. In 1664, some of these justices proceeded on this act against ten men and two women, all Baptists, who had been apprehended at their meeting in or near Aylesbury: on these persons, because they refused to conform, and to abjure the realm, sentence of death was passed, and immediately their goods also were seized. The other dissenters, who constituted the majority of inhabitants in the town, alarmed at these proceedings, and anticipating their own doom, shut up their shops: this stop to commerce struck the whole town with horror and surprise. A son of one of the condemned persons immediately took horse for London, and was introduced, by Mr. William Kiffin, a gentleman of note amongst the Baptists, and of interest at court, to chancellor Hyde, who was easily engaged to lay the case before the king. His majesty expressed great surprise, that any of his subjects should be put to death for their religion, and inquired whether any law in force justified such proceedings? Being satisfied on this point, he promised his pardon. But lest any precipitancy in executing the sentence should supersede the benefit of his grace, while the pardon was passing through the usual forms, the king, on a renewed application, granted an immediate reprieve. The condemned persons, however, were continued close prisoners till the next assizes, and then the judge brought down his majesty's pardon, and they were all set at liberty. This would undoubtedly check the disposition of the justices to a similar process. But the virtuous sufferers, besides their other calamities, owed their safety to favour instead of law; and appeared under the ignominious character of pardoned criminals, when they ought to have enjoyed the security and reputation of peaceable and innocent subjects.

The rage of the people, sanctioned by the conduct of the magistrates and the clergy towards the Baptists, rose to such a height as to deny them the benefit of the common burying places. Nay, there wanted not instances of their being taken

out of their graves. The inhabitants of Croft in Lincolnshire treated in this manner the corpse of Mr. Robert Shalder, in the year 1666. He had suffered much by imprisonment, and died soon after his release. He was buried amongst his ancestors; and on the same day his grave was opened, and his body taken out, dragged on a sledge to his own gate, and left there.

Mr. John James was the minister of a congregation of Baptists, who observed the seventh day as a sabbath, and assembled in Bulstake-alley. Towards the end of the year 1661, they were interrupted in their worship by a justice and headborough, as Mr. James was preaching, whom they commanded in the king's name to be silent and come down, having spoken treason against the king. As Mr. James proceeded in his discourse, without noticing this summons, it was repeated, with a threat of pulling him down. On this the disturbance grew so great, that Mr. James was obliged to stop; but still refusing to leave the pulpit, he was pulled down, and haled away; and the hearers were carried, by sevens, before the justices sitting at the Half-moon tavern, and those who refused the oath of allegiance were committed to prison. Mr. James was examined in the meeting-house; insult and threats accompanied the interrogatories, and he was committed on the charge of speaking treasonable words against his majesty. On this charge he was tried, condemned, and executed.

The spirit of persecution thus raged against this people: but not without a mixture of events, which were adapted seriously to affect the minds of their persecutors, and to alarm them to reflection. On the day of the king's proclamation at Waltham near Theobalds, there was a man who at the bonfire in the evening expressed a rage against the dissenters, and the Baptists in particular, by violence of language and oaths, and as he threw fagots into the fire, cried, "Here is a Round-head; here is an Anabaptist!" he was struck with death that night, and never saw the morning. A minister at one place inveighing in his sermon against this fact, fell into a swoon, and was speechless for two hours, so that it was apprehended that he would never recover out of the fit. At Brockington in Gloucestershire, a young

woman, who had bitterly reviled them, giving a sudden shriek, as the preacher was discoursing on Jude 14, 15, dropped down in the religious assembly, and never recovered. The sufferings and character of the dissenters were made a jest upon the stage at Oxford. In a play acted there by the scholars, one, who personated the old Puritan, broke a vein and vomited so much blood, that his immediate death was apprehended, and he lay sometime dangerously ill. Two of the actors, and a woman that joined them in this dramatic exhibition, were cut off by death. Some remarkable calamities befel those who were instruments in the prosecution of Mr. John James. One of the actors in the rude and unnatural treatment of Mr. Shalder's corpse, after it was interred, died suddenly; and another languished for some time, terrified with the remembrance of the insults he had offered to the dead. A woman named Anne Clemens, at Chipping-Norton, distinguished by her rage and malice against the dissenters, fell into such circumstances of poverty, as to be obliged to sell her land, and mortgage her house for near its worth. Not one of her children, who resided in the neighbourhood, was in a comfortable condition; and she herself was so reduced as to beg alms of those she had hated and prosecuted. Her affliction was heightened by a diseased appetite, which called for as much as would satisfy two or three persons; and by a disposition to breed vermin, so that though her clothes were not only washed, but ovened, she could not be kept clean. Richard Allein, an active informer, and violent in his conduct towards the dissenters, fell into afflictions that shortened his days. His eldest son was killed at London; and about the same time, another was accused and convicted for robbing on the highway, and by great friends and fees escaped with his life. An officer in the county troops of Oxford, with an income of 70*l.* per annum, before he could accomplish his design of suppressing the dissenters, sunk in his own estate, died greatly in debt, and his son's children

became common beggars. One Werg, a forward and active constable, did not long survive the expiration of his office, and imputed his death to watching one cold night to take the dissenters at their meeting. Five persons, who received pensions as spies and informers, were observed not to prosper afterward, and every one of them shortly died. An Irish peer, and three Irish justices of title and rank, bitter persecutors, it was remarked, while they were directing their whole power to the ruin of the dissenters, were themselves ruined, their estates were sold, and their families became extinct. Whereas Sir Littleton Obaldiston, a justice of peace, who had been heard to rail at the dissenters, and acted with others in committing them to prison, afterward laid aside his enmity, was instrumental in releasing several, and conducted himself in a friendly manner; and it was noticed, that his estate continued to his posterity. And it was remarked, that — Howard, Esq. a justice and officer in the county troops in Oxfordshire, who had from an enemy become a friend to the dissenters, though he adhered to the established worship, was the only one of those who had molested and harassed them that was living on the 30th of December, 1707, being then an old man, full of days, wealth, and honour.

It becomes us, I am sensible, to be very cautious how we construe the events which are common to all men. "There is usually (says an excellent writer) much rashness and presumption in pronouncing, that the calamities of sinners are particular judgments of God; yet if, from sacred and profane, from ancient and modern historians, a collection were made of all the persecuting tyrants, who delighted in tormenting their fellow-creatures, and who died not the common death of all men, nor were visited after the visitation of all men, but whose plagues were horrible and strange, even a sceptic would be moved at the evidence, and be apt to suspect that it was *θεῖον τι*, that the hand of God was in it.

FRAGMENTS.

CHRISTIAN BOLDNESS.—The servants of God should be as bold for their master, as the servants of the devil are for theirs.

THE CROSS.—He who takes up Christ's cross aright shall find it such a burden as wings to a bird or sails to a ship.

REMARKS ON THE BAPTISMAL CONTROVERSY.

BY THE EDITOR.

"Not as though I had already attained."—PAUL.

"LET us aim at the truth, without any regard to the pleasure or displeasure of mortals; and if our infant baptism, [or our adult baptism only] can be vindicated, for conscience sake let it be done. If not, if the truth is not for us, but against us, let us honestly give it up, and no more practise what the sacred word will not defend."—BOSWICK.

"Try the Spirits."—"Prove all things."—*New Testament.*

THE controversy carried on in these pages by "A. L." and "J. H. Morrison," has now reached a point at which we are called to stop and report progress. Mr. Morrison has completed his argument for the family-model church, and the identity of the covenants, a recapitulation of which will be found at page 170;—and he states that the evidence brought forward in support of infant Baptism amounts to *absolute demonstration*.

Mr. M. first published his views in a little work which was noticed by "A. L.," who stated certain objections. To these objections Mr. M. replied, and this has been followed by a rejoinder from "A. L." If any benefit, then, is to be derived from this correspondence, it ought to be visible by this time. Has nothing been done?—Yes; on the one side we have a declaration of "absolute demonstration;" on the other an equally confident opinion that the proof is no proof at all. Now the mere assertion of absolute demonstration on the one hand, and the simple denial or disproof on the other, may be carried on *ad infinitum*, without our arriving one tittle nearer the solution of the difficulty. If we proceed, Mr. M.'s future arguments will be based on the supposition that he has already proved beyond reasonable dispute two material points, involving in fact, the whole question in debate;—and "A. L.," although denying that those two points had been proved, would be engaged in the profitless task of demolishing the superstructure erected upon them. Thus both parties would be placed in a false position, and the object they have in view defeated. Before proceeding further, then, it seems absolutely essential that we should discover whether the decisive verdict of Mr. M. is sustained by the evidence advanced, and in

the face of all that has been adduced by "A. L.;"—and as the object on either side is not simply to prove the other *wrong*, (which as far as certain details are concerned may no doubt be easily effected,) but to find out God's truth regarding the subjects of Christian Baptism, we feel persuaded that both disputants will acknowledge not only the expediency, but the justice of this proceeding. If Mr. M. be right in his estimate of the proof advanced, it is but just that his opponent should acknowledge it. If on the other hand "A. L." has shown that the evidence is vitally defective, the same admission is due from Mr. M. We sit down to this examination, therefore, not as a partisan of either side, but as an arbiter, to elicit if possible the truth by an impartial survey of the evidence adduced by both. And we do so, with the solemn resolve that if the evidence for the Baptism of infants amount to any thing like demonstration, we will acknowledge our error, and God helping us, have our infants baptized without delay.

Absolute demonstration defies the severest scrutiny. What is really demonstration to one must be the same to all who have the Bible in their hands, and possess the capacity and the will to form a sound judgment on the subject. Our examination must, therefore, be directed, in the first instance, to the *nature* of the evidence advanced. And now to begin at the beginning.

First, there is no direct *command* to baptize infants. But the inferential evidence is said to amount to absolute demonstration. Here is an appeal from the *commands* of the Bible, to the *facts* of the Bible; and these facts linked together by the laws of evidence, are to evolve some *inference* equal to a *direct command*.

The inference, in simple terms, is thus deduced :

Infants were members of the church of God on earth from Adam to the close of the Jewish dispensation. There is no intimation of a change.—*Inference.* They are still members of the church of God on earth, and as such entitled to Christian Baptism.

The truth of the premises being denied, Mr. M. is next required to *prove*, that *Infants were members of the church on earth from Adam to the close of the Jewish dispensation*; and hence he very properly commences his investigation with the family of Adam. His argument under this particular embraces two points:—1. THE FIRST ORGANIZATION OF THE CHURCH ON THE FAMILY MODEL.—2. THE IDENTITY OF THE COVENANTS OF CIRCUMCISION AND OF GRACE. Our attention is now directed to the former.

"The first organization of the visible church of God on earth was made in the family of Adam, on the family-model, each family being a separate church,"—(vide recapitulation, p. 170.)

"The family-model" does not mean simply that Adam's adult children were members: this would not meet the question; but that the *infants in Adam's family were by birth members of the church*. Mr. M. finds evidence of this in the Bible. "A. L." denies that the facts produced are Bible facts, (p. 145.) Now to the proof:—(p. 142.) The first fact produced is the publication to Adam of the covenant of grace: "The seed of the woman shall bruise the serpent's head." That this is a promise of the covenant of grace we know, because we can trace the promise through the Bible, and find the "SEED" to mean *Christ*. This then is a Bible fact. Second,—*"The seal of that covenant of grace was sacrifice."* The Bible informs us simply that Cain and Abel offered sacrifice. We may *suppose* that this was a seal of the covenant of grace, but, of course, suppositions are not facts. Third,—*"Cain and all his posterity were excommunicated from the visible church."* We cannot find this fact in the bible. It is written that Cain was cursed by God for the murder of his brother, and condemned to be "a fugitive and a vagabond in the earth;" (Gen. iv. 11, 12,) but where is the curse of his posterity recorded? Fourth,—*"Of course his children born after that time* were born without the pale of the visible church."* But to *excommunicate* those who were never within the pale is an impossibility; and if born without the pale, the *fact* is against infant-membership, instead of for it. Proof is required that infants were born *within* the pale. We appeal to the writer himself whether we should be justified in receiving as a *fact of the Bible* the statement that Cain and all his posterity were excommunicated from the visible church. "A. L." reasonably requires that the inference should have a scriptural foundation, and consequently we must have the *record* for statements involving the very question in dispute, viz., infant-membership.

The Bible evidence, then, produced to prove the organization of the church of God in the family of Adam on the family-model is the *fact* that the covenant of grace was first published to Adam; and the *fact* that Cain and Abel offered sacrifice. Is this sufficient to demonstrate the church-membership by birth of the infants in Adam's family?—Impossible. Rejecting the *suppositions*, (which we must do if the conclusion is to be worth anything) and retaining the *facts*, the argument is this:

1. The first publication of the covenant of grace was made to Adam after the fall.
2. Cain and Abel offered sacrifice.
3. Hence, "*we have seen*" that the first organization of the visible church was in Adam's family, on the family-model; i. e. it embraced infants.

We scarcely need say that such a conclusion as this is not *evidence*. The very first step is wanting altogether. Until we obtain a new revelation, we must remain in utter ignorance as to whether *Adam was a member of the church of God on earth or not*, for the Bible is *silent* on the subject; all that is revealed is that the covenant of grace was *published* to our first parents. It is also *published* to the heathen around

* Until the writer has *proved* that some of Cain's children were born *before* that time, "A. L." is at perfect liberty to assume the contrary, because we cannot call upon him to prove a negation.

us, but Mr. M. himself will concur with us when we say that the mere *publication* of the covenant to them, does not render them members of the church of God. Adam's connection with the church, then, is purely imaginative, and yet the argument under review rests entirely on this point, as the first link of the chain. For according to Mr. M.'s system, the infants in Adam's family were members of the church by virtue of Adam's membership. Of course, we have, at present, nothing to do with *systems*, either on the one side or the other, but with the BIBLE.

Leaving Adam's family, we come to one more Bible fact, of which Mr. M. avails himself in the following manner :—

(1.) "The men of that time were called the sons of God."* (2.) They were called so because they "*continued* in the church." *Conclusion.* The church was organized on the family-model and embraced infants.

The fallacy of this argument is plain. Until "A. L." obtains scriptural proof that the "sons of God" *were* members of the church, he cannot be called upon to *admit* that they *CONTINUED* in the church. Is it *reasonable* to conclude that the *infants* of that time were members of the church, *because* the *men* of that time were called sons of God?

But let us proceed :—"From Adam to Abraham the church of God was under what is commonly called the patriarchal dispensation." It is called so, Mr. M. says, "*because the only visible church organization was the family organization.*" But "A. L." says, (and our examination sustains the validity of his objection) that you have not proved the existence of any *family organization*. Mr. M. continues,—"Every one born in the family was by birth a member of the church by virtue of THIS covenant-relationship."

What covenant-relationship?

"The family organization."

What family organization?

"The covenant-relationship."

* We have admitted this as a fact, because the term is found in our English version.

Why there is no *proof* either of family-organization or covenant-relationship!

But, "*Previous to the making of the covenant of circumcision, infants were members of the church by virtue of that 'SPECIAL STATUTE' given to Adam before his ejection from Eden.*"

Well, this is the very thing we want ;—what is the *special statute*?

"*The seed of the woman shall bruise the serpent's head.*"

And does the writer in sober seriousness believe this passage, among other things, to mean—"Infants from Adam to Abraham shall be members of my church on earth by virtue of this promise which I now publish to Adam?" On what system of Biblical interpretation can an exegesis like this be maintained? Does not the passage mean—"Christ shall destroy the works of the devil," and if a *special statute*, can it mean anything more? But we say this is no *special statute given to Adam*, but a proclamation, in general (not special) terms of God's merciful designs to the fallen, lost race of man. This we suppose to be a self-evident truth, which it would be absurd to attempt to prove. Hence the passage cannot possibly *specify* infant-membership, or be directly or indirectly a *proof* that infants were members of the church, from Adam to Abraham. With what justice, then, could we call upon "A. L." to make such an admission?

Our examination has elicited the following facts and conclusions.

Bible facts.

1. "*The seed of the woman shall bruise the serpent's head.*"

2. Cain and Abel offered Sacrifice.

3. Cain was cursed and condemned by God to be a wanderer in the earth, for the murder of his brother Abel.

Mr. M.'s Conclusions.

We understand this covenant to have been made with [published to?] Adam for himself and for his children; and we conclude that it is a special statute by virtue of which infants at birth were members of the church of God.

Hence, we conclude that sacrifice was the seal of the covenant of grace.

Hence, we conclude that Cain and all his posterity were excommunicated from the visible church; and that Cain's posterity (infants) were never in the church, having been born without the pale.

4. *During the Patriarchal dispensation,* They were called sons of God because certain men were called 'sons of God.' (as we suppose) they were members of the church; we conclude that they were members of the church because (as we suppose) they were Adam's other descendants;—and we conclude they were Adam's other descendants, because they were called 'sons of God.*' Hence, the church of God on earth embraced all the children born in the family.

Now, without reference to the subject in dispute, but simply as a question of *evidence*, do the Bible facts that the writer has given sustain the conclusions drawn? By the laws of evidence, *impossible*. By no conceivable system of legitimate deduction can these conclusions be reached. Then where is the *absolute demonstration*? And does not our examination bear out to its fullest extent the assertion of "A. L." (p. 145), that the family organization is not to be found in the Bible? If infant baptism is to rest on the creeds and confessions of men,—be it so. "A. L." has no controversy with those who maintain such an opinion. But if it is to rest on an *inference* equivalent to a direct command, then let a clear unquestionable system of deduction be applied to the proved or admitted facts of the Bible; for unless the inference has a scriptural basis it is not equivalent to a command, nor can it afford the slightest *authority* for the practice. Until this has been done, every impartial reader must see that "A. L." is justified in maintaining that the scriptural command, deduction, or inference for infant baptism has yet to be *demonstrated*. And is it too much to expect that *christian candour* will so far overcome the force of preconceived opinions, as to induce an impartial investigation of these results, and a solemn reconsideration of the

Boothroyd, a pædobaptist, translates this term "sons of the chiefs." "To understand it," he says, "as denoting the pious, the worshippers of Jehovah, the sons of God, as opposed to the wicked, seems to me a forced and very unnatural interpretation." An argument based on the English version is, therefore, under any circumstances inconclusive and unsatisfactory.

* Mr. M. justly objects to "the circle" as evidence on the opposite side, and he will therefore be prepared to acknowledge the fallacy of this argument.

argument,—which shall draw an admission of this *fact* even from Mr. M. himself?*

But it may be asked,—If these conclusions be not sustained by the Bible facts, why have the facts been brought forward? We reply, if, as we think will not be disputed, the conclusions which support the theory of family organization, cannot be drawn from the facts, then it is evident that the facts must have been brought forward in support of a theory previously formed. This is the alternative. But we have other evidence that such was really the case. At page 141 there is propounded a *theory* of the covenant of grace which includes the family-model church organization. It rests simply on an "I understand." At page 142 there is an appeal to Bible facts to support the *previously formed* theory:—"Let us now look at the history of the church of God and see whether it *agrees with this view* [theory] or not." Why, nothing easier than to make the facts of the Bible agree with a view or theory already formed. We see it done every day by the Baptistal Regenerator, the Socinian, the infidel neologists, and a host of others. But then such a process will not prove the theory to be true. To rear a structure of Bible words

* NOTE.—We may here notice an inadvertency, respecting the nature of the proof required. Mr. M. says—"No doubt 'A. L.' will reject this view. If he does then it becomes my turn to catechise. And perhaps he will inform me," &c.—Having laid down certain propositions, or a certain view of the subject, the burden of proof lies with the writer; and he cannot evade the duty by turning round, and asking "A. L." to prove something else. If "A. L." does not admit the particulars, the laws of reasoning demand that they should be *proved* by the party who states them, and unless this is done the conclusions are worthless. Again,—According to our system all these points are easily solved." No doubt; but then "A. L." must admit that an *unproved* system is true before he can solve the points—a requirement which is illogical and unreasonable. The proposition is this—"Our system is true, *because* it easily solves certain points on which the Bible gives us little or no information." We feel persuaded that Mr. M. will not maintain this position when he remembers that it is the fallacy of the Socinian, the neologist, the infidel, yea, of the atheist himself, if such a being can exist. Their systems easily solve certain difficulties, and therefore, according to them, their systems are true!

on a *theory* is one thing; to rear a theory, or system, on a foundation of Bible truth is another. In the former case we have a rope of sand; in the latter a three-fold cord that is not easily broken. Is it not this same kind of theorizing on insufficient grounds that has brought down so much deserved ridicule on the speculations of science? Geologists once told us that the outer coverings of the globe were something similar in regularity to the concentric coats of an onion; and they brought together various facts and illustrations to prove the correctness of the theory. A short time, however, elapses before more correct reasoners determine to deduce their system of Geology from pre-ascertained facts, and what is the result? Why the "onion theory" is scattered to the winds. Look, again, at the speculative astronomer, who, from certain shadowy forms of light in the heavens, termed nebulae, rears a brilliant *theory* of the progressive formation of worlds in space. The theory being complete, certain *facts* are brought forward to support it. And now in the pale and shadowy flickerings of the various nebulae, he can discover, the concentration of what he calls the fire-mist, giving the first faint indications of the germ of a new world. Then in various other spots, he finds a host of infant worlds starting forth from shadowy indistinctness into visible form and figure. Here the concentrated fire-mist forms an ellipse. There it is rapidly progressing towards a circle. Now he discovers a well defined disc; and anon, the dimly pale light of another reveals to him a central brilliant speck, the sure precursor, as he believes, of a "star in glory." Magnificent theory! did it but rest upon *facts*, instead of the facts resting upon *that*. But what is the issue of the theory? Why, a mighty telescope, of unexampled power, is invented, and elicits the simple *fact* that the shadowy nebulae, the astronomer's fire-

mist, nature's supposed laboratory for the manufacture of infant worlds, are neither more nor less than *clusters of full-grown stars* at immense distances from the earth! We need not say what becomes of the *stellar organization theory*.

The *family-model church organization* theory, we believe to be resting on a similar foundation. The theory harmonises, it may be, with what *we think* wise in arrangement and beautiful in operation. And being thus complete, when we look at the history of the church for facts to support the theory, we can easily discover (1st), the *incipient intention* of infant-membership in the first publication of the covenant of grace; (2nd), the existence of infant-membership by *necessary implication* in the family of Adam, and (3rd), the *absolute confirmation* of the correctness of our theory in the appellatives, "sons of God" and "patriarchal dispensation." Here then we have demonstration,—until some plain-spoken, straight-forward "A. L." thrusts before us the simple Bible *fact*, that membership in the church of God on earth under the gospel covenant has always been *by faith*, and hence infants are excluded by an inevitable conclusion, drawn by an unquestionable system of deduction. And now an unfettered, impartial investigation of the *theoretical argument*, leads to the discovery that the "incipient intention," the "necessary implication," the "absolute confirmation," and all the fondly-cherished conclusions, are, like the fire-mist, merely creatures of the imagination. The rope of sand dissolves at a touch, and we awake to the reality that our *theoretic truth* is neither more nor less than a *gilded fiction*!

Our examination next month will embrace the second point of the first particular, viz., the argument for Infant membership from the *Identity of the covenants of circumcision and of grace*.

Narratives and Extracts.

REFLECTIONS ON NATIONAL REVOLUTIONS.

THE world's changes may remind us of *the stability and glory of the kingdom of Christ*. Events connected with the glory of Christ's kingdom have been associated with great changes and dread calamities in the world—"wrath, swellings, tumults"—changes in nations, states, and men. When the Roman hierarchy was shaken to its foundation in the days of Luther, the movement in which he acted so conspicuous a part, was accompanied with disturbances, wars, desolations. It was objected to Luther, "The doctrine cannot be of God, which is attended with such desolations." He replied, that "if he did not see these tumults he would not believe that Christ was come forth into the world." Whatever difference of opinion may obtain among Christians concerning the coming and power of the kingdom of Christ in the world, all agree that there have been, and are to be, great changes in connection with the Redeemer's victory and glory. It would seem that hindrances cannot be otherwise removed. Most nations appear to be so misconstrued or disordered in civil constitution, as to present obstacles to the advancement of Christ's kingdom. Political shaking and internal convulsion may remove obstacles, and prepare the way; so that civil commotion may be followed by spiritual establishment.

If the powers of the world hold fast what is against God and Christ, it must needs be taken away. Where the authority and prerogative of Christ are usurped, he himself and his kingdom are assailed. Is not this the case where there is spiritual despotism, dealing in souls, forbidding the Bible, persecution for conscience' sake, sharing the fatal feast of the "mother of harlots," or catering for the "woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus?" What is usurped, but belongs to Christ, he must and will have: hence, if Christ is to claim his own, and the nations are to be given for his inheritance, there must needs be great changes and judgments. Perhaps there is no nation, where the name of Christ is

known, in which the powers of the world have not invaded the kingdom of Christ—grasped at something which belongs to him—sought to detain, by force or fraud, what they have usurped—and dared to use the civil sword against "the saints of the Most High." They may even think their greatest interest lies in holding fast what Christ will take away. "This," said Dr. J. Owen, nearly 200 years ago, "this, I dare say, will, in the issue, be the ruin of all, or most of the tall trees of Europe: they have grasped much of the power of Christ, and endeavour to impose on the consciences of his people in the worship of God, or otherwise oppress them; and, by a dreadful mistake, they suppose their own interest lies therein, which makes them hold fast, until Christ hath shaken them all to pieces, and taken away even that also which was their own." And again: "He that thinks *Babylon* is confined to *Rome*, and its open idolatry, knows nothing of *Babylon* or of the new *Jerusalem*: the depth of a subtle mystery doth not lie in gross visible folly; it hath been insinuating itself into all nations for sixteen hundred years, and to most of them is now become as the marrow in their bones: before it be wholly shaken out, their heavens must be dissolved, and the earth shaken; their tall trees hewed down, and set a-howling, and the residue of them transplanted from one end of the earth to the other." (*Owen's Sermons*, pp. 403, 404.)

Political powers are chargeable with crimes against God when they enslave and destroy; when they make war against the saints, by oppression, persecution, and slaughter; and when they interfere with Christ's spiritual government, whether by attempts to cherish or to crush his truth. It is an observable fact, that every attempt hitherto made to establish the religion of Christ by civil power has involved and produced such interference. History abounds with illustrations. Attempts have been made to establish some form of Christianity; but failure has ensued, and injury has

been unavoidably inflicted. Many beautiful theories have been propounded, by which the supposed advantages of such an establishment might be secured without its concomitant evils; yet such an establishment is still to seek, and nowhere to be found. Actual experiment has shown that no existing form is satisfactory. To say nothing of the injustice to those who are not within such churches, even those who are within them complain. Members of the Church of Scotland fancied they were free; and when they found they were not free, they denounced the claims of the State, as a violation of "the crown-rights of the Redeemer." They went out, because, avowedly, submission in such case to the earthly power would have been treason to the heavenly—obedience to the earthly sovereign would have been disobedience to the Heavenly King. At home, there are those in the Church of England who declare their jealousy of the civil power in its interference in matters ecclesiastical. Amidst the desired changes abroad, one cannot but be struck with the almost simultaneous demand made in different nations for "the separation of Church and State," as one of the essential items of a revised constitution. Does not such a state of things indicate a growing conviction that established churches are incompatible with the rights of citizenship, as well as with the rights of conscience? What striking illustrations of the working of political interference with religion have been afforded in France, where almost every mode of State interference has been tried! The absolute establishment of one form of religion was attempted. It produced persecution, cruelty, bloodshed, the wholesale murders of Bartholomew-day! One form of religion being nominally established, and others allowed, was found to involve confusion and difficulty. It had been assumed, as undeniable, that the government power must of course interfere with religion; and when that power became atheistic, an assault was made on every mode of worship, with intent to exterminate the profession of Christianity in any form. The exercise of the civil power was a crusade against God. Experience soon proved that religious sentiments were so necessary to society, that the social machinery could not safely continue its movements without them; and the men who had impiously sought to exterminate

the idea of God, not less impiously decreed the existence of the Supreme! and gave leave to the Creator and Governor of all to resume his place in the fears, though not in the affections of the people! The attempt has been made to take many, if not all forms of religion, into the pay of the State; the exercise of any not recognized by the State, being forbidden. This system seems to recognize and to patronize all religions as equally true or equally false. The State which thus gives pay, and the stipendiaries who thus receive it, combine, of necessity, to sanction a system for the propagation of error as well as truth. If it build with one hand, it destroys with the other; "and if a kingdom be divided against itself that kingdom cannot stand." It is now proposed that the Church should be separated from the State; that the State should not interfere with religious people, as such. This last seemed to be the only course open, unless they would repeat former evils. Last of all, it is proposed to try the experiment of leaving vacant the ecclesiastical throne, that Christ may occupy it; and of leaving untouched the ecclesiastical crown, that Christ may wear it: thus avoiding, on the one hand, the treason of endeavouring to usurp "the crown-rights of the Redeemer," and, on the other, the rebellion of supporting any falsehood in religion which is opposed to his kingdom. This is a problem among the many which, it may be, France is destined to solve for the benefit of Europe.

The Christian, amid all changes, need know little of despondency, can know nothing of despair. We anticipate the emancipation of our whole race from the thralldom of ignorance and superstition. We expect for them the light of knowledge, and the liberty of religion—"the glorious liberty of the children of God." We hope that the shaking of the nations will prepare the way for amazing displays of Divine grace and glory to our fallen world. The shaking and destruction of other kingdoms may but precede and ensure the supremacy and glory of that "kingdom which shall never be destroyed;" and at length shall be rung out the glad acclaim, by "great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever!"—*Witness.*

BAPTISM OF THE REV. KERR JOHNSTON.

ON Sabbath, April 9th, the Rev. Kerr Johnston, recently minister of the Presbyterian church, Birdhopecraig, Northumberland, (in connexion with the Presbyterian church in England) was baptized by his brother, the Rev. Robert Johnston, in Well Lane Chapel, Beverley.

After an impressive exhibition of the "glad tidings" to be believed, the candidate entered briefly and affectionately upon the baptism to be received. Apart from the question itself, mention was first made of various leadings of the Lord in bringing him to his present position. In his late charge he had enjoyed the friendship of the congregation generally, and especially the living godliness of many in the membership. But in proportion as his consolation in Christ increased, so was he drawn nearer to the "bible, and the bible alone." Hence, prejudice gave way in reference to believers' baptism: and he saw he must be drawn wither Jesus would draw him. Serious persons had frequently hinted at infant baptism as doubtful, but his own mind being shaken he could not enter into discussion without something more than obscure inferences, disputed tradition, or the authority of names. He had dared to think freely, and at length to renounce what was an unwarranted substitution for Christian baptism, and variously pernicious in all denominations practis-

ing it. Changeableness and fanaticism he knew were charges that awaited him; but he had concluded that better a slighting world than a frowning Saviour. Mr. Johnston then alluded to some of his former objections to believer's baptism alone, but which now for the sake of others he publicly renounced. He was not about to be baptized *again*, for now alone in his view was his baptism. Neither could a supposed baptism in infancy suffice, if only he now embraced the truth that saves. For such passages as Rom. vi. 3, Gal. iii. 27, Col. ii. 11, could have no verification from infant sprinkling. Nor should any one who loves Jesus venture to slight the personal and voluntary concurrence with such passages as of no moment, or as making too much of ordinances. Baptismal efficacy was strongly guarded against, whether that of the Paptist, or the Puseyite, or the gentler mincing of it among some, both Presbyterians and Baptists. He conformed to baptism in obedience to Jesus and his word, and for greater boldness in meeting all men with open face, without the saddening necessity of garbling or concealing any part of revelation.

The Chapel was crowded: the audience listened to the address with deep attention, and many were deeply affected by the solemn service. It is to be hoped that Mr. Johnston will be directed to a sphere of usefulness where he may exercise his ministerial talents with comfort and success.—*Baptist Mag.*

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

WE are again privileged to report fresh accessions to several of our churches, while intelligence in our possession encourages us to hope that we shall have a similar pleasing duty to perform in our next issue. Let the prayers of all who love the Saviour and desire the enlargement of his kingdom, ascend on behalf of these new converts that they may be enabled to continue faithful to the profession they have made, and also that a more abundant blessing may ac-

company the preaching of the gospel, wherever and by whomsoever made known.

JESSORE.—During the month of June the Rev. Mr. Parry had the holy gratification of immersing *five* native converts and receiving them into the fellowship of one of the native churches under his charge.

AGRA.—On the last sabbath in June the Rev. R. Williams was privileged to baptize, on a profession of faith in the Lord Jesus Christ, *four* European soldiers.

CALCUTTA—LAL BAZAR.—On sab-

bath morning the 25th June, four youthful believers, all females, were in like manner baptized by the Rev. J. Thomas, and on the following sabbath admitted to the table of the Lord and the fellowship of the church.

DUM DUM.—Three European soldiers at present located at this station, avowed their faith in Christ and subjection to his authority by being solemnly immersed in the name of the sacred three, by the Rev. C. B. Lewis.

We are assured that all these baptizing services were felt to be very impressive and deeply interesting.

Foreign Record.

EUROPEAN INTELLIGENCE.

OUR readers are already acquainted with the astounding political revolutions of Europe. There appears to be a general impression on the minds of good men throughout the world that these events are destined to exert a mighty influence on the future progress of the church of God. We, therefore, give below the opinions of various writers on the subject, which we believe will be read with interest, especially those of the continental correspondents of *Evangelical Christendom*, some of whom have been stationed in the very midst of the convulsions about which they write :

The European horizon is not yet sufficiently clear to enable us to discern distinctly what the present state of the continent is, or to anticipate with confidence the course that events will take. Of this we have a pretty strong conviction, that the combined secular powers which have for more than twelve centuries sustained and enforced the most prominent system of ecclesiastical wickedness, have received such a shock that they will never recover their tranquillity. Severe and protracted conflicts may perhaps ensue, and the purest portions of the professed church may possibly be called to the endurance of sufferings as well as the most corrupt; but the doom of the long established systems of civil and ecclesiastical tyranny is sealed, and if we mistake not, we can hear a voice crying, "It is done." Settled peace will no more be restored to the continent till the secular powers of Europe cease to uphold the spiritual abominations with which they have been identified. In what has taken place there is nothing more surprising, nothing more worthy to be noticed by all who wish to regard the work of the Lord and consider the operation of his hands, than the inadequacy of the instrumentality he has employed to the results which have ensued. That monarchies supported by the finest armies of Europe should have been subverted in a night by tumultuous assemblages such as have prov-

ed successful, may well remind us of the Roman conqueror of Jerusalem when he surveyed its impregnable ramparts, "God himself must have fought for us!" The Prince of the kings of the earth who then came, as he had said, to execute judgment upon his Jewish foes, has again come forth apparently in his might; and our expectations of the result are built not so much upon calculations derived from the relative strength of parties, as from the persuasion that he has risen up to perform predicted wonders."—*Baptist Magazine*.

(From *Evangelical Christendom*.)

FRANCE.—"The Romish bishops have given proofs of great shrewdness and cunning. Far from declaiming against the Republic, they have published *manifestos* or pastorals, in which they lavish upon the industrious classes the most fulsome adulation. Upon the day after the Revolution, the Archbishop of Paris, M. *Affre* addressed to the members of his flock a letter, in which he praised the *disinterestedness*, the *devotedness*, and the *generosity* of the people. He spontaneously offered to allow the churches to be converted into *temporary hospitals*. He declared that he would fervently implore the blessing of Heaven upon the French Republic.

Cardinal de Bonald, Archbishop of Lyons, has not been less eager than his colleague of Paris to salute the rising sun. "My dear fellow-labourers," he says to the *curés* "you have often felt a wish to enjoy that liberty which renders our brethren of the United States so happy; that liberty you will have. If the authorities desire to set up the national flag on religious edifices, hasten to comply with the desire of the magistrates." And in another letter M. de Bonald writes further: "The citizens who were slain at Paris, in the struggle of February, have fallen gloriously in defending the principles of civil and religious liberty, which will be henceforth in France a reality; we shall no longer have occasion to envy North America."

What will result from all this? I should not be astonished if Popery should form a close alliance with the most decided men of the Republic. It will play the demagogic and the Jacobin, if any personal advantage is to be gained by it. A marvellous thing is this extreme facility with which the Church of Rome changes her language, her principles, and her mode of action, according to time and place. She becomes *all things to all men*, but in a sense different from the way in which the Apostle Paul did. She is superstitious with credulous people, artistical with painters and poets, aristocratic with princes and nobles, and democratic with liberals. She assumes all masks, adopts all disguises, plays all parts; remaining like herself only in this; in seeking, in all things, that only which suits her own interests.

Having indicated the position of Romanism in France since the late events, I will also give you some details upon the situation of Protestantism. We have little to lose as Protestants, and perhaps much to gain by this Revolution.

Henceforth, the Baptists, the Methodists,

and other Dissenting sects, will be able to open chapels, without previous permission, and to celebrate their worship without molestation.

The new Government has issued the following decree:—"The Provisional Government, convinced that of all liberties, liberty of conscience is the most precious and sacred, decrees, that citizens suffering imprisonment, in consequence of sentences pronounced upon them for acts relative to the free exercise of worship, shall be immediately set at liberty, unless they are detained for some other cause. All proceedings which have been commenced are quashed. Fines pronounced and not yet paid are hereby remitted. The Minister of Justice and the Minister of Finance are charged with the execution of the present decree."

"The disciples of M. Vinet regard the separation of the Church from the State as a principle of faith, as a Christian duty, and labour to realize it by all lawful means."

They have founded, since the late Revolution, a *Society for the Application of Christianity to Social Questions*, and one of their first proceedings has been to post upon the walls of Paris a placard, stating the advantages of "RELIGIOUS EQUALITY."

A NEW RELIGION.—"What is this new religion! Just simply the apotheosis of the people, the deification of the lower classes. In this system, the voice of the people is the voice of God. The people are the very Christ,—the Christ who has suffered long, who has been delivered into the hands of wicked men, who has had his agony in another Gethsemane, and who, after having been buried in his sepulchre, has now risen from the dead. These horrible blasphemies, you will find in several journals; and it is not empty jesting; the infidels who publish such things speak in a very serious tone, and seem to have a firm and profound conviction that they are right. There will be henceforth for them no other God and no other Christ than the people! The people are almighty, perfectly wise, and perfectly good! The people are the source of truth, the origin of justice, the supreme arbiters of right and wrong! The people, in fine, comprise in themselves, and constitute all the religion of the present age!

And what are the morals of this new kind of idolatry? They are contained in three words: *Liberty! Equality! Fraternity!* These are the decisive words which must regulate all the conduct of men. This is the *Decalogue of the nineteenth century*, as one of our French writers has it.

This pretended religion is a complete negation of religious faith. God is hurled from his throne, and in his place reigns the people, that is to say, a fluctuating, uncertain, inconstant authority, subject to all imaginable errors. The future life is as if it had no existence. The final judgment is abolished. The mission of the human being is wholly concentrated within the narrow limits of this earth, and morality is confounded with politics. Many of the French people are now intoxicated with these ideas; they proclaim, with a proud voice, that they have given a new revelation to the world, and that their country is the seat

of humanity. We shall see how long this ridiculous excitement will last. History teaches us that no human society has ever been able to prosper without positive religious principles, and I fear that France will pay dearly for her excessive scepticism.

The Government commissioner at Lyons has ordered that the houses of the Jesuits, and of the other monastic orders not authorized by law, should be immediately shut. The same thing has taken place at Avignon. The Jesuits received orders to depart without delay, and the remonstrances of the clergy only obtained for them a respite of twenty-four hours.

On being informed of the expulsion of the Jesuits, Cardinal de Bonald, Archbishop of Lyons, and Primate of the Gauls, addressed to M. Carnot, Minister of Public Instruction, a letter full of lively remonstrances.

This is the import of the reply which the Minister of Public Instruction has made to Cardinal de Bonald.

"The Jesuits, according to their own expression, are like *dead bodies* in the hands of their chiefs, and make a profession of no longer possessing any will of their own. Their institution is therefore dangerous to civil society; it threatens the national sovereignty. Suppose that the disciples of Ignatius were very numerous in our land, the Government of France would be in France no longer; it would be at Rome, and all our liberties would perish."

M. Carnot approves, in the name of the Provisional Government, of the dissolution of monastic congregations at Lyons.

This is a very serious contest; it may be regarded as the precursor of quarrels which will not fail to break out between the Church of Rome and the political authorities. Let us not attempt to disguise the fact, that there are here *two antagonist spirits*, standing front to front; the spirit of the past, which hands over the liberty of individuals to ecclesiastical tyranny, and the spirit of the present, which tends to restore everywhere and to all men, the rights of individuality. On the one hand, the Romish priesthood regards private judgment as a crime; on the other, the French nation makes an absolute claim, in religion the same as in politics, to that right of private judgment which Rome disputes. Hence will issue, sooner or later, new and terrible conflicts.

Meanwhile, the bishops and priests neglect no means whatever of gaining popular favour.

GERMANY.—Protestantism is at length free, *de facto*, as well as *de jure*, in Bavaria, and its recognition effected in Austria, that most strongly guarded of all the strongholds of bigotry. It was but last summer, that a gentleman travelling through Austria, was deprived on the frontier of several religious books, although he stated truly, that they were solely for his own use. His Bible would have shared the fate of the other parts of his travelling library, but for the circumstances of its being well worn, and having his name stamped on the binding. Now, a free press will permit the unhindered circulation of the Sacred Scriptures, as well as other publications deemed heretical under the old régime; and as people are often more greedy of that from which they have been long debarred, it

may be, that controversial works will find acceptance in Austria proportioned to their novelty within the empire. As another characteristic sign of the times, it may be mentioned, that the only religious confession now at all exposed either to insult or injury in Vienna, is that one which formerly lorded it so arrogantly over the consciences of the people. The only buildings which suffered from popular fury during the memorable 14th and 15th of March, were the villa of Prince Metternich, and the Lagorian Monastery; the two representatives of political and ecclesiastical oppression; and the only clergy who now need police protection in Austria or its dependencies are those of the Roman Catholic persuasion who are believed to be Jesuits.

Freedom of conscience, including the political equality of all denominations of Christians, has been granted in Württemberg, Hesse Darmstadt, Hesse Cassel, Baden, Saxe Weimar, and the Kingdoms of Saxony. It has been demanded in Hanover, Brunswick, the Hanse towns, and both the Mecklenburgs, with the additional stipulation for an entire separation of Church and State. The question is now under consideration in the Chambers, and it is expected to be granted in full.

"Another and more blessed effect of these disquiet is, the evident re-action which they are producing in the professing Christian public. The "distress of nations," the "perplexity," and the "failing of heart" as to near impending events, are, in many places, exciting to a better attendance on the preached gospel; a greater seriousness of mind in all classes, and, as a natural consequence, a less eager pursuit of the pleasures and amusements of the world. Established Christians are likewise roused to more active zeal by seeing the dire effects of irreligion even on the outward condition of society. Small, popularly written treatises and tracts, calculated to open the eyes of the nation to the precipice on which it is standing, are being circulated. Bible Societies, Sunday-schools, and other means of popular instruction, are more zealously supported; and all but the most rabid revolutionists seem impressed with the necessity of meeting the flood of infidel and democratic writings which the newly granted liberty of the press will enable Satan's propaganda to pour in on the people, by the exertion of corresponding energy in the promulgation of moral and religious publications.

SWITZERLAND.—JESUITS AND RADICALS.—The time of preponderance of one of the parties is not the worst. That will come when the two powers united together are fighting under the same banner. And do you not think that there are already many signs that such a union will be effected? Remember P. Ventura at Rome, at once the zealous defender of the Papal Church, and the friend and supporter of the Radicals. Remember the Jesuits in Sicily and Naples. Pius IX. has unconsciously opened the road where Jesuits and Radicals may walk together. He himself is driven forward on a path, which now affrights him, by a power which he is unable to resist. He may be with-

out successor! Popery will be buried in the revolutions to come, but the Jesuits will live! Does not history teach us, that the Jesuits will be wherever you like, provided they gain the power? Yea, are they not the nearest relations to the Socialists, and will they not be strong allies of them in the all-overwhelming revolution which is approaching? Socialist and Jesuitical tenets alike kill the individual and where the individual is destroyed there can be no religion. The company of the Jesuits is the realization of the so-called Utopias of the Socialists; they are sworn friends. Well, sir, when the time of that alliance is come, then will be fulfilled the prophecy of our Saviour of those frightful days, of those bloody persecutions against His disciples, which are to come before the time of our final salvation. In those times, O Lord, grant faith, and again faith!

CANON DE VAUD.—Very little improvement had taken place in the circumstances of those who were the subjects of persecution. We deeply regret the necessity of adding, that subsequent measures, on the part of the government, invigorate the persecution still more, and re-enact the former penalties with additional aggravations. The Council of State, in virtue of the plenary powers with which they were invested in January last, have issued a decree (dated march 28,) of the most intolerant nature, the intention of which is to put down, by the arm of power, all religious assemblies not of the Established Church.

ITALY.—NAPLES.—In the constitution given by the sovereign of the kingdom of Naples, or more properly of the Two Sicilies, there is neither freedom nor toleration for any form of religion but that of the Established Church. Its terms are:—"In matters of religion the Catholic, Apostolic, and Roman religion is to be the State creed, and the exercise of all other religions is absolutely prohibited." The subjects of this kingdom comprise more than one-third of the inhabitants of the whole peninsula.

ROME.—The constitution declares, that "the profession of the [Roman] Catholic religion is indispensable as a qualification for the exercise of civil and political rights."

TUSCANY.—Of all the reforming sovereigns, the Grand Duke of Tuscany has gone the farthest in the concessions made to religious freedom. While he declares Roman Catholicism to be the religion of the State, he tolerates every other form of religion, and admits to all public offices, and as members of the Chambers, persons of all creeds whatever.

PIEDMONT.—After centuries of persecution, the inhabitants of the Piedmontese valleys have obtained liberty of conscience and of worship. The emancipation of the Waldenses was completed by a royal edict which places them on the same footing as the other subjects of Charles Albert, King of Sardinia. They are admitted to the enjoyment of all civil and political rights, to the Schools in connexion with the Universities, and may take Academic degrees. The Romish, is the religion of the state.

THE CALCUTTA MISSIONARY HERALD.

ENGLAND.

REPORT OF THE BAPTIST MISSIONARY SOCIETY.

THE last mail has brought, with other items of intelligence of a deeply interesting character, political and religious, an account of the *Annual Meeting of the Baptist Missionary Society*. The Report presented on that occasion possesses more than usual interest. It briefly sets forth the objects of the Society, describes the results which have followed its labours, and closes with a candid statement of its present pecuniary difficulties, and an appeal to the Churches for increased support to enable it to maintain the position in which providential circumstances have placed it. We commend it to our readers, and especially to all those who have benefited through the labours of the Society or its Agents, whose prayers and pecuniary aid are earnestly requested, as well as greatly needed.

IN again addressing the friends of the Baptist Missionary Society, the Committee have resolved to modify the form of their Report. They have generally contented themselves with presenting on each anniversary occasion a brief account of the labours of the year, without any formal reference to previous years. They now contemplate a more extensive survey. They deem it important, occasionally at least, to consider *all* the way which the Lord their God has led them. It is with the diffusion of the truth as with the flowing of the sea. If we look at the waves oscillating hither and thither on the shore for a few minutes, it is difficult to tell how it is going; but if we observe it after a considerable interval, its progress is distinctly visible. The Committee wish therefore to compare the labours and position of the Society, at different periods, and they anticipate from the comparison the exercise of devouter thankfulness, and a deeper conviction in the minds of their friends of the advancement of the Mission, and of its paramount claims on their sympathy and support.

Object of the Society.

The grand object of the Society is to make known "among the Gentiles the unsearchable riches of Christ," to aid in fulfilling the parting command of our blessed Lord, to "preach the gospel to every creature." The direct result is that "as many as are ordained to ever-

lasting life" believe, and there is gathered out of the nations a people for the Lord. Other important purposes are answered even where the gospel fails of its great end. It becomes a witness for God, and the universal diffusion of the knowledge of it is preparatory to the solemn transactions of the day of judgment.

In seeking these higher ends, like Him who was its divine author and theme, it scatters inferior blessings on the road. He sent his disciples first to cast out unclean spirits, and then to heal all manner of sickness and disease. He himself preached the gospel, of which his sacrifice was the foundation; and at the same time raised the dead and fed the hungry: making temporal blessings the emblem and preparation of spiritual ones. "Can we hear," said Dr. Carey, "that the heathen are without the gospel, without laws, without art and science, and not exert ourselves to introduce among them the sentiments of men and of Christians?" And his question defines our aim: we first seek to make known the truth, expecting that as in the first ages of the church, some will believe and some will believe not, and then subordinatedly and indirectly to promote the interests of humanity and civilization, giving the nations a written language, and books, and secular knowledge, and refinement, and freedom: "the sentiments of men and of Christians."

Results of a Secondary kind.

Confining attention in the first instance to secondary results, it is impossible not to recognize the goodness of God in relation to our mission, and the honour conferred by Him upon our brethren. The possession of a written tongue, capable of embodying religious truth, is obviously essential to the existence of civilization, and to the preservation of Christianity. Professedly Christian nations, without Bibles, have never been known to retain the gospel; and professedly civilized nations without the art of writing, have never been found. The power of giving permanent utterance to spiritual and religious truth seems an element of greatness and virtue. Hence the importance of the labours of our missionaries in this department. The first *complete* Grammar in Sanscrit, the first Grammars of any order of the Karnataka and Mahratta tongues, the earliest Grammar in *English* of the Telinga, and the *only* Grammar of the Punjaubi, the language of the Sikhs, were those written by Dr. Carey. The Grammar of the Singhalese by Mr. Chater, of the Chinese by Dr. Marshman, of the Javanese by Mr. Robinson and Mr. Bruckner, and still more recently of the Sanscrit and Bengali by Dr. Yates and Mr. Wenger, and the Bengali and Hindustani Dictionaries by sons of eminent missionaries, are among the most valuable helps in the study of those tongues.

What our elder brethren have thus effected for India, has begun to be effected in Africa by our brethren there; and the first books ever written in the Isubu, the Fernandian, and the Dewalla languages, consisting of portions of the scriptures, school books, and parts of a Grammar and a Dictionary, have been recently printed by the missionaries of the Society. The first Grammar of the Mayu in *English* has also been printed within the last year at Belize.

Fourteen different grammars and nine dictionaries, besides a very large number of elementary treatises in different languages, several of which our missionaries raised (as a very competent authority has expressed it,*) from the position of mere dialects to the place and dignity of settled tongues, are among the contributions which they have made inci-

dentally to the cause of humanity and religion: 'Incidentally' made, for these works, voluminous as they are, never interfered with direct missionary labour. They were undertaken to enable our brethren to acquire a language, often to form it, and as one of the most eminent of the writers himself testified,* they were written at intervals of an hour or two each day, as a relief from labours of another kind. The very relaxations of our brethren have conferred upon the heathen greater blessings than the serious thoughts of many other men.

These facts are a sample, and a sample only. In India, suttees have been abolished; infanticide is declared illegal; schools are very generally supported; the authorities, who once (as Sir James Mackintosh admitted) tolerated all religions except the Christian, have ceased to prohibit the diffusion of the gospel, have forbidden the degradation and persecution of Christian converts. Christianity; which was to have destroyed our Indian empire, now forms the strongest of the ties that bind it to this country: every convert being, without exception, a friend to British rule. To Western Africa, within the circle visited by our brethren, garments have been sent sufficient to clothe nearly 20,000 persons; legitimate commerce has been encouraged; imports have very greatly multiplied; marriage has been honoured, and very active measures have been taken by the church there to relieve the distress of their unconverted countrymen, thus showing the humanizing tendency of gospel truth. In Jamaica, the condition of the slaves was greatly ameliorated; slavery itself has been abolished; thousands of children have been educated; the interests and comforts of the people have been secured; innumerable villages have been formed and schools established: results to which the labours and sufferings of our brethren have contributed in a very remarkable degree, and which may be held to be an ample recompence for all the contributions and efforts of our friends.

Cheering and important as these results are in themselves, they are doubly so in their influence on the diffusion of the gospel. They are a subordinate end of our labours, and they are a means of obtaining a higher end. The improved

* H. H. WILSON, Esq. Professor of Sanscrit at Oxford.

* Dr. Carey.

condition of the heathen world, in all these respects, is itself a blessing, while it facilitates the progress of truth. To give a language to a nation that is without the art of writing, to free the oppressed, to secure for the gospel a fair field, to promote everywhere civilization and humanity, is not certainly to convert the nations, but it is to prepare the way for their conversion, and it will tend to increase their influence and efficiency, when once they are converted.

More important Results.

The directly religious results of the labours of the Society are still more encouraging. There are in connection with its different stations not less than two hundred chapels and schools, and a large number of residences for missionaries; the whole available for the future religious and mental improvement of the people. In the work of translation 743,270 volumes of the sacred scriptures have been printed in nearly all the languages and dialects of continental and insular India; and in addition, parts of the scriptures have been printed in three African languages, in one American-Indian, and in the Breton. There are now connected with the several missionary churches not less than 37,000 members, so that it may be safely estimated that during the last fifty years, upwards of 60,000 persons have identified themselves through the labours of the Society, with the professed people of God; results that awaken feelings of devout humiliation and praise;—humiliation, that we should ever have faltered in our toils; and praise, that God has been pleased so signally to own and bless them.

Present position of the Mission.

But a clear perception of the position of our Mission, and of the duties of the churches in reference to it, can be gained only by examining these results more closely. The briefest summary of them is encouraging, but minuter investigation is essential to a just appreciation of their value and instructiveness. It will be found, for example, that the progress of the Society in visible and substantial results, has been advancing much more rapidly of late years than at first. From the commencement of the mission in 1793 to the year 1837, the volumes of scriptures printed by our brethren amounted to 240,065. Between

1837 and 1847, the volumes printed amounted to 503,205. In the last ten years, therefore, the volumes printed were more than double the number printed in the preceding forty.

These facts it will be observed, suggest no comparison of the men who prepared these works, but only of facilities of labour and of progressive success. They show merely that what the church of Christ gains in one age is gained, if her members are faithful, for all time, and that the halting-point of the labours of one race of missionaries is the starting point of the next. What was spent in reducing languages to writing and in preparing grammars and dictionaries, and rude elementary translations, is now devoted exclusively to revision and improvement. Nor let this work be underrated. Revision is, under the circumstances, re-translation, and is as necessary to make the versions intelligible and acceptable as were the original labours of our brethren. After several revised editions of various Eastern versions, especially of the Sanscrit and the Bengali, it may be safely affirmed that the editions now in use are as idiomatic and intelligible to the natives of India, as is our English version in this country. Nor is their literary value, in fixing and perpetuating the languages in which they are written, unimportant.

Progress of Conversion.

The progressive increase of conversions is equally cheering. From a document recently printed, under the sanction of the Calcutta Missionary Conference, it appears that if the fifty years which have elapsed since the commencement of our mission, be divided into periods of ten years each, the following will be found to represent the professed conversions that have taken place among the natives in the one province of Bengal, in connexion with the different missionary societies. The conversions among Europeans, or in other presidencies, are not included.

From 1793, when Dr. Carey landed in India, to 1803, the conversions announced amounted to 26
 From 1803 to 1813 161
 From 1813 to 1823 403
 From 1823 to 1833 675
 From 1833 to 1843 1045
 From 1843 to 1847 (three years and three months) 819

Twenty-six the first ten years, and 819 the last three; with a considerable increase of labourers of course, but with no such increase between any two recent periods as can at all suffice to explain the result. The case is still that when the adversaries of the truth begin to fall before it, they surely fall, and each true convert becomes a double gain, a loss to the foe, and an accession of strength, an instrument of new victory, to the Christian host.

Of the numbers just given, it is not easy to say how many are in connexion with our mission. For the last three years, however, we have ascertained the exact results. In 1845 there were added to the churches at the twenty-four stations of the Society in Bengal 87 members, an average of 4 to each.

In 1846..... 162 " " 7 "

In 1847..... 297 " " 12 "

Or, omitting from this list the Europeans baptized, the natives added within the last three years to churches in connexion with the Baptist Missionary Society, amount to about one half of all the accessions to all the evangelical churches in Bengal.

In the West Indies, the progress of the Society has received equal acceleration. The first fifteen years of the Society's labours in Jamaica, ended with 10,500 members; the second fifteen with upwards of 30,000. Instead of fourteen missionaries, there are there thirty pastors; and instead of the twenty-five chapels of 1832, we have now to report upwards of sixty. The first years of our labours in the Bahamas were comparatively unproductive, but at the end of fifteen years of labour, we reckon nearly 3000 members, a large body of faithful native teachers, and several chapels and congregations scattered over the principal islands.

When it is remembered that these achievements of the gospel are all by holy consecration, and by the condescending grace of the Divine Spirit, converted into agencies for future achievement, that the velocity (so to speak) which truth has gained at the end of the last fifty years is the velocity with which she begins the following fifty, we cannot but hope that there are greater results yet in store and at hand. If a human arm had gained them, our success might have been the precursor of self-confidence

and defeat; but as it is a divine arm which has gained them, we anticipate a more extensive victory. Retrogression belongs neither to the movements of Providence nor to the dispensations of grace. "The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger."

Increase of Labour.

It is important, too, to notice that while the apparent results of the Society's labours have greatly augmented during the last few years, those labours themselves have been augmented in a large degree. In 1837 the Society supported, principally or entirely, in India, fourteen missionaries and fourteen native preachers, at an expense of about £2000 a year. Now we are supporting, in whole or in part, in that country, thirty-five missionaries and upwards of sixty native preachers, at a cost of about £7000 a year.

In Ceylon the European missionaries have increased from one to three, and the native teachers from ten to about sixty.

In Jamaica the number of missionaries was in 1837 fourteen; a number which was increased to thirty during the last years in which the pastors in that island were aided by the Society.

The stations in Trinidad, in Haiti, in Africa, in Canada, in France, and in Madras, have also all been undertaken within this time.

To sum up these results: there were, in 1837, dependent on the Society thirty-five European missionaries; in 1847 there were seventy: the latter number not including thirty missionaries in Jamaica, who in the interval had ceased to be supported by the Society, though many of them had been sent out and partially supported during the greater part of the time. The native agents have also increased from fifty to about a hundred and fifty. The number of European missionaries, therefore, has been doubled in ten years, and the native agents have been multiplied threefold.

In another kind of agency the increase of the labours of the Society has been not less gratifying. In 1837 there was but one institution* connected with the Mission where native agents received instruction specially designed to prepare them more fully for the work of the ministry: that under the care of M^r.

* Not including Serampore.

Pearce in Calcutta. Now, independently of his labours in this respect, and of the labours of several other brethren, Mr. Denham at Serampore, our brethren in Ceylon, Mr. Tinson at Calabar, in Jamaica, Mr. Cramp at Montreal, are either wholly or in part devoted to it. In no instance do the Committee appropriate the ordinary income of the Society to the support of students. In all, however, they support the tutors, leaving other expenses to be met by the churches or by the students themselves.

Believing that such training as these institutions give is in heathen countries essential to the preparation of young men for the work of the ministry, believing too that the general diffusion of the knowledge of the truth must depend in no small degree on the employment of an efficient native agency, the Committee regard the increase of their labours in this department as of special importance.

During the same time the number of printing presses has increased in a pleasing degree. In 1837, the only presses connected with the Mission were those at Calcutta. Now, in addition to these, there are two in Africa, one in Ceylon, one in Trinidad, and one in Honduras: all of them having been purchased by special contributions, and being supplied for the most part with paper and printing materials by the kindness of other societies or of friends.

This Increase owing to remarkable Providences.

It is but just to observe that this large increase in the labours of the Society is not owing to any previous settled purpose of the Committee to increase them: but to successive and remarkable interpositions of the providence of God. The Committee believe that they have followed the indications of His will, not preceded them. The first increase in the responsibility of the Society originated in the re-union with Serampore, an event that closed unseemly divisions, and was hailed every where as an earnest of richer blessing. Then came the appeal of our brother W. H. Pearce for ten additional missionaries for India, which drew forth a prompt and generous response. Then came the appeal of our brother William Knibb for Jamaica and Africa; and then the special contributions of the Jubilee Fund, and the com-

mencement of missions in Haiti and Trinidad. Each addition to our responsibilities, in the form of missionaries to be supported, was in answer to such appeals as these; and was undertaken only when God had provided fields white for the harvest, the missionaries to occupy and reap them, and when our churches had supplied the funds for the commencement of the work, in pledge of their willingness to maintain it. To have done more than this, might have laid the Committee open to the suspicion of going where they were not sent: to have done less, would have betrayed, as they felt, the interests entrusted to them.

Enlarged contributions required.

Thus far our inquiries have had reference to the progress of the Society abroad: and there our friends will find much to encourage their exertions. At home, while there is much that is cheering, it must be confessed that the increase of a missionary spirit, or perhaps of the sacrifice which our churches are able to place upon the altar, has not kept pace with the increase of our labours or of our success. The calls of duty abroad seem more numerous than our contributions have yet justified us in obeying. God has honoured us by increasing our opportunities of usefulness more than we have honoured Him. And yet there is much to encourage us. The feeling which Fuller so well described when speaking of Dr. Carey's project of carrying the gospel to the heathen, "We were ready to say (he used to observe), if God would open the windows of heaven, might this thing be," has passed away, and experience has dissipated the last shades of doubt of the power of the gospel, and of its adaptedness, under the blessing of God, for its office. The resolution of some London pastors, adopted at the commencement of the mission, on behalf of their churches, not to sustain it in their church-capacity, but to leave it to the conscience and feeling of individual Christians, would find small response now among our churches at large. They feel themselves, on the contrary, specially charged and constituted both to uphold the truth and to convey it to the nations.

The number of churches which contribute to the Society has also largely increased.

In 1837, there were in England 316;

in Wales 94; in Scotland 46; in Ireland 3,—in all 459.

On an average of the last three years there were in England 662; in Wales 186; in Scotland 32; in Ireland 20,—or in all 900; Or nearly double of the number contributing ten years ago.

On the other hand, the amount contributed has not been in proportion to the increase of the contributing churches; still less in proportion to the increase of the Society's labours. The amount of legacies received has not materially increased during this period; nor of donations. In 1837 the income of the Society available for the support of missionaries was £10,339: the average of the last three years is under £19,000. The total income for the former year being £15,016; and for the latter years under £25,000. To support thirty-five European missionaries and fifty native agents, the Society had more than ten thousand pounds: to support seventy European missionaries and one hundred and fifty native teachers, the Society has not nineteen thousand. We are doing much more than double the work with less than double the means.

Economy required and practised.

It is obvious to remark that this greater increase in the number of agents, as compared with the increase of expense in supporting them—this fact of much more than double the agency with less than double the income, is owing in part to the blessing of God on our labours. We have left out of this calculation Jamaica and Graham's Town, because *there* the pastors are supported by their churches. In the Bahamas, again, the expenditure has not increased with the agency. Those stations, owing to the liberality of the people, cost no more than they did in 1837, though the native agency is doubled. But it is owing, in part also, to the repeated appeals from the Committee to their brethren to practise in all their arrangements the most rigid economy; an economy not in luxuries, but in things which may be deemed essential to the comfort and efficiency of our brethren. These appeals have been made again and again during the last few years, and the replies which have been received are as touching in themselves as they are honourable to the brethren who have sent them. When it is remembered that, after de-

ducting the expenditure in this country, and contributions for special objects, £16,000 is all that is available from the income of the Society for the support of our missionaries and teachers, and that upwards of two hundred are more or less dependent on this fund, these statements of the noble self-denial of our brethren will have all the weight which is due to self-evident truth.

Present Income insufficient.

But with all this effort on the part of the churches abroad and economy on the part of our brethren, the painful fact remains, that the Society is doing more work and sustaining more agents than can be sustained on the income now available for this purpose. It requires more than is regularly contributed from year to year to carry on our agency, to say nothing of increasing it; and when any source of income is less than usually productive; when our donations fail, as they did, to a great extent, in 1845, or when legacies are less numerous, as in 1846; or when all sources of income are affected, as in the last year, a serious deficiency is the result; a result that adds greatly to the anxiety of the Committee, and is a painful discouragement both to our brethren abroad and to our friends at home.

The solemn question, therefore, returns. The Society has, within the last ten years, from various providential circumstances, doubled its European missionaries and trebled its native agents. The visible results of its labours, in the number of volumes of the scriptures issued and of individuals added to our churches, have been augmented in a yet larger degree; while our income has not increased in proportion. What then must be done? The Committee are but the stewards of the bounty of the churches; and as the churches solemnly resolve, the Committee are bound to carry out their resolutions. Are some of the agents to be recalled? or will the churches raise the additional income needed to sustain them? To recall them will effect no immediate saving; for the expense of their return and of arrangements necessary to effect it, will cost as much as to support them for a year. It is hard to find the field that can spare them; tenfold easier to find fields where from our success, the fewness of the labourers—often not one (as in many districts in

India) to a million, and the age and exhaustion of our brethren, they need additional aid. Their recall will sound in the camp of the enemy as the beating of a retreat. It will dispirit our friends, and will betray the suspicion that calls which we deemed from God were not from Him, or that he has deserted His cause, and that the silver and the gold are no longer His, or that we have miscalculated the ability or willingness of our churches. On the other hand, the Committee record their solemn conviction that any material diminution of expenditure, so long as they retain their present number of agents and stations, is impossible. They feel that they are not justified in spending more even in this cause than the bounty of the churches may on an average of years place at their disposal, and that unless that bounty is increased, the only alternative is to diminish the labours and, it must be feared, the success of the mission.

Anxious that in deciding this question the churches may have before them such facts as are important, the committee respectfully call attention to the following.

Of the 900 churches that collected for the Society in 1847, upwards of 200 did not collect in 1846; and of the 900 which collected in 1846, upwards of 250 did not collect in 1847. Of about 1100 churches, therefore, which approve of the object and efforts of the Society, more than one-fifth seem to make only a biennial or even a triennial collection. Sometimes serious local embarrassments compel and justify this omission, but still oftener it is owing to the want of a fixed time for collecting, or to a readiness to set aside the distant appeal for some local and more urgent one. Again; of the 900 churches that contributed last year, the number contributing five pounds and under was 490; considerably more than one half of the whole, and of these nearly 150 had collections only, without any effort that can properly be called systematic or continuous.

The Committee are not unmindful of the distress that has prevailed so widely during the last year, nor of the numerous claims upon our churches; but if every church which now collects occasionally, would collect annually, or if every church of the 490, whose collec-

tions now average about £3 a year each, would by systematic efforts double their contributions, the funds of the Society would be materially increased, and very much would be done to meet the present annual deficiency.

When to these facts we add the following—that of all our churches, there are not more than twenty that give £100 a year, that the number of annual subscribers of 10s. and upwards to the parent Society and all its auxiliaries is under 3000, that an average of one penny a week from each member of each of the churches that now collect for us would raise an income of £6000 more than we now receive for the support of missionaries, and would free the Society from all its difficulties, and that this calculation does not include donations or legacies, or contributions from Sunday schools or from other denominations, at present a very material item of our income;—the Committee cannot but feel that if the churches be not wanting in what seems their duty, the question must receive an affirmative reply, and our stations will be maintained.

The Committee lay these facts before their brethren with a prayerful desire to ascertain and obey the divine will. Unless there be a considerable increase in the general receipts of the Society, that is, a large increase somewhere, or a small increase every where, stations must be abandoned and missionaries must be withdrawn. They hope better things; they will prayerfully attempt better things; but may that God who has so long and so signally blessed the Society, who has all hearts in his hand, and to whom his own cause is infinitely dearer than to the most zealous of his servants, give them success. “*Establish thou the work of our hands upon us, yea the work of our hands, ESTABLISH thou it.*”

Home Proceedings.—Funds.

The state of the funds of the Society has occupied much anxious attention during the year. For the greater portion of it the Committee have been indebted to their Treasurers and to other friends to the amount of not less than £10,000, and though they have never paid more than five per cent. as interest, and on the average not more than four, yet the charge under this head is necessarily larger than usual.

The balance against the Society, on the ordinary account, at the end of March, 1847, was £3766 4s. At the end of March, 1848, it was £4786 1s. 3d., an increase of debt, during the year, of £1019 17s. 3d., or including a sum of £500 which the Committee have paid towards the liquidation of an amount borrowed to complete the grant to Jamaica, the increase of debt during the year is £1519 17s. 3d.; and the entire debt on the current income and expenditure, £5286 1s. 3d.

The entire income of the Society has amounted to £22,526 17s. 4d.; of which £17,520 5s. is on account of the ordinary purposes of the Mission; a diminution, as compared with the average income of the three previous years, of about £1000. Part of this diminution is under the head of donations, and part of ordinary receipts from Auxiliaries. For Translations, the receipts are less than those of last year by a sum of £1480; there not having been any contributions received this year from our

brethren in America. Legacies were last year unusually large, and in this item there have been received, for the year which has just closed, £2560 less than last year.

Two conclusions are obvious from this statement. First, if the receipts from legacies and from translations had equalled those of last year, and if the Auxiliaries had yielded as much as the average receipts from this source of the last three years, the Society would have been freed from its difficulties; and, secondly, while the balance sheet will exhibit a considerably smaller income than last year's, the deficiency in the receipts for general purposes—about £1000—is not more than was to be apprehended from the general distress.

At the same time the expenditure of the Society has been considerably less than during last year, chiefly in consequence of the failure of the health of brethren in Africa, which has ended in the return to Jamaica of several of the teachers.—*London Missionary Herald*.

DINAJPORE.

FROM REV. H. SMYLIE.

1st May, 1848.—Since my return from the Mufassil my engagements have been the same as they formerly were. I attend the school in the fore part of the day and the bazar in the afternoon. The school advances and R. Scott, Esq. has very kindly offered to give me all the help he can. Though many of the boys have withheld attending the last two or three days, in consequence of the present fearful heat of the weather, and the cholera, which now rages around us with great violence, yet we are making a large addition to the school-room. In the bazar, I met with various men during the last month, who, by their knowledge of Jesus Christ, showed that the word is finding its way into some hearts. I shall mention one or two only. A respectable looking young man, said, 'I know Jesus Christ,' 'What do you know of him?' Nothing, I fear that is of any service to you! 'I know he died to redeem sinners, but people tell me if I believe in him I will go to hell.' Another respectable Hindu with whom I con-

versed said, 'How can I tell whether I believe or no?' He listened with much attention. A Hindu youth not more than 12 or 13 years of age, to whom I had given several tracts, said, with tears, 'I will come and join you.' While I laid my hand on the swollen-hearted boy, my own filled and I thought, alas! were you to come, you would soon be torn away, but if there be a grain of God's grace there, he will bring you some day. These are advances we have not met with heretofore. I may never meet them again; but there is one comfort, our God seeth them, but O! when will the general moving of the dry bones come? When will they stand upon their feet clothed in all the glory of gospel righteousness? A few days since when conversing with a Musalmán he said, 'O how many souls Muhammad has destroyed if what you say be true?' How true; Jesus said because *I live*, ye shall also *live*. Muhammad might have said—because *I die*—ye shall also *die*.

THE ORIENTAL BAPTIST.

SEPTEMBER, 1848.

Theology and Biblical Illustration.

THOUGHTS ON THE ANTEDILUVIAN WORLD.

All the days of Methuselah were nine hundred sixty and nine years : and he died."

Genesis v. 27.

NINE hundred years ! It almost covers the duration of the antediluvian world. We speak of the age of Bacon, the age of Plato, the age of Burke, characterizing ages by the great men that have marked them. Of Methuselah there is nothing of greatness recorded, but the roll of nine whole centuries for his mortal life. He may perhaps be called a great man, as being the son of Enoch, inasmuch as he fills up the whole space between the first and last inhabitant of the antediluvian world, we may fitly speak of that world's duration as the age of Methuselah.

When Noah began to build the ark Methuselah was living and was 849 years old. Lamech also was living and was 662 years old. These men, as well as some of Methuselah's brethren and sisters, whom Enoch had after him, and educated as such a man must have educated his children, were in all probability the subjects of divine grace. Noah was not therefore entirely alone—not entirely destitute of sympathy and succour. His own father Lamech, was alive until five years before the deluge ; and his grand-father Methuselah, was living up to the very year that the deluge came. Nay, if he died a natural death, it could not have been more than a month, if so much, before the deluge. We do not know, indeed, that he did *not perish in the deluge*. But if not, the funeral of Methuselah must have been the very last thing that Noah attended. I would dwell upon the supposition that Lamech and Methuselah were both pious

sons. The thought is too dreadful, for a moment to suppose that Methuselah, that old, old man was one of the ungodly scoffers of his grandson. I would cling to the belief that he was a child of God : that he supported Noah by his counsels and his example. Perhaps, he assisted with his own hands in building the ark. Perhaps he lived to the very day when Noah entered into the ark, and blessed him, and took a solemn farewell of him, and then awaited in holy resignation his own end, giving himself up to God, even amidst the descending torrents, and seeking to the last moment to persuade others to repentance.

I conceive that this is not at all improbable ; that he, and what few others of God's people may have been living to the last, would solemnly gather together in prayer and supplication on the day when the fountains of the great deep were broken up and the windows of heaven were opened, awaiting in that posture, the consummation of the will of Jehovah. And if so, they doubtless prayed for Noah and his family, and thus the breath of prayer from the antediluvian world, even on the eve of its destruction may have mingled with Noah's own supplications to bear the ark in safety over the waste of waters. It was a solemn night for Noah and the world ! It was a solemn night for the aged Methuselah and other believing relatives ; but how much more so for the unbelieving and the ungodly !—their last night before the storm of vengeance !

The youth of the world, was the season of man's greatest age. The career of human life, now finished ere it is hardly yet begun, was then lengthened out to the extent of almost a thousand years. The very elements of the most common arts, the simplest notions of science were to be acquired. How could they have been acquired in the little space now allotted to man's earthly existence? A long series of observations, and of tentative processes, must have been necessary to bring any science, or any art, to a state in which it could be relinquished by one, assumed by another and carried onwards toward perfection. —It has been aptly remarked, that each succeeding generation stands upon the shoulders of the former. But to justify the remark, these shoulders must have first attained that amplitude and strength which are requisite to sustain the weight destined to be placed upon them. The longevity of the antediluvians is by this consideration stripped of the fabulous character with which it has sometimes been considered as invested. There was a moral cause for it.

While, however, it was favorable to the advancement of the sciences and the arts, it afforded to the sinful germ of human nature the fullest opportunities for development. It gave it ample time to rise from the smallest beginnings of æminal vitality, into the sturdy trunk, shooting its branches up with a daring loftiness to the skies, and striking its roots downwards firmly and deeply into the bowels of the earth.

Three things we know with certainty, amidst all the darkness that hangs over the life of the antediluvians,—they lived to a great age,—they rose to a great height of depravity—and, except Enoch, they all died. The assurance of a very long life would be to any one either a great temptation to sin, or a great means of holiness,—most likely the former. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The sentence of death, deferred for so many ages, was almost unknown, and came at length to be utterly discredited; they thought not of it; nay, so hardy and secure had long centuries of vigorous existence made them that as long as Adam lived they might have dreamt of indefinite

centuries yet to come,—as the limits of man's life in all probability, had not yet been made the subject of precise revelation. For more than seven antediluvian generations no death is recorded in the Scriptures. There may have been mortal diseases, and even the crime of Cain may have been not unfrequently repeated. But, for aught we know, the funeral of Adam was the first which his posterity attended for nearly a thousand years. There was, indeed, another funeral;—the murdered Abel was buried; but the parents were the only mourners; and we presume Adam with his own hands dug the grave of his youngest, best beloved son; with his own hands he buried him, and Eve watered the grave with her tears. The language of Abraham, "bury my dead out my sight," we believe could only have sprung from experience. And, as in Adam's time, the simplest things were necessarily matters of revelation, and death and its consequences unknown, it is probable that Adam was instructed what to do with the bleeding corpse of his beloved Abel.

When Methuselah was born, Adam was 687 years of age. When Adam died, Methuselah was about 282. Methuselah was the grandfather of Noah; and when Noah was born Methuselah was 369 years old. Methuselah and Noah were therefore contemporaries during the long space of 600 years. Noah had never seen Adam; the father of the second race of mortals had never seen the father of the first. But Lamech, Noah's father and the first-born of Methuselah, had lived while Adam was yet alive, 95 years, and he as well as Methuselah, could describe to Noah from personal knowledge and recollection, the teachings and the venerable grandeur of the father of them all.

We cannot tell how many of the posterity of Seth, were men of piety; we may hope that at least this was the case with the first-born whose names are recorded in the Scriptures. As to that numerous progeny of the antediluvians, undistinguished by name in the Scriptures, but embraced by the general appellation of sons and daughters, it seems probable that but too many of them from the earliest period had corrupted their way before God. It is probable they left the parental roof, and went forth to make progress in the world,

somewhat as in after-time Esau did, while the first-born remained in the house of his ancestors.

Of the death of Eve, no mention is made in the Scriptures. How long she remained on earth with our great father, by what angelic messengers or revelations from heaven, they were both prepared for their departure, or what blessings and prophetic warnings they left with their posterity, on leaving the world, we know not. Of all possible circumstances, we have but one, and that the universal record of man, *he died!*

Nor is the name of any woman of the posterity of Adam, from Seth to Noah, handed down to us, nor any glimpse of information as to the part which the wives of the antediluvian patriarchs might have taken in the education of their children. Who was the mother of Methuselah, and what the lessons taught him in his infancy? Was the helpmeet of Enoch, chosen for her piety? and, like him, did she walk with God? These are questions, which curiosity, pausing upon the life of the world before the flood, would be glad to have answered. But not a ray of information comes down to us, nor is even a loop-hole left for conjecture, save that the character of men like Enoch and Noah is sufficient ground for the supposition, that so far as their minds were left to be moulded by their mothers, the example set before them, and the influence exerted upon them must have been holy.

And now, could we call up the shades of Methuselah, and converse with the oldest man, what would be the lessons of his experience. Would they be greatly different from ours? Would the thoughts and feelings, the events and circumstances, of men whose life was a thousand years' duration be very diverse from those of ordinary mortals whose span is only three-score years and ten? Or would our little limit of existence vary from theirs only as a miniature does from a portrait, where the features, the passions, the expression, are the same, and only the dimensions of the canvass, the size of the painting, are different? The temptations of Methuselah must have been like ours; his spiritual conflict was the same; his faith was the substance of things hoped for, the evidence of things not seen. But,—were his trials as heavy as ours, or has the primeval curse gathered a strength in

the progress of six thousand years, not known in the world's infancy? What, indeed, was affliction, disease, old age, with the antediluvians? Were their trials spread over a larger portion of existence than ours? Did colds and fevers rack the body with pain for a time proportionally longer? Ere the close of life did the keepers of the house tremble, and the strong men bow themselves, and the grinders cease because they were few, and were those that looked out at the windows darkened? Was their infancy extended into our childhood? and their childhood into our manhood, so that their youth was our age, and the child died being an hundred years old? Was the flight of time with them as rapid as it is with us, and, notwithstanding their long life, did they leave it with as strong unwillingness, with as deep regret, with as many plans incomplete, and purposes betrayed as we do ours?—The unerring truth of Scripture has made one thing certain; that as they grew in years they grew in wickedness, despising the goodness of God, and filling up life with impiety, till all flesh had corrupted their way, and become fitted only for the destruction of the deluge. Their passions were the same as ours, and they gave them their full swing of indulgence. And in the long sweep of nine hundred years, they must have gathered a prodigious power, and raged and burned like a volcano. It is surprising that with so much wickedness they should have lived so long! And it is not to be wondered at, under such circumstances, that when once the long-suffering of God waited in the days of Noah, so few, if any, should have listened to the warnings of the preacher of righteousness. It might have been expected,—at least, it might have been hoped of those in early life; but what could have been expected of men who had lived eight or nine hundred years in the unrestrained gratification of every evil propensity! "Can the Ethiopian change his skin, or the leopard his spots; then may those who have been accustomed to do evil learn to do well." There was no alternative but their destruction. The cup of human depravity was full. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Alas! how changed was man from that image of his Maker, in which he came forth from his creating

hand! Those lineaments divine, the placid and heavenly countenance, which the Creator himself contemplated with satisfaction, and which, with the other works of his creation, he pronounced "*very good*," alas! how changed! The grateful emotion is now turned to repentance, and to heartfelt grief. Man, and the creatures subjected to his dominion, are to perish together, by the hand of Him who brought them into being.

But, repentance and grief! Repentance and grief, in the infinite and perfect Jehovah! What unworthy sentiment is here! In Him there is no repentance. In him there is neither variableness nor the shadow of turning! Ah! man, forget not the limitation and weakness of your nature. How shall the operations of a Spirit, infinite in all its attributes, be described to finite minds! Shall we speak of it as moving through space? It is omnipresent. Shall we say that it has knowledge of the future? that it has remembrance of the past? Past, present, and future, are ever before it. Whence to infinity the idea of time?—How shall we speak of his creative acts? Shall we talk of the workmanship of his hands? He is a Spirit. With what likeness shall we compare him? From what vocabulary shall we derive language to express our thoughts of God, and to recount his doings? Language of such abstract perfection as to be suited to express it, would be to us an empty sound. In condescension therefore, to human limitation and weakness, a mode of speaking is employed throughout the sacred Scriptures, in describing the nature and the operations of the Deity, similar to that employed in describing the nature and the operations of finite beings. Thus the sacred writer, instead of coldly relating the fact of the depravity of the human race at the distance of a hundred and twenty years before the flood, and declaring the utter hopelessness of a moral reformation of the race by moral means, makes a bold address to the imagination of the reader, and introduces Jehovah as declaring his purpose to withdraw the influence of his Spirit from a world so carnal. So here, the same historian, to give coloring to the narrative, though without departing from the strictest truth in the material facts, represents Jehovah in like manner as a human artist, highly displeased with his

own workmanship, and resolving in the emotion of his grief, to destroy the work which he has made.

But, though destruction was resolved upon, it was not destruction dictated by caprice or vengeance. The world was to be overwhelmed, but another was to emerge from its ruins. The human race was to perish, but not all. The mass of corruption was to be swept away, but a relic of soundness was to be left. And Noah was chosen as the object of the Almighty's favor.

Of him it is said that, "he was a just man, and perfect in his generations; and Noah walked with God." Beautiful expression of the intimacy of friendship. He walked with God as a man walketh with his friend. He held intimate communion with his Maker. He stood firm against the dark current of his age; and his name and honor and praises, shall remain while the sacred page endures, a monument of the stability of virtue. The names of his great contemporaries have perished; the very memory of their existence remains only as a monitory example. They founded the empire of the dead,—through him was founded the empire of the living world.

By a command from God, he prepared himself an ark, as he was directed, with exact particularity. When finished, he and his family and the chosen pairs of the brute creation, entered into the ark, and "the Lord shut him in." What must have been the sensations of this family as they entered that place of refuge! The scenes of the old world were soon to be shut for ever from their view; and as they took their last farewell look, regret for sundered ties of association, compassion for the guilty and the thoughtless victims of the coming destruction, fears for the untried scenes before them, joy and gratitude for their deliverance, and confidence in the power and fidelity of their Protector—all these various emotions must have passed by turns across their minds. Theirs was a position that has no parallel inhuman annals.

The preparatory acts all passed, the great catastrophe now begins. Mercy, unable to accomplish her mission on the earth, ascends to her native skies, and the resistless arm of destruction is laid bare. "The windows of heaven were opened and the fountains of the great deep broken up." The skies sent

down their treasures in one huge unabating torrent, and from the bowels of the earth and from the depths of the sea the waters gushed up, as it were, from the broken fountains of a fathomless abyss. Every man and animal, every hill and mountain sunk beneath the mighty waters. The voice of the oppressor was hushed, and the arm of the giant and the mighty man powerless. In vain did men flee for succour to the hills and to the mountains. The mountains departed and the hills were removed. Nothing stood a man instead but the covenant of peace. And the destroying angel, as he rose from his work of death, flapped his broad wings in exulting triumph over the watery grave of a sin-stricken world !

What an appalling lesson, is here given us, as to the agglomerative tendencies of human depravity !

In order to people the earth speedily, it was necessary that the life of the antediluvians should be extended over a period more than twelve times the limit of human existence afterwards assigned in the Scriptures. It was also requisite for a full and fair experiment of human nature, and afforded scope and opportunity for the most rapid growth in knowledge and goodness. The example and instruction of Adam were continued nearly a thousand years, and with him for their teacher and priest, together with all the successive acquisitions of his numerous posterity accumulating contemporaneously for their use, had they been disposed to goodness, they might well nigh have retrieved the ruins of the fall, redeeming earth from its primeval curse by the holiness of its inhabitants. But the experiment resulted so miserably, that the destruction of the whole race proved necessary.

Here then is a lesson in human experience, which one would think might silence for ever the advocates of the theory of human perfectibility. The race of the antediluvians were blessed with all possible capacities and facilities for indefinite improvement in knowledge and happiness. Their age was not a mere handsbreadth, but the full deep circle of nine centuries. They were not called to die when they had just begun to live, nor to quit their investigations for ever, when they had just learnt how to study. What would we give,—what might not we become, if only a seventy years' ex-

perience could be carried into seventy years more of life, health, and vigour. What might not be done if a Newton, instead of leaving merely the results of his own labors in books, could have continued his investigations personally, with the full powers of his mind, seventy years longer, and seventy more after that, having all the while gathered in through the whole period, along with his own thoughts, the thoughts of other minds, and the cumulative wisdom of contemporary ages ! But the antediluvians might do this, not for one threescore years and ten only, but for twelve times that period. A plan that needed a hundred years for its execution was only the work of childhood to a man assured of life nine times as long. Then too, they were all of one speech. They had teachers, who had seen and talked with God. The father and mother of the human race dwelt among them, and they might have learnt from them invaluable lessons of wisdom and experience. But did they profit by all these high privileges they enjoyed ? “God looked upon the earth and behold it was corrupt, for all flesh had corrupted his way upon earth.” The plain truth is, and ever has been, that mankind as a body are uniformly more or less wicked in proportion to the means which they possess of vicious indulgence, and to the temptations by which they are surrounded. The depravity of man exists independently of every state of society, and is found in every situation in which man is found. It exists wherever oppression is, and wherever it is not ; with and without the authority or influence of privileged men ;—in the independent savage, and the abject slave of Asiatic despotism ;—in the wild Arabian, and the silken courtier ;—in the prince who is above all law, and the peasant who is subjected to every law. The scheme of human perfectibility is, in fact, a mere plaything of doubting philosophy, making for herself words as children make soap-bubbles, amusing herself less rationally, and hoping for their permanency with more egregious credulity.

Another lesson we may draw from the preceding remarks, is the certainty of death.

Considering how long men lived before the flood, we may well suppose that the earth was filled with inhabitants, and conjecture with apparent probability

that there were many flourishing kingdoms, many revolutions in states, many mighty achievements and renowned characters, but these are all buried in oblivion, and the universal and almost only record of man is, that HE DIED. Man in his best estate is altogether vanity. He is born and he dies. These are his memoirs: all else is a cipher, or a blot, except he walks with God.

Reader! you too must die. How solemn the thought! Short and few are the days of the years of our life, and their memoir shortly summed up—vanity of vanities; yet it is surely quite long enough both for the sinner and the saint. Seventy years are a sufficient period to try the character; and habits of wickedness too soon acquire strength that admits neither of removal nor of hope. When the list of his good things is completed, when he has filled up the measure of his iniquity, the sinner's day of probation is closed. Christian! you who have secured an everlasting inheritance beyond the grave, who have before you a prospect bright and glorious, the unclouded morning of eternal day, would you wish to live always on this groveling earth? Would you even wish to protract the date of your present life? Or do you not rather long to reach the much desired haven and be at rest, waiting only your Lord's appointed time? Then with what exulting joy will you welcome the last messenger sent to convey you home. Reader! when it shall be recorded of you and of me "He died," may it also be added, "He walked with God." His friends are the angel hosts, and all the blood-bought myriads of the redeemed, and he has returned to his father's house. And when this present earth shall be destroyed may we rise from the ashes of its conflagration to the new heavens and new earth, and our names find honorable mention in the records of eternal life.

W. R.

KINGLY SUPREMACY OVER THE CHURCH.

A brief examination of the arguments in support of the supremacy of the Civil Sovereign over the Church, and of his right to interpret the scriptures, as propounded in Hobbes' work entitled the "*Leviathan*."

A CORRECT reasoner and a diligent student of the word of God, cannot consistently concur in Hobbes' notions

of the divine right of the Civil Sovereign as supreme head of the Church, and as sole interpreter of the scriptures. In respect to both these questions he will find in the "*Leviathan*" much that is fallacious in reasoning, and unsound in theology. The fact of Solomon's "thrusting out Abiathar from being priest before the Lord," is adduced as an argument that kings have authority over Christian ministers in religious matters. As well might Hobbes have argued that kings have a right to commit the crimes of adultery and murder, because David debauched the wife of Uriah, and murdered her husband! The philosopher says, that a king is the head of the Church just as a father is the head of his children, and a master the head of his servants. True; but have the two latter—the father and the master,—a right to *force* their own religious opinions on those over whom they respectively rule, a right which is contended for kings? The parallel is Hobbes', and if it fails, as it unquestionably does, his deduction must be flung to the winds.

He further argues, that in making one man, viz. the king, their representative, subjects enter into a "pact" with him that he should think and act for them *in all things*. This may be true so far as *politics* are concerned, although the "demands of the people," and the "concessions" of kings in respect to those demands, shew with what qualification Hobbes' assertion is to be received. But where is the proof that subjects, especially those of a *Protestant* government, resign their right of thinking and acting for themselves *in matters pertaining to God and to conscience*, to their sovereign? This is an assumption, and a begging of the question.

Hobbes gives absolute power to kings in religious matters because man being in a state of war with his fellows, requires to be restrained in the free exercise of his religious opinions. To this it may be replied, 1st, that this degrading view of human nature is a virtual denial of the social principles of benevolence, sympathy and friendship, and of those sublimer virtues, induced by Christianity, of "doing to others as we would wish to be done by," and of "caring for others more than even for ourselves." 2nd, peace and social order can never be disturbed by the free but rational

exercise of religious opinions, and by acts flowing from such opinions. Law can at all times interpose its authority in restraining and punishing any abuse of the privilege, which is all that is requisite in such a case. 3rd, the experiment of a uniformity of religious sentiments and practice has been frequently tried, and found to be vastly detrimental to social happiness and the stability of governments. 4th, the wisdom gained by the experience of the past has taught the sovereigns of these enlightened times to grant to their subjects "an act of toleration" for the free exercise and avowal of their religious opinions. This toleration has happily prevented all the evils which *priest-kings* had in vain endeavoured to remove—to remove what? but the chimeras and fictions of their own imaginations; for the evils they complained of were the fruits of their own intolerance. This "toleration" has likewise enabled the subjects of a Christian commonwealth to enjoy the boon chartered to them by Christianity, that is to "sit under their own vine and their own fig-tree, none making them afraid."

The views of Hobbes as respects the future kingdom of Christ are as acute in one sense, as they are false in another. The term "kingdom," he says necessarily supposes a king *regnant*, and it follows hence, as a logical sequence, that Christ must reign *personally* with his saints. But by this parade of logic the philosopher wishes to shew that as Christ does not reign *now* personally in his Church, he has appointed the Civil Sovereign to reign over it *in his stead*, citing as a proof of Christ's unwillingness to interfere in the concerns of his Church now, his remark, "man, who hath made me judge over you?" But Hobbes can be met and foiled on his own ground. If the word "kingdom," when used in reference to Christ's future reign, necessarily implies a king *regnant*, so must the word in the passage, "the kingdom of God is within you," which refers to the present condition of the Church, mean, by parity of reason, a king *regnant*; with this difference that, whereas in the former case Christ will reign *bodily* over the Church, in the latter, he actually reigns over it in his *spirit*. This is the necessary consequence of Hobbes' own criticism. In this sense only can we consider Christ "as head over all things to

the Church" *now*; and if this be the scripture way of "holding the head," the supremacy of the Civil Sovereign over the Church is a pure fiction, and unworthy of a *Christian* philosopher.

It may be argued further in shewing the untenableness of Hobbes' theory under examination, that if kings, yea even *infidel* kings, must be absolutely obeyed, then it is the imperative duty of Missionaries to refrain from preaching the Gospel at Peking or at Ava, on account of the *kingly* prohibition to their so doing; and this in direct opposition to the evangelical commission, "Go ye into all the world and preach the Gospel to every creature." Upon Hobbes' principles also, the noble army of Martyrs, who were condemned to death by kings and emperors for preaching Christ, were obstinate opposers of "God's Lieutenant," and are a reproach, rather than a glory, to Christianity.

The question of the sole and absolute right of kings to be interpreters of the scriptures of God, may be disposed of in few words. This right cannot be proved either philosophically or theologically. Not philosophically, because those who do not make the interpretation of the scriptures their *study*, (and Hobbes admits kings do not, indeed, *cannot*) must be very poor specimens of interpreters. Not theologically, because if kings have a right to force their subjects to believe all their idle conceits, Paul was wrong in saying, "let every man be fully persuaded in his own mind." But then Hobbes is ready with an expedient to reconcile between the king and the apostle;—we can, as we must, obey the one, even to the *denying* of Christ by the *outward* confession of the mouth, while we tenaciously hold him in our hearts, by the principle of the freedom of thought and of conscience, which the other inculcates! Undisguised Jesuitism! Essence of hypocrisy! But even in this, Hobbes' theory is at variance with himself, for he asserts that in *necessary truths*, subjects have a right to "hear God rather than man;" i. e. even than kings. But then who is to be a judge of *necessary truths* but the king, and how can the king be opposed even in these upon Hobbes' principles? O for the withering genius of a Pascal to expose the Jesuitism, the absurdities and the infidel tendency of Hobbism! The most cursory reader of

the "Leviathan" can scarce fail to perceive, that the principles advocated in it, have a direct tendency to establish the most absolute tyranny; to confound the distinction between virtue and vice; to destroy liberty of conscience, and to convert a Christian nation into the most arrant hypocrites. M. W.

DIVINE DIRECTION.

WHEN we pray for divine direction in matters of faith or practice, are we sincerely determined to follow the dictates of God's word? We may pray to be led into all *truth*, and yet feel a prejudice in favour of sentiments already imbibed, and against others which may be proposed: in this case, while we pray and search the Scriptures we shall feel a

secret wish to have them speak according to our pre-conceived ideas of things, not knowing how to endure the shame of having been mistaken. Much the same may be said of things which relate to practice. There is such a thing as to go to God for direction in doubtful matters, not with a resolution to be determined by the word of God, but with a hope to find God's word in favour of our inclinations. This was the motive of *Ahab* in sending for *Micaiah*, to know whether he should go up to Ramoth-gilead to battle; and of the Jews left in Judea, to know whether they should tarry there, or go down to Egypt. In both these cases they had determined what to do; their asking counsel of God therefore was mere hypocrisy.—*Fuller*.

Poetry.

WHAT IS TIME?

I ASK'd an aged man, a man of cares,
Wrinkled, and curv'd, and white with hoary hairs :
"Time is the warp of life, he said; Oh tell
The young, the fair, the gay, to weave it well!"
I ask'd the ancient, venerable dead,
Sages who wrote, and warriors who bled.
From the cold grave a hollow murmur flow'd,
"Time sow'd the seed we reap in this abode!"
I ask'd a dying sinner, ere the tide
Of life had left his veins—"Time!" he replied,
"I've lost it! ah, the treasure!" and he died.
I asked the golden sun and silver spheres,
Those bright chronometers of days and years;
They answer'd, "Time is but a meteor glare,"
And bade us, "for Eternity prepare."
I ask'd the Seasons in their annual round,
Which beautify or desolate the ground;
And they replied (no oracle more wise),
"Tis Folly's blank and Wisdom's highest prize!"
I ask'd a spirit lost: but, oh the shriek,
That pierced my soul! I shudder while I speak,
It cried, A particle! a speck! a mite,
Of endless years, duration infinite!
Of things inanimate, my dial I
Consulted, and it made me this reply,
"Time is the season fair of living well,
The path of glory, or the path of hell."
I ask'd my Bible, and methinks it said,
"Time is the present hour, the past is fled;
Live! live to-day! to-morrow never yet
On any human being rose or set."
I ask'd old father Time himself at last:
But in a moment he flew swiftly past;
His chariot was a cloud, the viewless wind
His noiseless steeds, which left no trace behind.
I ask'd the mighty angel who shall stand,
One foot on sea, and one on solid land,
He lifted up his hand to heaven, and swore,
By Him that lives for ever, "Time shall be no more."

JOSHUA MARSDEN.

Narratives, Anecdotes and Extracts.

THE HIGHLAND KITCHEN-MAID :

AN INCIDENT IN THE LIFE OF MR. HECTOR M'PHAIL.

Our story dates far on in the month of May, (1745,) a few days before the meeting of the General Assembly of the Scottish Establishment, to which Mr. M'Phail was proceeding, as a commissioner from the Presbytery of Chanonry. Travelling at the rate of from thirty to forty miles a-day, his journey would occupy a full week, and would frequently oblige him to pass the night in the then by no means comfortable inns upon the Highland road. It will not surprise any of my readers to be told that it was Mr. M'Phail's invariable practice to hold family worship in these houses, and to insist upon the attendance of every individual inmate. Resting one night at a little inn amid the wild hills of Inverness-shire, he summoned, as usual, the family together for devotional purposes. When all had been seated, the Bibles produced, and the group were waiting the commencement of the devotions, Mr. M'Phail looked around him and asked whether every inmate of the house were present. The landlord replied in the affirmative.

"All?" again inquired the minister.

"Yes," answered the host, "we are all here; there is a little lassie in the kitchen, but we never think of asking her in, for she is so dirty that she is not fit to be seen."

"Then call in the lassie," said Mr. M'Phail, laying down the Bible which he had opened; "we will wait till she comes."

The landlord apologized. The minister was peremptory. "The scullery maid had a soul, and a very precious one," he said; "if she was not in the habit of being summoned to family worship all the greater was her need of joining them now." Not one word would he utter until she came. Let her, then, be called in.

The host at length consented; the kitchen girl was taken in to join the circle, and the evening worship proceeded.

After the devotions were concluded, Mr. M'Phail called the little girl aside,

and began to question her about her soul and its eternal interests. He found her in a state of the most deplorable ignorance.

"Who made you?" asked the minister, putting the usual introductory question to a child.

The girl did not know.

"Do you know that you have a soul?"

"No; I never heard that I had one. What is a soul?"

"Do you ever pray?"

"I don't know what you mean."

"Well, I am going to Edinburgh, and I will bring you a little neck-kerchief if you promise to say a prayer that I will teach you; it is very short, there are only four words in it—'*Lord, show me MYSELF*;' and if you repeat this night and morning I will not forget to bring you what I have promised."

The little kitchen-maid was delighted; a new piece of dress was a phenomenon she had rarely witnessed. The idea was enchanting; the condition was easy; the promise was given with all the energy of young expectancy; and Mr. M'Phail, after explaining, no doubt, the meaning and force of the prayer, retired to rest, and next morning resumed his journey.

Mr. M'Phail did not forget the Highland inn and its little menial; but, relying upon the fulfilment of her promise, purchased the trifling present that was to make her happy.

Again, then, we accompany the devoted minister to the wild mountains of Badenoch, and at the close of a mild June evening reach the lonely Highland inn. The white pony, now sleek and shining with metropolitan fare and a whole fortnight's idleness, is safely housed, and the minister, ere he permits supper to touch his lips, summons the household to the worship of God. Again, however, the little kitchen-maid is absent, and again he inquires the cause. But it is now a different reason that withholds her.

"Indeed, sir," replied the hostess to

Mr. M'Phail's inquiry, "she has been of little use since you were here; she has done nothing but sit and cry night and day, and now she is so weak and exhausted that she cannot rise from her bed."

"O my good woman, let me see the girl immediately," exclaimed the minister, instantly divining the reason of her grief.

He was conducted to a hole beneath the stairs, where the little creature lay upon a straw bed, a picture of mental agony and spiritual distress.

"Well, my child," said the amiable man, affectionately addressing her, "here is the neck-kerchief I have brought you from Edinburgh; I hope you have done what you promised, and said the prayer that I taught you."

"O no, sir, no, I can never take your present; a dear gift it has been to me: you taught me a prayer that God has answered in an awful way; *He has shown me myself*, and O what a sight that is! Minister, minister, what shall I do?"*

I need not say how rejoiced the faithful man of God was to see that the Spirit of Jehovah had been dealing with this young soul, and that, although still operating as a "spirit of bondage" in the production of a true though partial and imperfect faith, there were yet such hopeful signs that, ere long, He would exhibit himself as "the spirit of adoption," generating in her heart a full and perfect trust, and leading her to cry, "Abba, Father." But how reconcile such an experience with the strange opinion which denies to the Holy Ghost any *special* agency in conversion, giving to each of the human race a certain modicum of influence, to be communicated only through the medium of the Word? Whence had this child derived, in the course of little more than a fortnight, and through the use of such a prayer, this experimental acquaintance with her own heart, far deeper and more correct than the author of the "*Γνωθι σεαυτον*" ever attained? Read the Word she could not; sympathy of feeling in the careless household was out of the question; whence then, that mysterious

ray which all at once illumed the darkened chamber of the soul, and as it shot its clear strong light through the once benighted understanding, exposed in all its barrenness the deformity of SELF! It was the SPIRIT of GOD that wrought independently of the Word, and coming into "warm contact" with her living soul in a manner altogether *special*, and hitherto unknown by herself or a carnal world. It was "the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but *she* knew him, for he dwelt *with* her and was *in* her." On no other principle can we account for the fact, that one, but a few weeks ago so totally ignorant that she had asked "What is a soul?" should now have been able to pursue that most difficult and severe of all subjective mental processes—the reflex inspection of self. Now, this is no fictitious case got up for the occasion; "I tell but what was told to me;" but who that reads it can deny the absolute necessity of a *special* agency and a *personal* and *immediate* indwelling of the blessed Spirit sent forth into the soul in answer to the prayer: "Lord, show me myself?"

After some further conversation, Mr. M'Phail opened up to the distressed girl the great gospel method of salvation, and closed the interview by recommending the use of another, and equally short and comprehensive prayer: "*Lord, show me THYSELF.*" Next morning the minister was once again on his way to his still distant home. But he had "cast his bread upon the waters;" did he ever "find it again after many days?"

Many years had passed since this memorable journey, and the vigorous and wiry minister, who could ride forty miles a day for a week without intermission, was now become an old and feeble man, worn out in his Master's service, scarcely any longer "spending," because already "spent," for Christ. One day his servant intimated that a stranger was desirous to speak with him. Permission being given, a respectable matronly woman was ushered into the study, carrying a large parcel in her hand.

"You will scarcely know me, Mr. M'Phail," said the person, with a modest and deferential air.

The minister replied that he certainly did not recognise her.

* Of course, the conversation is to be understood as having been carried on in Gaelic. This will account for the correctness of the language used by the little girl, for in Gaelic not even a child commits a grammatical error.

"Do you remember a little scullery maid at — inn, in whose soul you once took a deep interest upon your journey to Edinburgh?"

Mr. M'Phail had a perfect recollection of the events.

"I was that little girl; you taught me two short but most expressive prayers. By the first I was brought to feel my need of a Saviour; by the second I was led to behold that Saviour himself, and to view Jehovah in the character of a reconciled God and Father in Christ. I am now respectably married, and comfortably settled in life; and although the mother of a numerous family, have travelled far to see your face, and to cheer you, by telling with my own lips the glorious things which, by your means, the Lord has been pleased to do for my soul."

Before parting with Mr. M'Phail she entreated his acceptance of the parcel she carried, which contained a large web of linen of her own spinning, made long before, for the purpose of being presented to the blessed and beloved old man, should she ever be permitted to see his face in the flesh once more.

She lived for many years, not only a consistent character, but an eminently holy Christian.

Fain would I add a few of the many reflections which this striking anecdote has occasioned me. But I am not preaching a sermon, I am writing a simple story. Yet one short question to the reader ere I close. Friend, hast thou ever seen THYSELF? Has the hideous pollution of thy *inner SELF* ever been disclosed to thee in but a tithe of its real intensity and guilt? If not, thou hast never felt thy need of a Saviour from sin, and we have yet to begin with thee at the very starting point of experience, and to teach thee the prayer: "*Lord, show me MYSELF.*"—*Christian Treasury*.

A MARTYR.

A WOMAN named Martha Christian, has been tried in Wood county, Virginia, and has been sentenced to *ten years imprisonment*, for having taught a black woman to read the Bible!—"to the great displeasure of Almighty God," as was averred in the indictment charging her with the offence.—*Home News*.

POPE PIUS IX.

THE PRESENT POPE.—Giovanni Maria Mastai Ferretti, was born at Sinigaglia, a small city in the march of Ancona, on the 3d of May 1792;—he is consequently now in his 56th year. His family was noble; and being a younger son, Mastai was early destined for the profession of arms. During his boyhood he, however, exhibited no spark of military genius; and although the world was rocking with war his ardour was not fired. Gentle, studious, bashful, nature had evidently not organized him for his allotted profession;—and a seeming misfortune—like that which befel Loyola, changed his career. Brought by his family to Rome, he had the good fortune to attract the attention of Pius VII. This connection opened the path to the most brilliant fortunes:—but he was not to be a soldier. In the midst of his own and his family's hopes, he was suddenly stricken with epilepsy—a disease considered incurable. How the current of his life was then changed is thus reported:—

"He supported both his malady and his disappointment with admirable courage and resignation, and sought the consolation of the good Pius VII. in his extremity—who replied to him by a short note, of which the following is a translation:—"My dear Mastai,—come and see me at two o'clock this day; I have a communication to make to you from on High.—Pius VII." At the appointed hour Ferretti entered the chamber of the Pope. Pius the Seventh, seated in a large arm-chair of state, was waiting to receive him. He made a sign for him to approach and offered him his hand to kiss. "My dear child," said the Pope, "have you ever thought of the holiness of the ecclesiastical life?" "Yes; most Holy Father," replied Mastai, "above all, since it has pleased God to afflict me with my terrible malady."—"Well my child! Go on." "The obstacle which has precluded my entering the army is equally an impediment to my views of the Church." "That is true, my child, but thou art young and hope belongs to thy age."—"There are maladies which conquer youth. I shall never recover." "Never! is a word which belongs to God alone?" "And the Doctors, most Holy Father."—"Physicians are nothing less than infallible; their condem-

nation is often the presage of health. Hope then, my child, and believe." "In the Physicians?" "No! but in God."

Of course, he recovered and entered the Church. The other facts of his pre-pontifical life are soon told. While yet young he went out to Chili as part of a Mission, when he returned, Leo. XII. made him President of the Grand Hospital of St. Michael; in 1827, he was promoted to the Archbishopric of Spoleto; and in 1832, was removed to the more important see of Imola. Thence he was raised to the Papal throne in 1846.—*Athenæum*.

SETTLING ACCOUNTS.

A GENTLEMAN introduced an infidel friend to a minister, with the remark, "He never attends public worship." "Ah!" said the minister, "I am almost tempted to hope you are bearing false witness against your neighbour." "By no means," said the Infidel, "for I always spend Sundays in settling my accounts." The minister immediately replied, "you will find, Sir, that THE DAY OF JUDGMENT WILL BE SPENT IN PRECISELY THE SAME MANNER."

This reminds us of the remark of an old gentleman who once lived in Salem. The good old man was much annoyed by the conduct of some of his neighbours, who persisted in working on the Sabbath. One Sabbath, as he was going to Church, his Sabbath-breaking neighbours called out to him sneeringly from the hay-field: "Well, father, we have cheated the Lord out of two Sundays any way!" "I don't know that," replied the old gentleman, "I don't know; the account is not settled yet."—*Traveller*.

CANDID INQUIRY REWARDED.

In the early part of the Duke of Wellington's singularly successful career when as Sir Arthur Wellesley, in India, an officer, dining at the mess where he presided, was sporting his infidel sentiments. Sir Arthur wishing to put down such conversation, said, "S—, did you ever read Paley's Evidences?" The reply was in the negative. "Well, then," said Sir Arthur, "you had better read that book, before you talk in the way you are doing." The occurrence passed away, and the conversation was soon forgotten,

but the reference to Paley's work led Colonel S— to inquire after it, and having obtained a copy, he read it with the most serious attention. He rose from the perusal of it with the fullest conviction of the falsehood of the system he had formerly adopted, and of the Divine origin of Christianity. But he did not stop here; he was determined to examine the book itself, which he was thus satisfied was a revelation from God. The result was, that he cordially received this revelation of mercy, saw and felt his need of a Saviour, and believing in Jesus, became a Christian, not in name only, but in deed and in truth."—*The Church in the Army and Navy*.

When Boswell asked Johnson, was not Foote an infidel: "Yes, sir," he replied; "Foote was an infidel, as a dog is an infidel; he never *thought* on the subject."

SOCIAL CHANGES SUBSERVIENT TO THE KINGDOM OF CHRIST.

"I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is, and I will give it him."—*EZEKIEL* xxi. 27.

THIS is the motto of one of the discourses which Foster delivered at Broadmead twenty-five years ago, and which are published in the second series of his Lectures. Many of the remarks contained in it are peculiarly adapted for consideration at the present moment. He observes that a vast system of military fortifications of the infernal king is spread over the whole earth—the glaring evidence of his invasion and usurped continued dominion—and that it is delightful to see at any quarter, the cracks and rents of a commencing dilapidation. "What ruins are," he exclaims, "there must be on earth before Christianity is set quite clear and pure from all the corruptions of worldly policy. 'Let the train of them go on!' will every one say that loves it in its heavenly simplicity. 'Overturn!' will still be his prayer with respect to all systems and institutions, which by their principle, put religion on any ground where it must be necessarily and primarily a secular affair; where the spiritual interests shall be made formally subsidiary and servile to the secular; where secular regards will necessarily have the ascendancy; where the leading

considerations will naturally be those of emulment and ambition."

"If we look at superstition alone, the popish superstition has, in some of the countries, taken such entire possession of the people's minds, so wholly pervaded and conformed their habits of thought—and is so interwoven in all their institutions, that a confusion and upsetting of their whole national economy may be absolutely necessary to shake this odious despotism of error and delusion. Something may be necessary to disturb, confound, and distract their minds; to drive and bear them out of their ancient position; to force thoughts, and doubts, and new apprehensions upon them; to make a convulsive wrench of their mental fetters; to shake, and crack, and rive their prison-house. It may be necessary that the regular order of their superstitious ceremonies should be violently interrupted and broken up. It may be necessary that many of their institutions be ruined; and their ecclesiastical tyrants be rendered objects of suspicion, hostility, or contempt. This may be the required 'overturning;' and this may be effected by political commotion; by war and revolution, backward and forward. 'Necessary,' we said; not of course that God could not cause a nation's deliverance from superstition by milder means. But mild means have not been his method with corrupted, superstitious nations, (the Jews for example) and are very little likely to be so now; therefore, if the Almighty be really going to accelerate the progress of his cause, and of human improvement, —and the thickening shocks and commotions of the moral world, corresponding to the images and predictions of prophecy warrant us to hope so—we have yet a dark and fearful prospect before us. But the consolation is that all these overturnings are to displace and destroy what obstructs the cause of heaven and of human happiness. And the object is worth all that the Sovereign Governor has doomed that it shall cost. To hasten the destruction of the spiritual reign of "the man of sin," and of the stupifying dominion of ignorance, and of the oppressions of despots and tyrants—it is worth that there should be wars, invasions, and revolutions, dreadful as they are. Dreadful indeed! and thus we see what nations that for-

get God and grow inveterate in evil entail on their posterity.

"I will overturn, overturn, overturn!" The repetition of this word of solemn denunciation has a striking sound and import. How strongly it intimates the reluctance of mankind to change to what is good—to what is finally right. They and their affairs change only to what requires to be changed again, and a third time changed, and still again! What a race it is! that when driven from one position by divine judgments and calamities, is sure to go in a direction where it must be encountered by more such judgments, so that they cannot, at the first turn, have the good that is intended ultimately from violent changes: there must be more changes first. Men of easy faith and sanguine hope, have sometimes, after one great commotion and change, joyously assured themselves that this would suffice. 'The grand evil is removed—we shall now happily and fast advance, with a clear scene before us.' But after a while, to their surprise and dismay, another commotion and change has perhaps carried the whole affair back, apparently to the same state as before! Recollect the history of the Reformation in this land, begun by Henry the VIII., and established, it was gladly assumed, in the reign of his son. But that youth dies, and then we have the instant return of popery, in all its triumph, fury, and revenge. After a while queen Mary departs; and all the pious souls exult in liberation and protestantism. But then again, in Elizabeth's time there comes a half-popish, severe spiritual tyranny. Later down, after the overthrow of the tyrant Charles, there arose, for the first time, a prospect of real religious liberty. But his son resumes the throne, and all such liberty was utterly abolished, and so continued long; and another revolution was required, that religious faith and worship might be free.

"And here observe, how different may be the ends that God has in view, from any that may be intended by the immediate chief actors. ('He meaneth not so, but it is in his heart to cut off and destroy nations not a few!') And often these actors may be amazed and confounded by results directly contrary to what they had intended. As to the actors and instruments, God will make many bad ones serve his great design,—

the lovers of commotion for its own sake, as before observed; the haters of all good order; insane ambition; bigoted superstition; and perhaps very eminently, infidelity itself. Let us adore the wisdom and power that can make even all these work to an ultimately glorious end! That end for which are all the 'overturnings,' is the glorious kingdom on earth 'of HIM whose right it is;' his right all this while,—myste-

rious that he should permit himself to be so long debarred!—his right by many and infinite claims—his right assured by prophetic declaration. How just then the overturning of all things that withstand it! And if his right, how certain to be at length possessed! And how happy the scene when he shall have taken the full possession! A splendid contrast for the reader, then, of the history of our times!"—*Bapt. Mag.*

Correspondence.

A CANDID ADMISSION.

To the Editor of the Oriental Baptist.

DEAR SIR,—Mr. Wenger's answer to my letter demands a rejoinder, for I am presumptuous enough to think that he has left untouched certain points which were advanced, and, at the same time, has failed in making a very lucid or powerful defence of his own sentiments. But the reason which induced him to say that he would, for the present, occupy no more space in your columns, forbids my writing any thing more just now. I shall anxiously look out for communications from others, for whose opinions Mr. W. may possibly entertain some little respect.

Mr. W. complains of my having been "rather hard upon him." Unfortunately he either justifies me or condemns himself, by following my "example in writing without reserve." Ought he who retaliates ever to complain?

Candor leads me to apologize to Mr. W. for one mistake which I have made. Referring to the 3rd point in his letter to Mr. Shuck, I asked—"Is this all which Mr. W. can venture to say concerning the Bible?" Herein I erred; inasmuch as this was but one of the "six points" which appear to him to "contain all that is implied in the idea of inspiration."

I am, &c.

J. C. P.

HAS CIRCUMCISION BEEN ABOLISHED?

To the Editor of the Oriental Baptist.

SIR,—Will you or some of your correspondents oblige me by showing what

grounds we have for concluding that circumcision as a Jewish national rite, has been abolished among that people even though they become Christians?

Its introduction into the Gentile church was clearly and strongly prohibited, but where is the prohibition to the administration of that rite among the Jewish converts?

When the apostles met to consider the question, their unanimous decision was that it should not be received by the Gentiles, but not a word was said about its being abolished among the Jews. And when Paul withstood Peter to the face, it was not because he was an apostle to the Jews and as such allowed circumcision among his converts, but because he dissembled before Gentile converts who were not circumcised, and thus created division.

It is probable that circumcision was countenanced by all the apostles except Paul, who was emphatically the apostle to the Gentiles, and even he had Timothy circumcised who was of Jewish extraction, but would not allow Titus to be, who was a Greek.

Perhaps those who argue that Baptism is in place of circumcision, will be able to furnish the best answer to the query; at all events their position renders it very important and even necessary that they should be fully satisfied on the subject, and they will be best able to explain why the apostles allowed circumcision in the case of baptized Jewish Christian families.

Hoping early to be favoured with a reply in your columns,

I remain, &c.

Christian Missions.**INDIAN REPORT OF THE ORISSA BAPTIST MISSION,
FOR 1847. Orissa Mission Press, Cuttack.**

THE province of Orissa is a portion of the field of missionary labour, which has all along been occupied by one denomination only at a time. First, the Serampore Missionaries sent preachers of the Gospel thither, but on the arrival of the first Missionaries from the General Baptist denomination they cheerfully relinquished the district in favour of the new labourers. Since that time Orissa proper has, as a mission field, been occupied exclusively by evangelists belonging either to the English General Baptists, or to their American brethren, the Free Will Baptists. At the present time the latter are stationed in the eastern, and the former in the western part of the province. The Report now under consideration gives an account of the labours carried on, during the year 1847, by the English General Baptist Missionaries.

Orissa, with its celebrated shrine of Jagannáth at Púri, may well be considered as one of the strongholds of Hinduism. And yet the success of the Gospel, in effecting a very serious breach, and releasing a number of Satan's captives from their bondage, has been more marked, perhaps, in Orissa, than in any other part of northern India. This pleasing result may be traced, with a great degree of probability, to various causes, as the devoted piety, the vigorous energy, and the superior talents of some of the servants of God who have laboured there. We are inclined, however, to think, that the absence of competition, by missionaries of various denominations, on the one hand; and the decided preference given to direct preaching and itinerating, on the other hand, are not the least important causes of that success. The competition of rival missionary labourers in the same field appears to be peculiarly displeasing to God; whilst the direct preaching of the gospel is the means which he has distinctly commanded us to employ, and which therefore he may be expected to bless more than any other.

The Report before us is what it should be, a plain account of work performed,

and of the results of that work, so far as they are visible at present. Only two pages, 22 and 23, contain theoretical speculations regarding the future, which, however correct they may be, certainly are out of place in a Report. A missionary's hopes and fears and feelings and plans are one thing; and the work he has performed is quite another thing. The former may be of great personal importance to himself, and may have a great influence upon his work; but in a Report an account of the latter, so far as it has been carried on, is sought for. If the two are blended together in a Report, it may easily come to pass that both the writer and the reader confound hopes and plans with labours and results; and that the industrious evangelist is overlooked, whilst the sanguine prospects of a less active man are quietly accepted as an equivalent for work performed. The document before us contains in all 42 pages, out of which only two are at all chargeable with the blemish we wish to see avoided in Reports, so that we hope our brethren will not think that in making these remarks we intend to be particularly severe upon them.

The two stations which form the centres of the mission, are *Berhampore* in the Ganjam zillah, just within the Madras Presidency, and *Cuttack*, the capital of Orissa. Under the head of each of these two stations an account is given of labours among the heathen; public services among Christians; and orphan and other schools; also notices of the native churches; and of the native preachers, who are spoken of in very high terms. Under the head of Cuttack, some additional topics are referred to, such as English preaching; the mission academy, and the mission press.

Messrs. Stubbins and Bailey, with four native preachers, are connected with the Berhampore station; and Messrs. Lacey, Buckley, and Miller, with Mr. Brooks, the missionary printer, and seven native preachers, are connected with the Cuttack station.

Our honoured brethren have laboured very assiduously during the past, as well as in former years. But instead of making lengthy remarks upon their Report, we prefer giving some extracts calculated to interest and cheer all who long for the advancement of Christ's kingdom.

Results of Scripture and Tract Distribution.

The narrative which follows is taken from the Report of Berhampore :—

One case of deep interest ought here to be mentioned. It is that of a wealthy native from Bugarda, in Goomsoor, who first visited us last June. He had received a tract called *The True Refuge* from a person who had brought it from Balasore some nine or ten years since. After that, he obtained a copy of the prophecies of Isaiah, which was given away at a market near Aska. These he carefully read and compared with the books of the Hindus. The result was, he was convinced of the truth of the former, and the fallacy of the latter. He spoke to several of his companions, and read to them the new books which he had received. They soon despised idolatry and caste, and accustomed themselves to meet together in what is called *satsang* (the companionship of the faithful). Here different castes met, smoked their ganja and feasted together, reading and conversing about the new books.

When he first came to us, he looked exceedingly stupefied with ganja, and we feared his faculties were injured by it. He spoke much, especially of those prophecies in Isaiah which predict the person, work, sufferings, and triumph of the Messiah. We pointed out the evil of the pernicious drug he used so freely, and of sin generally, and then directed him more fully to Christ as the only Saviour for sinners, and closed a deeply interesting interview with him with solemn prayer. When he left, he took with him some volumes of tracts, and a copy of the New Testament. A few weeks after he wrote requesting to be furnished with some more books. In November last he came over to Berhampore, and requested to be received as a christian. The amount of sound scriptural knowledge he had obtained exceeded any thing we had ever heard from an inquirer. He abandoned his use of ganja, and gave every evidence of his conversion to Christ. Still, as we were shortly going into his neighbourhood, we thought we had better defer his baptism, and ascertain further particulars of him from his native village. He accompanied us the former part of our tour, boldly making known Christ as the only Saviour. While slowly journeying towards his village, his father and several other friends came to take him away. It was truly an affecting scene to witness the tearful pleadings of his aged father. Govinda was his only son ! Every promise was made, to him, that if he would return he might follow Christ and do as he pleased—that no control should be exercised over him, &c. Govinda at length determined to go with his

father, as his doing so would assuage the poor old man's grief. We did not approve of it, feeling sure it was but a trap for him ; still we felt it our duty to offer no resistance, and dismissed him with prayer for his protection and perseverance in the good paths in which he had begun to walk. When we reached his village several days after, we found that every possible means had been used to prevent his associating with us. His father took a quantity of poison in his hand, and vowed he would eat it and die before him, if he would not promise not to go with us. He was kept under restraint in his village for several weeks, when his father sent him in charge of three or four attendants to visit various shrines. He made his way for Cuttack, where he expected to meet us, as we had told him when we should be there ; but he made some mistake, and arrived before the time we had mentioned. He was, however, discovered by one of our christians who had seen him here ; and after he had been introduced to the missionaries, he fearlessly informed his attendants that he had arrived at the end of his pilgrimage, and would proceed no further. Violence, which in other places they might and most likely would have offered, they dared not offer there. He at once dismissed them, and in a few days was baptized and received into the Church.

How great may be the sacrifice Govinda has thus made for Christ it is impossible yet to say. His father possesses immense wealth, which would have fallen to him. He has an interesting wife and two lovely little children ; but whether he will obtain them, or any of his father's property, is at present uncertain."

A visit to Khundittur.

The account of this trip is taken from the Report of Cuttack.

"The country on both sides of the Khursua river is wild and open, where the wild buffaloes range in herds through the extensive plains, and wallow in the grassy morasses ; their stare is truly terrific. The poor people's crops are almost entirely eaten up by these monsters. A few small villages ornamented the pretty banks of the river, and we tried to do a little among them ; but the people were very few, and greatly afraid. The men were chiefly in the fields, and the women shut themselves up in their houses at our approach. In three or four instances, however, we succeeded better, preached to the people, and left books with them. Our reception at Khundittur, by our little native christian church and community there, was very pleasing after the frightened and adverse behaviour of the heathen among whom we had been wandering ; and showed in beautiful and strong relief the advantageous effects of christianity on the minds and character of the natives. We no sooner arrived at our little bungalow, than men, women, and children ran to salute us, and crowded around with every demonstration of joy. Some bore in their hands a bunch of ripe plantains, some a vessel of milk, others a sort of native potatoe, and nearly all something for our use or comfort. During our stay at Khundittur we had a baptism of one convert. The ordinance was administered in the

Khursua; and while the little band of christians stood by the river side, attending to the usual worship, a respectable mahantee took off his mala, and renounced caste, declaring he should henceforth worship God, and become a follower of Jesus Christ. We could not see it clear at once to baptize him, but he remained a candidate for the ordinance, as well as his wife. In the afternoon, the Lord's supper was administered to this little church in the wilderness, and a good degree of sanctified enjoyment prevailed, which was evidenced by the glistering eyes and attentive ears of the people.

In November Messrs. Lucey and Miller,

with native brethren again visited Khundittur; they were received with the usual demonstrations of joy by the christian band there; and during their stay, the mahantee and his wife, mentioned just above, and another female, were baptized, and received into the church of the Redeemer. The whole of the christians bore testimony to the correctness of conduct, and general intimations of christian experience evinced by the three interesting candidates. About 200 people collected at the ford of the Khursua to witness the solemn rite, and were seriously and affectionately addressed on their need of an interest in the true incarnation, the Saviour of sinners."

REMARKS ON THE BAPTISMAL CONTROVERSY.

BY THE EDITOR.

THE argument in favor of the transmission of the sign of the Christian covenant from the believing parent to his children, founded on the transmission of the sign of the Abrahamic covenant through the hereditary line of succession in the posterity of Abraham, FAILS in almost every particular.—*HALLEY on Baptism.*

"If Abraham's covenant, which included his infant children, and gave them a right to circumcision, was not the COVENANT OF GRACE, then I freely confess that the main ground on which we assert the right of Infants to Baptism is taken away."—*BOSWICK.*

"In that he saith, 'a new covenant,' he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."—*New Testament.*

THE first link in the chain of demonstration,—infant-membership in the church from Adam to Abraham,—having proved to be visionary, we proceed to the examination of the next point said to have been established, viz. the "reorganization of the church as to its external form in the family of Abraham," (p. 174.)

"When Abraham was ninety years old and nine," God made a covenant with him, (Gen. xvii.) which is generally called the covenant of circumcision, but which Mr. Morrison more frequently terms the "Abrahamic covenant," or "covenant made with Abraham."* By virtue of this covenant Abraham's descendants, (or rather a small portion of them, through Isaac and Jacob) were constituted a nation, and separated from all other nations of the earth. This covenant, Mr. M. affirms is identical with the gospel covenant, and hence the Jewish nation is identical with the Christian

church. Now, as the existence of infant membership in the Jewish nation is a *fact* admitted on both sides, it follows that if that nation was the church of God on earth under the gospel covenant, then we have infant-membership. At present, however, this rests upon an *if*.

Here the question divides itself into two parts:—Was the covenant of circumcision the gospel covenant, or covenant of grace? and was the nation organized under, or in accordance with the terms of, that covenant, THE church of God on earth?

First,—Is the covenant of circumcision identical with the gospel covenant or covenant of grace? Mr. M. says Yes, and believes that he has established the point. A. L. arrives at the opposite conclusion, and produces what he believes to be proofs of *diversity*. Let us first look at the arguments for *IDENTITY*, as we find them stated by Mr. M. at p. 170 and onwards. The question is stated in the following terms:—

"Was the Abrahamic covenant a republication of the covenant of grace, and consequently itself a covenant of grace?" (p. 170.)

We find it difficult to attach any definite meaning to this language. Does it mean, "Was the covenant of grace a covenant of grace"—or, "was the act of republication a covenant of grace." The first is a truism—the second, an absurdity. We conclude, then, that Mr. M. cannot mean

* This multiplicity of terms to express the same thing, is objectionable in an argument on identity, because the two latter admit of an equivocal interpretation; for as Abraham was a member of the covenant of grace, as both parties admit, the terms "Abrahamic covenant," and "covenant made with Abraham," may mean either the "covenant of circumcision," or the "covenant of grace." To say that they mean both because both are one, would be to take for granted under cover of an equivocal term the thing to be proved. The use of three distinct terms for the same thing is also calculated to obscure the truth under a confusion of ideas—a confusion which may be avoided by the use of the one plain, unmistakable term, "covenant of circumcision," for the covenant recorded in Gen. xvii., and elsewhere.

either of these. But we have tried earnestly and perseveringly to bring the language employed into some *argumentative* form, and to attach a meaning to the words that should not involve either a truism or an absurdity, and have been obliged to give it up in despair. We may be charged with want of discernment; but we had rather submit to this than incur the risk of misrepresenting, in the smallest degree, the writer's meaning. One thing is certain. Man as a fallen creature must receive every blessing from God as an act of undeserved favor. Every divine covenant is, therefore, "A" covenant of grace, and the covenant of circumcision among the rest. We are not aware that A. L. has ever denied this. The real question then is, "Was the covenant of circumcision THE covenant of grace,—the gospel covenant?"

The first position (page 170,) is the argument that—

The covenant of circumcision contains spiritual blessings as well as temporal. The covenant of grace contains the same. Conclusion.—The covenants are identical.

Mr. M. has not furnished satisfactory proof of the promise of spiritual blessings in the covenant of circumcision. A. L. admits that it contains a gospel intimation, but this is not the point contended for by Mr. M. We need not dwell upon this. We think the first premiss may be proved by sound reasoning, and it would perhaps have been accomplished had the writer confined himself to the point.*

* NOTE.—We regret that Mr. M. should have considered it necessary to allege against A. L. "and those who agree with him," interpretations of the word of God "which nothing but the Baptist system requires," and "that only to get children out of the way." How easy would it be for A. L. and those who agree with him to retort this allegation. Such assertions are utterly unjustifiable, whoever may use them.—A. L. supposes that Mr. M. is not well acquainted with the Baptists and their system, and we conclude this to be the case. The Baptists have no authoritative, stereotyped interpretations of God's word, embodied in creeds and confessions. The "*Sufficiency of Scripture*," and the "*Right of private judgment*," are, with every Baptist worthy of the name, something more than beautiful sentiments; they are plain, practical principles of Christian duty. The interpretations of Fuller, Carson, or A. L. are of no more authority with them than are those of "J. H. Morrison." If, on examination, their interpretations are believed to be in accordance with the word of God, they adopt them; if not believed to be in accordance with that word, they reject them, however wise, or judicious, or learned may be their authors. The Baptists believe that *correct* interpretations of God's word are not necessarily confined to the learned and the prudent, and that it may be, and is frequently the case, that these things are hid from the wise and prudent, and revealed unto babes. In this respect they call no man Master upon earth, but claim the free, scriptural exercise of a judgment enlightened by the Spirit of God.—Would it not be sufficient to show, that A. L.'s opinions, or those he may adopt, are unsound, without the addition of vague insinuations against "the Baptists and their system?"

However, let us grant that the covenant of circumcision, contains, like the covenant of grace, both spiritual and temporal blessings: is the conclusion a sound one that therefore, the covenants are identical? May they not be merely similar? *Similarity* is not *identity*, for things that are similar in some respects, may and do differ in others. And Mr. M. (p. 23) correctly lays it down as an axiom that, "*to identify things that differ is an impossibility.*"

All spiritual and temporal blessings are not the same. If they were, we should be unable to make any distinction whatever between the various covenants of God with man. But Mr. M. himself shall decide this point. He says, p. 173,—

"I may safely challenge A. L. to produce a single covenant of God with man that does not contain both temporal and spiritual blessings."

This is decisive. If the spiritual blessings in the covenant of circumcision identify that covenant with the covenant of grace, then the spiritual blessings (which Mr. M. supposes to exist in every other covenant of God with man,) identify every other covenant with the covenant of grace also,—which is an absurdity. It would be just as reasonable to conclude that every man who possesses two eyes, a nose, and a mouth is the particular man whose identity we may require to establish.

The next argument is introduced with the following postulate:

"If the covenant of grace be that covenant under which a man may be justified by faith, then is the Abrahamic covenant a covenant of grace."

That the covenant of grace is that covenant under which (or, more correctly, according to the terms of which) a man is justified by faith, we suppose to be admitted on both sides. Hence, we expected proof that a man may be justified under (or according to the terms) of the covenant of circumcision, in order to reach the conclusion that that covenant was a covenant of grace. But as this proof is not attempted, we are driven to a literal interpretation of the proposition; and it is this:

"If the covenant of grace, be the covenant of grace ('that covenant under which a man may be justified by faith'), THEN is the Abrahamic covenant (covenant of circumcision) a covenant of grace."

This is so utterly illogical, that we should have concluded that the writer meant something else, had the subsequent argument furnished us with anything better. The argument is this:

Abraham was justified "by faith in God's promise of a Messiah."

Christians "are now justified by the same faith,"
—(faith in God's promise of a Messiah!)

Thus, as the covenant of grace, is the covenant of grace, "then was that covenant of which circumcision was a seal, a covenant of grace."

—For,

Abraham received the seal of the covenant of circumcision, a seal of the "justifying faith" which he had "exercised about 15 years before;"—"the promise" (of a Messiah) "on which he believed was" thus "ratified by a COVENANT seal." But "we are now justified by the same faith" (faith in God's promise of a Messiah, on which Abraham believed!)

"Therefore,—we are under the SAME COVENANT," [what covenant?] "the seal only being changed."

This argument, if we understand it rightly, rests upon the fact that Abraham received the seal of the covenant of circumcision—a seal of the justifying faith exercised years before; Christians are justified by faith—therefore, they are under the same covenant—which may mean either the covenant of circumcision or the covenant of grace. We suppose it cannot mean the former; and if the latter is meant, then the argument does not touch the question at issue for the conclusion is in that case a fact that has never been disputed.

We have no space for an extended analysis of the succeeding paragraph, the argument in which seems intended to prove that the promise referred to by the apostle in Gal. iii. 29, is the covenant of grace. "Of course that covenant [of grace], with its promises, is now in force. It is the gospel covenant," (covenant of grace.)—Of course, the covenant of grace is the covenant of grace.—"But that covenant contains the precious promise, I will be a God unto thee and to thy seed after thee." But this is begging the question—taking for granted the thing to be proved.

Having thus taken for granted that the promise, "I will be a God to thee and to thy seed after thee," is contained in the covenant of grace, the writer then proceeds to argue that,—

"The Apostle Peter also directs CHRISTIANS to the SAME promise to THEM AND TO THEIR CHILDREN, as the ground on which he urges them to be baptized. For the promise is unto you and your children, &c." (Acts ii. 39.) "A short time after, the same Apostle, urging sinners to repentance, employs the same argument, in which he NAMES the covenant with Abraham." (Acts iii. 19-25.)

Here there are a number of inaccuracies.

1st. The Apostle is said to direct Christians to this "same promise to them and to their children."—The Apostle is addressing Jews, not Christians, (Acts ii. 22;—iii. 12.)

2nd. The Apostle in the first address, is said to be "urging them [*Christians*] to be baptized;" and in the second, to be "urging sinners to repentance." In both, the Apostle is urging Jews to repentance; and in the former he is urging them to "REPENT AND be baptized," (Acts ii. 38;—iii. 19.)

3rd. The Apostle, it is said, "names the covenant made with Abraham."—The Apostle names "the covenant which God made with our fathers."

There are other inaccuracies in the statement as a whole, but this will suffice. Surely it is not possible to establish the most trifling position by an argument made up of such loose statements as those under notice.

But let us proceed with the paragraph. A. L. having objected to the manner in which the reference to these passages had been made, Mr. M. endeavours to sustain his argument from them, by setting it forth in something approaching to categorical order. Certainly we might expect to find a sound argument here if anywhere. Let us see. The reference, our readers must remember, is to Acts ii. 39, which is thus quoted: "For the promise is unto you, and to your children, &c." Now for the argument.

(1.) "Here, then, I find reference to some promise made to the Jews and their children."

(2.) "I find such a promise in the covenant of circumcision."

(3.) "I refer to another occasion, on which, in a similar course of argument he (the apostle) holds forth the same encouragement from the promise to them and their children [query, promise made to Abraham?] and refers those promises expressly to the covenant made with Abraham."

"Now I ask is there anything unfair or illogical or inconclusive in this reasoning?"

Well, since the writer appeals triumphantly to the laws of evidence, he cannot object to be judged by them. The fallacy of the argument, then, lies in what logicians term the *suppressio veri* in the major premiss;—that is, the proposition contains the truth, but not the whole truth. The apostle, it is true, refers to some promise MADE to the Jews and their children, but it is some promise made, not only to them, but also to "ALL THAT ARE AFAR OFF." Now, if we add the truth that has been left out, to the truth that has been stated, the first proposition will stand thus:—

"I find reference to some promise made to the Jews and their children, AND TO THE GENTILES."

Instead of assenting, as a matter of course, to the second particular, ("I find such a promise in the covenant of circumci-

sion,") it cannot now be sustained; because the promise adduced as answering to this description is, "I will be a God to thee, and to thy seed after thee." Here there is no reference to the Gentiles; it is clearly confined to *Abraham and to his posterity*, "in their generations." Then it cannot be this "*same promise*" to which the Apostle refers in Acts ii. 39.

We are now prepared to answer the appeal of the writer:—"In this reasoning I ask, is there anything *unfair*?" Logically unfair, the *suppressio veri* in the major proposition.—"Anything *illogical*?" A proved fallacy.—"Anything *inconclusive*?" Unsound, therefore inconclusive.

In the next paragraph, Mr. M. refers the promise *quoted* in Acts iii. 25, to Gen. xii. 3, and Gen. xxii. 18. "In thee (and in thy seed,*) shall all families, (the nations) of the earth be blessed." He has already told us that the promise *referred* to in Acts ii. 39, is the promise,—"I will be a God to thee and to thy seed† after thee," which we find in Gen. xvii. 7. Does Mr. M. really contend that these promises are identical—that they mean one and the same thing?—We must conclude so from what appears at the end of the next paragraph:

"What, then, can be more *conclusive* than the inference that in both instances [Acts, iii. 25—ii. 39,] he [the apostle] referred to the *SAME* promise for the same purpose?"—The promise—"I will be a God to thee, and to thy seed after thee," &c. (p. 172.)

Conclusive!—The apostle *QUOTES* (not refers to) *the* promise, "In thy seed shall all the kindreds of the earth be blessed."—On a similar occasion he *REFERS* to (not *quotes*) *some* promise of the same kind. Therefore, says Mr. M., in *both* instances he *REFERRED* to the *same* promise—"I will be a God to thee, and to thy seed after thee."—The promises *identical*?—why it is difficult to discover their *similarity*. If reasoning like this is deemed *conclusive*, as to the identity of a promise, we may cease to wonder at the inconclusive reasoning adduced to establish the identity of a covenant.

We think Mr. M. quite correct in his inference that the apostle in both instances directed the Jews to a promise virtually the *same*. But then how can there be any difficulty in discovering what promise this is, when the apostle in one of the instances, *QUOTES* it at length?—"And in thy seed" [which is Christ] "shall all the kindreds of the

earth be blessed." This promise also, answers precisely to the description of the apostle in the other instance. It was given to Abraham long before the Jewish, Ishmaelitic, and other nations, descended from Abraham, came into existence; and it was repeated to Isaac and Jacob,—("the fathers.") It is therefore a promise made to these and all other nations—"to the Jews and their children, and to all that are afar off, even as many as the Lord our God shall call."

But what was the *BLESSING* promised?—Mr. M. says, *all spiritual and temporal good*. A. L. says, *the Holy Ghost*. Here, then, is substantial agreement, consistent with the diversity of expression employed. The possession of "*all spiritual and temporal good*" is promised in the New Testament to *those only who have received* the gift of the *Holy Ghost*;—while the possession of the Holy Ghost secures all spiritual and needful temporal good. Again, "the *blessing* of Abraham," through Abraham's seed (CHRIST), promised to "all the families, kindreds, and nations of the earth," is the *SPIRIT*, received through faith. (See Gal. iii. 14, 22; Rom. iv. 9, 16.)

"That the *BLESSING* of Abraham might come on the Gentiles *through* Jesus Christ; that we might *receive* the promise of the Spirit *THROUGH FAITH*."

Now, then, we shall be able to reconcile the apostle's language with both the opinions given:

"*REPENT AND BE BAPTIZED every one of you* in the name of Jesus Christ for the remission of sins, and ye shall *receive* the gift of the Holy Ghost. For the promise,—*In* (or *through*) *thy seed* (Christ) shall all the kindreds of the earth receive the Holy Ghost, *through faith*, (and thus obtain all spiritual and temporal good,)"—that promise is unto you, and to your children, and to all that are afar off, *EVEN AS MANY AS THE LORD OUR GOD SHALL CALL*."—"Then they that gladly received his word," parents and children that the Lord called, "were baptized," and added to the church, (v. 47,) being "such as should be saved."*

Here there is plain, and we think satisfactory, evidence that the promise,—"I will be a God to thee, and to thy seed after thee,"—"in their generations,"—which Mr. M. correctly says is a promise "made to the Jews and their children,"—is *not* the promise to which the apostle refers in Acts, ii. 39.—Consequently, Mr. M.'s argument to prove that the apostle referred

* "Thy seed, which is CHRIST."—Gal. iii. 16.

† "Thy seed"—meaning *POSTERITY*.—Gen. xii. 7—xvii. 8.

* The blessing in Joel ii. 28 to 32 is virtually the same, the promise of the *Spirit* to those "whom the Lord shall call."

to the covenant of circumcision entirely fails.

We find it stated in p. 173,—that “the New Testament writers speak of ‘promises’ made to Abraham, but never of ‘covenants,’ or ‘a covenant,’ but always of *the covenant, made with Abraham*. The statement amounts to this:—“The New Testament writers never speak of *covenants of circumcision*, but always of *the covenant of circumcision*!”—But they do speak of “*covenants of promise*,” and “the covenants,” and yet Mr. M. concludes that “there were several promises, but one covenant.”

We should not do justice to Mr. M.’s arguments, or fully sustain our own statements did we not prominently notice the reference to circumcision in Rom. iv. 11. Mr. M.’s interpretation of this passage is the only thing that gives his arguments the semblance of stability. If this interpretation is not the correct one, then the reasonings from promises, and significations, and apostolic references lose even the appearance of strength. Let us test its correctness.

The apostle is answering a question and the meaning of the answer may be gathered from the nature of the question proposed. If that question had been, “was Abraham justified by faith?” Then we might perhaps have *inferred* that the apostle’s language included the idea that circumcision was the seal of the covenant of grace. But the question is, “WHEN was Abraham justified?” because this will show whether the POSSESSION of Abraham’s faith and the consequent blessedness is limited to the circumcision, or is extended to (“cometh upon”) the uncircumcision also. The apostle proves that the possession of that blessedness extends to both Jews and Gentiles by the *fact*, that Abraham was justified “when he was in uncircumcision.”

“And he received the sign of circumcision, a seal of the righteousness of THE faith, which he had yet being uncircumcised: that he might be,” &c.

Now, does the apostle in this verse call circumcision, “a seal of the righteousness of faith?” which, in Mr. M.’s estimation, is equivalent to “a seal of the covenant of grace.” Mr. M. tells us repeatedly that the apostle “CALLS it,” (p. 140.) “A seal of the righteousness of faith;”—“EXPRESSLY CALLS circumcision,” (p. 172.) “the seal of that righteousness of faith.” But does the Apostle really *call* it so?—The words are:—

“A seal of the righteousness of THE faith, which he had yet being uncircumcised.”

Can the single word “FAITH,” express “the faith which he had yet being uncircumcised?” Surely not. The whole sentence contains two ideas,—that Abraham was justified by faith when uncircumcised; and that circumcision was a seal of that fact. The reference to the state of uncircumcision is excluded entirely from Mr. M.’s interpretation, and therefore we think it cannot be the correct one.*

There is one important link in the chain, the existence of which does not appear to have been demonstrated, for we cannot find one word of argument on the subject; this is,—that “*the seal is changed*.” Here three things require to be proved before the demonstration is complete: 1st, that the seal circumcision has been abolished; 2d, that Baptism is a seal; 3d, that infant Baptism has been substituted for the seal circumcision. When these three points have been established, we shall call upon A. L. to admit that *the seal is changed*.

Referring to Rom. iv. 12, Mr. M. founds an argument on the supposition that—

“He (Abraham) was the *father of circumcision*, not only to the Jews, but also to the Gentiles, who exercised the same faith in the same seed. But if the covenant of circumcision be abolished how can he be the father of circumcision to those who never were and never can be under the covenant of circumcision?”

How, indeed!—But suppose the apostle has no reference to the Gentiles in the verse quoted,—what then?—Suppose, again, he has no reference to the Jews, as a nation, but to those Jews, “who are not of the circumcision *only*, but who also walk in the steps of that faith of our father Abraham, that he had yet being uncircumcised,”—believing Jews. What becomes of an argument founded on a misinterpretation? That the Apostle refers in this verse to believing Jews exclusively, is the opinion of every commentator within our reach, Baptist and Pædobaptist, Conformist and Nonconformist. Matthew Henry, Scott, Stuart, Hodge, Poole and others, all agree in opinion that the apostle refers to *believing* Jews exclusively. We suppose this may be accepted as satisfactory evidence that the argument founded on Abraham’s being the father of circumcision to the Gentiles is inconclusive.

The second paragraph on p. 174, contains a number of inaccurate statements, involving a string of fallacies, which we have no space to analyze. We may just notice the statement that “*Ishmael* and

* We have purposely avoided a critical Examination of the passage, the interpretation objected to, being founded on a reference to the English versions.

Isaac allegorically represented the two covenants." A more careful perusal of the passage, (Gal. iv. 22-31.) will show Mr. M. that *Agar* and *Sarah* allegorically represent the two covenants, and *Ishmael* and *Isaac*, the CHILDREN of the covenants. "*Ishmael*," Mr. M. says, "represented the SINAI covenant, and *Isaac* the GOSPEL covenant." But is not this a plain admission that the covenants of circumcision and of grace, are not one covenant, but two covenants?—Was not the *Sinai* covenant, that covenant under which Mr. M.'s "great religious family"—the Jewish Church, was organized?—but was not that Church organized under the covenant of circumcision?—"Did not Moses give you the law?" said Christ to the Jews; and afterwards, "Moses gave unto you circumcision." (John vii. 19, 22.)

We had intended to have followed "A. L." through his reply, but find that our available space will not allow us to do him justice. We can only notice the manner in which some of his objections have been met. Mr. M. seems to have misconceived the nature of the difficulties started, as, for instance, when it is said, "things of a civil and temporal nature can have no place in the covenant of grace." If the word *national* or *political* temporalities had been used, perhaps the sense would not have been misunderstood.

Mr. M. has satisfactorily proved (p. 172) that the gospel covenant does include temporal blessings, but we are not certain that this fact has been questioned. The proof, however, is useless for the purpose of identity, as this is something that Mr. M. admits is common to every covenant. But there is one material point which appears to have been overlooked. The temporal blessings of the covenant of *circumcision*, were possessed by virtue of *descent from Abraham*:—the temporal blessings which Mr. M. has quoted from the *covenant of grace* are possessed by virtue of *FAITH* only. *Birth* in the one case, *Faith* in the other, is the foundation of the claim.

Mr. M. challenges A. L. to produce a single covenant of God with man that does not contain both temporal and spiritual blessings. A. L. may challenge Mr. M. to produce, what is something more to the point,—any temporal or spiritual blessing of the covenant of grace that is not to be received as a *consequence* of faith.

Some of the objections which appear fatal to identify have been met in the following manner:

Objection.—"The covenant of circumcision might be broken, whereas the covenant of grace cannot be broken."

Reply.—"This has no force against what I have explained as *my view* of the covenant of grace. Its whole force bears against identifying the covenant of redemption [is not this the covenant of grace?] with that of circumcision," (p. 172.)

Objection.—"There were some in the covenant of grace who were *left out* of the covenant of circumcision, Melchisedec, Lot," &c.

Reply.—"This does not bear against the *views I have advocated*, since I do not make the Abrahamic covenant the *original* covenant of grace, but only a *republication* of it." (p. 173.)

Objection.—"The covenant of grace was made with Christ as the *federal head* of the elect. If made with Abraham, then there must be two heads of the covenant of grace."

Reply.—"This depends for its force upon the writer's *own* interpretation of the covenant of grace, but does not touch *mine*," (p. 174.)

It is related that a Frenchman, who was getting somewhat the worst of an argument, on being told that the facts were against him, replied, "So much de worse for de facts."—This is the substance of the replies above given. The correctness of the facts is not disputed, but they are said to be of no force against "*my view*,"—so much the worse for them. The question is whether the covenants are *identical*, or whether they are *diverse*; Mr. M.'s view is the former. The objector's is the latter. The objector (A. L.) says,—

You say that "to identify things that differ is an impossibility;—here is a fact that proves *diversity*."

Mr. M.—"But that is of no force against *my view*, which is that the covenants are identical. It is of force against the identification of the covenant of redemption," &c.

A. L.—"Is not this shifting your ground?—I said nothing about the covenant of redemption. Here is another *fact* that proves diversity."

Mr. M.—"But this *fact* depends for its force upon *your own view*—diversity; and does not touch *mine*, which is identity."

A. L.—"Well, then, the simple inference is that *my view* is the correct one; and that yours is the opposite. But take a third *fact* that proves diversity."

Mr. M.—Again, "this fact does not bear against the *views I have advocated*, since I do not make the covenant of circumcision the *original* covenant of grace, but only a republication of it."

Here is another fatal admission! The covenant of grace is the *original* covenant. The covenant of circumcision is the *republication* covenant. The *members* of the one, are *strangers* to the other; consequently, call the covenants what you please, they cannot be identical.—Otherwise,—being identical, the covenant of circumcision is the covenant of grace—it is one covenant. But the members of the covenant of grace are *not* members of the co-

venant of circumcision;—consequently, the members of the *one* covenant of circumcision and grace, are *not* members of the *one* covenant of circumcision and grace!—Again, the members of the *original* covenant are not embraced in the *republication* covenant, but these are not two covenants, but *one* covenant;—consequently, the members of the original covenant are *within* the pale, and *without* the pale, of the *ONE* covenant, at one and the same time!—Talk about demonstration!—Why “reason reels” under such impossible contradictions. Surely such arguments could be brought into existence only by the attempt to accomplish an impossibility.

We have already intimated that the promises of the covenant of grace, in the New Testament, which Mr. M. has *quoted*, do not extend to infants, or the unconverted: the blessings promised are *invariably* either the accompaniments or the sequences of *faith*—not of *birth*.* One Gospel promise quoted in proof of identity is found in the covenant given in Heb. vii. This then must, by Mr. M.’s own admission, be *THE covenant of grace*.

“For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.”

The covenant of grace, then, by its very terms, embraces those, and those only, who have the law written in *their hearts*, and who are sealed with the Holy Ghost, the Spirit of promise. Its language is: “I will be to them a God.”—“To them, and their seed after them, in their generations?” No: “TO THEM.” “And they shall be to me a people.”—“They and their seed after them?” No: *they*, in whose hearts is the *writing*,—*they*, who “know the Lord,”—*they*, whose “sins and iniquities I will remember no more,”—“THEY, SHALL BE TO ME A PEOPLE.” Israel shall

no more say, “The fathers have eaten a sour grape, and the children’s teeth are set on edge,”—“but *every man* that eateth the sour grape, *his* teeth shall be set on edge.” (Jer. xxxi. 29, 30.)

But the covenant of grace is expressly said to be “NOT ACCORDING TO,” (v. 9,) but diverse from, “the covenant that I made with their fathers.” The covenant of circumcision is a covenant made with Abraham for himself and for his natural seed for ever, and it will exist as long as his natural seed exists. The covenant of grace is a covenant made with Abraham for himself alone,—(Abraham’s *faith* was counted to *him alone* for righteousness;) and it is made with every believer, as a spiritual descendant of Abraham, for himself alone—it is *written* in the heart—(“with the *heart* man believeth unto righteousness,” Rom. x. 10.) Temporal blessings are the burden of the covenant of circumcision, and include, by consequence, the privileges of the great religious Jewish family. Spiritual blessings are the burden of the covenant of grace, and include, by consequence, needful temporal good.—One is God’s covenant of wrath, to drive out and punish the wicked inhabitants of Canaan;—the other is God’s covenant of peace, under which he that takes the sword shall perish by the sword. The blessings of the covenant of circumcision were obtained by *war*: the blessings of the covenant of grace by *faith*. The one secures possession of the earthly Canaan; the other secures possession of the heavenly Canaan. But the covenant of circumcision does not secure possession of the heavenly Canaan; neither does the covenant of grace secure possession of the earthly Canaan. *That* still belongs to Abraham’s seed after the *flesh*, exclusively; and will belong to them until the sun be turned into darkness and the moon into blood. The covenant of grace is to “the house of Israel” and to “the house of Judah” a *new* covenant. The covenant of circumcision is to them an old covenant. What was *added* to that covenant because of transgressions, (Gal. iii. 19, the law,) they will not give up. The addition has become old and decayed—it is useless,—but, as a nation, they cling to the first covenant,—the covenant of circumcision, with all its beggarly elements, and reject the new covenant—the *writing* in the heart, the covenant of grace. But although the *addition* has become decayed, the original covenant made with Abraham remains. The possession of the earthly blessing, secured by that *document*, has been suspended *for a time*, because the

* Mr. Bostwick, (p. 40 of Mr. Morrison’s pamphlet) quotes (in small capitals) the promise, “TO BE A GOD TO THEM AND THY SEED AFTER THEM,” and remarks—“now this is the constant style of the covenant of grace. I WILL BE A GOD TO THEE, &c.” What a defect it is that Mr. B. did not give us a few illustrations!—Where in the covenant of grace did he find, “I will be a God to thee, &c.”—What does, “&c.” stand for?—Is it the logical *suggestio falsi*, for “THY SEED AFTER THEM?”

covenant has been broken. But that covenant co-exists with the covenant of grace; and have we not irrefragable evidence to confirm the inspired declaration that the *covenant of circumcision*, is "NOT ACCORDING TO," but diverse from, and yet compatible with, the *covenant of grace*?

Our examination has embraced every material evidence for identity, and, independently of this, we have tested every position, every proposition, every conclusion by the laws of evidence, and by God's word, and we find that *the evidence fails at every point*. In no one instance does the proof go beyond *similarity*, and similarity is not identity. We find also that the proofs of diversity adduced by A. L. have not been touched; some have been misunderstood—others have been ingeniously turned aside, but as arguments for *diversity*, they retain all their original force. We think, then, it must be granted, that the result of the controversy is to shew that, however much the covenants may agree

in some things, there is a real, palpable, unquestionable diversity in those things that bear directly upon the question at issue. We think it cannot be denied that the covenants *do differ*, and "TO IDENTIFY THINGS THAT DIFFER IS AN IMPOSSIBILITY." Should Mr. M. see any force in the views that this examination has elicited, we doubt not that he will acknowledge Mr. Bostwick's hypothesis at the head of this article to be correct, and "*freely confess that the MAIN GROUND on which he asserts the right of infants to baptism is taken away, and consequently the PRINCIPAL ARGUMENTS in support of the doctrine are overturned.*"

The consideration of the bearing that the fact of diversity has upon the proposition, that the Jewish Church was the Church of God upon earth, and consequently identical with the Christian Church, must be deferred to our next issue, when we hope to bring our examination to a close.

RECENT BAPTISMS.

Agra. On the 6th ult. the Rev. R. Williams had the pleasure of baptizing two persons, one a European soldier, the other a young woman.

Lal Bazar, Calcutta. On the 30th •July four believers were baptized, and on the following Sabbath received into the Church.

Circular Road. Three young disciples were baptized and added to the Church on the first Sabbath in August.

South Collinga street. On the same day two native converts were baptized and added to the Church under Mr. Wenger's care.

Jessore. Mr. Parry, writing under date of the 7th ultimo, says, "Yesterday I had the pleasure of baptizing a young disciple. He has been with us from childhood. His parents died when he was quite young. They were both good Christians, and I pray and hope that the Lord will keep him by grace steadfast unto the end."

Cuttack. A letter dated July 25th,

supplies the following pleasing items—"Lord's-day, June 1st, two were baptized from our Orphan Asylums, a male and female; and on Lord's-day, July 2nd, two were baptized from the girls' Orphan Asylum.—On Lord's-day, July 23rd, an aged female was baptized at Choga, and at this interesting station there are two or three candidates—a few also have recently come out from heathenism and joined the nominal Christian community, who promise well."

Akyab. The Rev. L. Ingals writing under date of July 27th, says—"nine have been baptized within a short time, and between 20 and 30 since I came to this station."

Our brethren will oblige by informing us of all baptisms as they take place.—In several instances information has been received of expected baptisms, but as the fact of their having taken place, has not been reported, they could not be recorded.

THE CALCUTTA MISSIONARY HERALD.

ENGLAND.

PUBLIC ANNUAL MEETING OF THE BAPTIST MISSIONARY SOCIETY.

THIS meeting was held in Exeter Hall on the 27th of April. At its commencement, the 149th Psalm was sung, and prayer was offered by the Rev. J. H. Hinton, M.A. Dr. Steane then rose and said, "I claim your indulgence for a moment, while I take upon myself the office of introducing the chairman. Mr. Henderson is very little known perhaps to the majority of the assembly. It is due to him, therefore; that, in a few words, I should acquaint you that our friend is an elder of the United Presbyterian Church of Scotland. While he deems himself honoured in holding that office in the church of the living God, he deems himself more honoured still that the grace of God has inspired his heart with the desire of becoming the promotor of union and Christian love among all departments of his one church—for one it is in reality, though it presents itself under so many diversified forms before the Christian world. On the part of the Committee of the Baptist Missionary Society, by whom Mr. Henderson has been invited to the post he now occupies, and on the part of Mr. Henderson himself, his presidency is an act of practical homage to our Lord's new commandment, that his disciples should love one another. While, therefore, he appears before us in Christian temper and spirit, manifesting his love to our denomination and our mission, I am sure the cordial reception he will have from you this day will be a response to that sentiment, and will show that though we are Baptists, and earnestly adhere to our denominational distinctions, we are, nevertheless, Christians in the catholic sense of that term, and love you, sir, and all good men who in common love our Lord Jesus Christ."

The chairman, John Henderson, Esq., then rose and said, "When I received the letter of your Committee inviting me to preside at your anniversary, two

feelings were awakened in my mind—a sense of my own unfitness to occupy so honourable a position, and of your exceeding kindness and liberality in inviting me to do so. I felt so strongly my inability efficiently to discharge the duties which devolve upon one placed in so responsible a position, that it would have been a great relief could I have declined the honour. But I said to myself, What are the sentiments which the invitation of the Committee is intended to express? Not merely a partial kindness for me individually, but love for the brotherhood of other evangelical communions—the recognition of the great principles of Christian unity, and their determination to take the most public opportunity that could be found in the circle of the year of expressing, not in words only, but in a significant action, their sincere and cordial attachment to the divine rule of walking together as we are agreed. When the matter presented itself to me in this light, I said, I cannot decline an invitation intended to express such noble and Christian sentiments. If they hold out the right hand of fellowship to a brother of another denomination, shall not that brother stretch forth his to grasp it? I shall go, and the charity that dictated such an invitation will have a mantle broad enough to cover all my deficiencies. I feel the honour you have conferred upon me yet the more, when I look back upon your missionary history. It is illustrious by no common achievements—it is glorious by being associated with no common names. I believe your churches were amongst the first to enter the mission field, and that the Moravian brethren alone can dispute with you the palm of seniority. The blessings which have crowned your efforts in India, in Africa, and in the West Indies, are matter of thanksgiving to all the Christian world. When I mention In-

dia, how can I forget that to you and your predecessors it belonged to be the first to sow extensively the seed of divine truth which is fast germinating, and promises a hundred fold : to be the pioneers in the holy warfare which is destined to subdue the millions of that land—not to the rule of an earthly sovereign, but to the authority and the grace of Him who is the King of righteousness and the King of peace? Permit me to say that I do not envy the individual, to whatever Christian community he may belong, who can trace your course, and think of such men as Pearce, Fuller, Ryland, Carey, Marshman, Ward, Hall, Foster, and many more such kindred spirits who have formed the ornament and defence of your denomination, and been blessings to the universal church ; I say, I envy not the individual who can think of such men without having his spirit stirred with grateful emotion towards Him who made them : what they were, and strengthened them for what they accomplished. You have a noble ancestry—noble in the highest sense of that term ; and what a responsibility has it laid upon you ! They have passed away from the scene of conflict, and are now enjoying their reward, but they are not unconcerned in the advancement of Messiah's kingdom throughout our fallen world. They are round you as a great cloud of witnesses, and are looking down with intense interest on your exertions. They rejoice in every instance of your success, whether at home or in the field of foreign labour. Oh ! then, how should we seek to add to the measure of their holy joy, by increasing efforts—by extending liberality, and by abounding prayer in the great and benignant enterprise to which you stand pledged. At no period was there such a call to missionary work as there is at the present time. It seems to me that by the recent events of his providence, God is specially summoning his church in all its departments to renewed and increased activity, prayerfulness, and liberality in the extension of his cause. He is shaking the nations and removing in many lands obstacles to the introduction of the gospel of truth, as well as granting facilities for its spread in heathen climes, unknown before. What an encouragement it is to us when the events of divine providence are evidently seen co-operating with the calls of the

divine word ! And if the church shall prove faithful to her trust, the indications will soon be greatly multiplied that the day is not far distant when the kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ."

The Report, a copy of which appeared in our last, was then read by the Rev. J. Angus, after which a hymn was sung, and the Rev. J. Campbell, of Edinburgh, prayed.

The Rev. JOHN JORDAN DAVIES, of Bootle, then moved the first resolution :—

"That this meeting, deeply impressed with a sense of the dependence of all evangelical missionary institutions, for their existence and prosperity, on the Head of the church, devoutly acknowledge His grace in sustaining the Society during another year."

"I conceive," said Mr. Davies, "that there is not one enlightened and sincere friend of the Baptist Missionary Society in this assembly, who does not cherish feelings of devout thankfulness to God for the success with which he has been pleased to crown its varied labours. The early friends of this institution, and there are a few such amongst us now as connecting links between the present generation and that which has passed away, are deeply sensible of the progress which has been made amidst circumstances of great difficulty, and they devoutly recognize the hand of God in the preservation and success of the institution. Recollecting the weakness and feebleness of the infancy of the Society, recollecting the varied and heavy trials which, at various times, it has had to sustain, and witnessing the present comparative magnitude of its operations—the increasing results of its labours, you should devoutly, though humbly exclaim, "This is the Lord's doing, and it is marvellous in our eyes." As in the present day—the age emphatically of missions—there is not one body of evangelical Christians which has not its organization, more or less extensive, for direct missionary purposes, so we are thankful to say that there is not of these institutions the friends of which cannot point to some scene of its labours which affords clear indications, not only of the divine approbation in general, but of the especial blessing of the great Head of the church. And I trust that the day never will,

never can come, when on such an occasion as the present we shall be afraid or ashamed to avow ourselves as citizens of the world, and friends of human kind, as members of the glorified family of God, the household of faith, and the community of redeemed and regenerated souls. The more we rise above the mists of prejudice and the fogs which surround us, the more we enter into the true spirit of Christianity, which is the spirit of light and of love, the deeper must be our convictions of the complete brotherhood of all who love the Lord Jesus Christ in sincerity; and of the essential union of all institutions which have for their object the proclamation of the gospel of the grace of God to a world perishing in sin and ignorance. All these institutions have had their trials, and they have all had their successes; they have all had to encounter difficulties which would have deterred any but men whose hearts are sustained by faith in the sure promises of God; almost all of them have had, amongst their agents and friends, men of the highest character, and of the greatest worth,—men who have not counted their lives dear to themselves, but have presented them on the altar of our common Christianity,—spiritual heroes, and the best benefactors of the world; and they have all had manifest tokens and proof that God has been amongst them of a truth. We do not regard these as rival societies, or, in any degree, as opposers to each other; we regard them all as fellow-workers in the one great cause, we sympathize with them all in their tears, we rejoice with them all in their successes; we consider the success of one to be the success of every one, the success of each to be the success of our common Christianity. Allow me to remark that I conceive the success with which it has pleased God to bless our missionary labours, is, comparatively speaking, far greater than we are generally apt to suppose. Our imagination is often filled with the grand idea of the success of the apostolic age—and indeed the successes of the apostles and their fellow-labourers were great, very great, which has clearly proved not only the truth of Christianity, but which has also proved that the gospel is the power of God to the salvation of every one that believeth. No cause can be assigned for the apostles, but that to which the

sacred writers attribute it—the devotional, the gracious power of the animating Spirit. “The hand of the Lord was with his servants, and therefore great multitudes believed, and turned unto the Lord.” But have we always a correct idea of the nature of the soil on which the apostles and their brethren laboured? have we rightly interpreted our Lord’s words to his apostles, that others had sown, and they were called to reap; that they were sent forth to enjoy the advantages of other men’s labours? In all the towns and cities of the Roman empire where the apostles preached there were Jews, and Jewish synagogues, and in these the scriptures of the Old Testament were read week by week, and, in part at least, interpreted. To these places not only did the Jews, but many also of the most intelligent of the Gentiles resort. Amongst those who attended there from sabbath to sabbath, there were men fearing God and working righteousness, men who enjoyed, compared with the world around them, a large measure of religious light, and men prepared to welcome still larger communications of divine truth. To those places the apostles always first went; to those persons the apostles always first preached; amongst the assemblies they not unfrequently found willing and prepared minds who welcomed the truth as the grace of God rested upon their spirit; and these devout Jews and devout Gentiles constituted the first elements of the church of Christ. In one city and in another, they laboured for two or three weeks only; in one place and another the apostles would leave behind them truly Christian and devoted men. It has not been so with our missionaries. Many of these have been sent forth to fields utterly waste and desolate, which no hand of man hath touched for good; others have been sent forth to fields already pre-occupied, covered with weeds as noxious and destructive as they are rank and luxuriant. Hence a great part of their labour must be, in this character, strictly preparatory, and they must be content to labour on for years, and have no visible result. Such men must be content to labour perseveringly and prayerfully, and perhaps to die in the field, seeing no fruit of their labour. But, as our Report this morning has clearly proved, these labours are not in vain; the seed sown in the

earth is not lost, but destined to spring up again. Labouring patiently, devotedly, prayerfully, deterred by no difficulties and no discouragements, having confidence in God, out of weakness, therefore, growing strong, taking the "irresistible might of weakness," as Milton expresses it, these men, in their successors, have witnessed the result of their labours. Will you permit me to remark once more, that, as the labour of our early mission was, in a great degree, of a preparatory kind; so is also, in a measure, our own labour, and so it must continue to be for some time to come. Our mission will be somewhat like that of John the Baptist, sent to prepare the way of the Lord. It will be ours to establish schools, to educate the people; it will be ours to print and publish religious tracts, and form religious literature; it will be ours to translate and circulate the inspired volume, and to preach the everlasting gospel of the grace of God; it will be ours, as God shall grant his blessing, to form little Christian churches, verdant spots in the desert, creating centres of good in the moral waste of the world. Is the influence of Christianity never to be universal? Are the triumphs of the cross of Christ alone to be partial, incomplete, and uncertain? Is Jesus never to have the heathen for his inheritance, and the uttermost parts of the earth for his possession? God has said he shall, and He is not a man that he should lie, or the son of man that he should repent. Oh, yes: the book of God, the New Testament, is yet to become the statute-book of the nations of the earth; the law of life will be the law of the universal family of man; the Spirit of Jesus is yet to animate the great heart of the human family, all men are to be blessed in Him, and all nations shall call Him blessed. How then? Are we to look for a new dispensation, and a new order of means? I humbly trow not; we have the instruments of this world's regeneration in our own hands; it is the gracious gospel of the blessed God. The law of truth is the instrument: there may be a vast improvement in the mode in which that truth is presented. There may be more adaptation; there may be more power; there may be more holiness and zeal in men; more of the influence of the ever blessed Spirit of our God. God can, and he may raise up men as eminently

adapted to meet the wants of the age, as were Luther or Whitefield to meet the wants of their day. But more than this, the subject is a practical, and also a personal one. There is something for every one of us to do; not so much on the platform, as in the retirement of the closet, and the deep recesses of our own souls. Until the Spirit be poured upon all from on high, the world will yet be unconverted, and the church will be comparatively desolate and barren; but when the whole Christian family shall realize its position, its high estimate, when the whole Christian family shall feel the burden of its responsibility, when we shall feel our entire dependence on the great Head of the church, and shall be ever sighing and crying

"Come, Spirit of the living God,"

our Father in heaven will not disregard our prayers, or disappoint our hopes.

The Rev. J. CLARKE, from Africa, said: I second this resolution with much pleasure, and rejoice with you in what God has done for the Baptist Missionary Society during the past year. But I cannot help on this occasion taking a retrospective view of the five years which have gone by since I last met Christian friends in this hall. It arises before my mind as a dream, but a dream which has in it many interesting realities. I reflect on those who were fellow labourers with us in the missionary field at that time who have gone to heaven. I think of Daniel, of Yates, of Burchell, and Knibb, and Dutton, and Francies, and Thompson, and Sturgeon, and Fuller. They are no longer with us as fellow labourers here, but are with God; and they are looking down upon us from heaven, and wondering for a moment how they could feel so little, as they find now they did feel, for Christ and for souls while they were upon the earth; wondering, too, how it is possible that we, who have seen the glory of our God and Saviour Jesus Christ, and have been saved by his grace, can feel so little, and do so little as we do in the cause of God. We have heard that, at the present rate in which the work of God is going forward, we cannot expect that the world will be converted. But conversion is the work of the Spirit of God, and it is as easy for the Holy, the Almighty Spirit, to create anew a soul, as it is for God, by his power, to cause the flowers

to bud forth and blossom in the spring. He has given to us his gospel. This is the almighty instrument appointed for the conversion of the world to God. He has commanded us to go into all the world and preach the gospel to those who dwell upon the earth. This is our duty; and if every Christian in the world were to make it a part of his work to pray to God that he would pour out his Spirit on the attempts to make known the blessed gospel to their fellow men from day to day, the world might soon be converted. But I must proceed to take a view of that land from which I have come—the land of Africa. Although more recently from Jamaica, I must speak first of Africa, lying in her darkness and in her blood. We do rejoice, that God has visited Africa by the light of the blessed gospel; and though we cannot speak at present of those beloved brethren belonging to other missionary societies who labour in the western coast of Africa, yet we rejoice in glancing at our brethren of the Wesleyan connexion, who are labouring at the Gambia River, at Sierra Leone, at the Gold Coast, at Ashantee, and at Badagry. We rejoice in the labours of the Church Missionary Society at Sierra Leone and at Abukuta, in the kingdom of Yoruba. We rejoice, also, in the labours of our continental brethren in the mountains of Aguapim. We rejoice in the labours of our American brethren at Liberia, Cape Palma, and the Gaboon River. We rejoice, also, in the labours of our beloved brethren connected with the Presbyterian Church who have more recently come to Western Africa, to labour there. We do feel with those brethren, and we pray for them as brethren, belonging to the same one church of Christ with which we ourselves are connected. Africa, as you know, although thus enlightened in different parts with the light of the gospel, is still the land of darkness. There is a missionary station here, and another at some hundreds of miles distant. These missionary stations are but as little stars twinkling amid the gloom of surrounding night. The labourers have been called to suffer. Many of them have been called away by death; still the work of God goes on. God has smiled upon his servants labouring in that land. He has given them souls for their hire. Many have received the truth in the love of it, have died and have gone to

heaven. Several works have been translated, and have been printed in the different languages by those missionaries of whom I have spoken. There are now some books in the Mandingo, Jolof Fula, Susu Bullom, Sherbro, Timmini, Yoruba, and Housa, and in the Bassa and Grebo languages, spoken on the Kru coast. There are other books in the Fanti and in the Inkrans tongues: in the Ibo, and in the Efik some small books have appeared. Some specimens have been printed in the languages spoken by the inland tribes, and others have been prepared of those spoken on the grain, and ivory, and gold coasts of Africa. We have done what we could. During the first thirteen months of our residence in Africa, thirty were, as we believe, converted to God, and formed into a little church on the island of Fernando Po. Since that period upwards of sixty have been converted to God; and a church, while we were there, including some of those who had proceeded to that island from Jamaica, consisting of eighty members, sat down from sabbath to sabbath to commemorate the dying love of Jesus. A small church has also been formed on the continent. We have there twenty-three members, but they were from those who have been converted to God at Clarence, or from those who have gone to labour in Africa from Jamaica. I have, however, since my arrival in this land, had pleasing accounts from Africa. There has been an addition to the church in Clarence of nine persons, who were baptized on the first of January this year. One of them was in his native dress when I first saw him on the island of Fernando Po. His name, or his title rather, was Bokatali—a gentleman who can make gentlemen. This was his office in the town to which he belonged, and I saw him covered over with his paint, his palm oil, and his clay. I saw him in all his naked deformity when Dr. Prince and myself first visited Fernando Po. He, however, drew nigh to us, and was among us for a little time. We instructed him; and Dr. Prince, with the utmost kindness, sought to impart information to his mind. He has been now for seven years receiving instruction. The first change that took place was, that he left his town—he left the customs of his country. He was married to one wife, and brought her to live with him in the

town of Clarence. He learned to read, and seemed to delight in those things which were mentioned in his hearing, from time to time, by the missionaries of the cross; and now my heart is rejoiced to hear that he is among those who were baptized on the 1st of January. He has acted as Dr. Prince's interpreter, and afforded me much assistance during my sojourn and labours on that island. Oh! when we reflect on the condition of the African—when we think of the barriers that are in the way that he must break through before he can leave his country and the customs of his country—when we reflect on the fearful idolatry to which he has been accustomed from his youth up—when we reflect that superstitions are practised before the child is born, at the birth of the child, and onward through life on every occasion, we need not wonder that it requires a power no less than that which is almighty to break these chains of brass asunder. Africa is in the greatest temporal misery. It is, indeed, a dark part of the earth, full of the habitations of cruelty. We feel completely at a loss to be able to give you any idea of the sufferings of our fellow men, our fellow creatures in that land. We dare not describe them. Those things which we have seen, and which we know to be true, are too horrifying and too distressing to be mentioned in this place. Infanticide fearfully prevails in many lands, and not only are the infant twins put to death by the mother who has borne them, in one of the districts of Africa, in another, the children are destroyed, and the mother is driven from her home to the yam farm, to be the companion of the slaves of her former husband. At Bimbia—and we did not find it out until the beginning of last year—when the mother dies, and the child is too young to be supported, in that savage land, without nourishment from the breast, the grave is made—the corpse of the mother is put into it, the infant is placed in her arms, and the living child is interred with the dead parent. This may suffice to give you an idea of the state of millions of our fellow creatures in Africa. We have been able to travel almost around the island of Fernando Po. We have made ourselves acquainted with the inhabitants in almost every part. By means of our sabbath-schools, which have been attend-

ed by youths from most of the native towns, we have become known to the natives, and may go to instruct them in any part with comparative safety and comfort. On the continent many districts are prepared to receive the "Batulaba," or Godmen, when they like to come among them. Many have sent to invite us, and to many of those districts we have gone. Sometimes danger has appeared, but God has always protected us on going among them, with nothing to excite their cupidity on the one hand, or their fears on the other; with nothing but what we absolutely needed as change of apparel or as food to eat by the way—with no instrument, offensive or defensive, in our hands. With nothing but the staff to help us onward, as we climb the hills and go along the difficult roads, we are comparatively safe. We have gone about ninety miles inland up one river, and about fifty miles up another. We have been among a people who are reported to be cannibals—who not only destroy with savage delight, but are said also to eat the bodies of their slaughtered enemies. In one house I have counted more than 300 human skulls! On one tree, fixed in the middle of a house, and rising up towards the roof, there were four rows of skulls, thirty-three in each row. At one end an altar was built with human skulls, clay, and a fetish of the place, which was a sort of guano. Before this altar their sacrifices were offered, and oh! how frequently those sacrifices, on the death of their chiefs, or on other occasions, are human! Sometimes they satisfy themselves with sacrificing goats and fowls, but at Calabar, and at many other places, hundreds are sacrificed when a chief or a great man dies. I have gone past the place of sacrifice, I have seen the headless trunk of a female who had been sent, as they suppose, after her husband into the other world, because some communication had come to intimate that he required more of his women and his slaves there. I rejoice, on this occasion, to acknowledge the kind aid we have had from so many ladies and Christian friends who have employed themselves in procuring and sending garments to clothe the naked. I rejoice in being able to say that, with my own hands, I have been privileged to clothe many hundreds, I might say thousands, with those garments which

were made in England, Scotland, and Jamaica, and were sent to Africa for this purpose. We distributed upwards of 400 of these on board one slave ship to cover the wretched slaves who had been taken by one of the cruisers, and brought into the harbour of Fernando Po. Such has been the effect of the kindness manifested, that a great change appears at Fernando Po, and also on other parts of the continent. Those who refused them when they were first offered, now receive them with gratitude. They wonder how it is that we can supply them with so much clothing, oftentimes without money, without return, although we have had many returns for that which we have thus supplied. There is a principle of gratitude, of wonder, and astonishment excited in their minds, which leads them to see that we are different from those white men with whom they had been acquainted in former days. We have no cause to be discouraged. God has given us the first fruits. Some of these have gone already to glory; some of them are acting now as native teachers, as instructors of their brethren, and many of them are walking in the way which leads to God—doing what they can for their fellow men yet in darkness around them. We have no reason to be discouraged, even because of the climate. We have suffered, and we are willing to suffer. We count it an honour to suffer in the service of such a Master, and in such a work of mercy, as that in which we are engaged. But has not God with us, as a mission, dealt graciously? Only five deaths of adults have taken place in Africa. Out of all the number who had gone there, there have been but thirteen deaths including children; and three deaths have occurred among those who returned to Jamaica, and in a sickly state reached that land, making only sixteen, out of about eighty missionary teachers, settlers, their wives and children, who have been engaged in some way in this work for Africa. There I laboured for about ten years; there I saw the blessing of God resting upon the feeble efforts of myself and others. You have heard that a change has taken place in the minds of the people in Jamaica. We need not wonder at that. We could not expect any thing else. There has been a great change in their temporal condition. Did not their friends urge

them to procure land; and, was it not necessary, that on this land they should erect houses in which to live, and at the last census taken, does it not appear that there are 23,000 of such landholders now in Jamaica? But, when they had obtained land and paid for it, obtained houses and paid for them, they needed furniture to put in them, fences to be placed around their land. They needed as they supposed, better clothing than that to which they had been accustomed before, and better food, and they laboured diligently to obtain all these things. When they had gratified one want, another appeared, and they desired and sought to gratify it. When so many had procured land and cultivated provisions, you must not wonder that the provisions became much more cheap, and brought less in the market. It was found that a head load would not pay them for a journey of twenty miles, and they must have mules or horses to carry their produce. This required their diligence and their economy. They were taught in this way to be careful, and, perhaps, many of them have been rather parsimonious. We need not be surprised at this. This is the root of the matter, and the evil I hope will not be long in being cured. I have no disposition to despair in reference to Jamaica. I believe there are many thousands of devoted Christians in that island who are sighing and crying to God, from day to day, because of the lukewarmness and worldliness which they see in those who once had a name among them as Christians. I believe that the great want is pastors—devoted men of God—who will go amongst the people, from house to house, teaching them from day to day, and from week to week. And many such pastors there are in Jamaica. I could mention the names of some who have travelled from fifty to seventy miles in a week in thus visiting the aged and the young and encouraging in every little district the establishment of local self-supporting schools, and thus a new class of men is being raised up for schoolmasters, who have been taught in the schools of Jamaica, and who are now acting as instructors to others. We have only to encourage such endeavours and Jamaica will, I believe, in a very little time, appear as a field which God has blessed abundantly with the blessings of his grace.

The resolution was then put and carried unanimously.

The cash account was then read by the Secretary; after which S. M. Peto, Esq., M. P., rose to explain the financial position of the Society. "The year which has just terminated has been one of severe trial to the Committee, and we delight," said Mr. Peto, "to appear before you having but £1000 added to our debt. I am sorry to tell you that at one period we were more than £10,000 behind, and we were indeed severely perplexed, but the Lord has done great things for us, whereof we are glad." It is, however, my duty to place before you our real position. We have more work to do than the funds placed in our hands, administered with the utmost care, looked after by the officers of the Society with the utmost diligence—and I assure you that on every occasion the utmost economy is practised in every department—can possibly accomplish. We have had but two courses of action open to us in this respect. One has been by writing, and pressing on our dear missionary brethren a reduction in every possible way of their expenses. The next has been by considering whether it was not our duty to lessen the sphere of our labour. The first has been carried to an extent almost beyond that which we conceive we ought to have done; and I desire to record it here as the deep conviction of your Committee and officers, that our missionary brethren have, in the spirit of self-sacrifice and in devotion to the cause of God, really sacrificed their comforts, and thereby almost lessened the efficiency of their labours, to an extent that has been deplorable. This has occasioned unmixed regret in all our minds. This cannot be carried further. It is my duty to tell you to-day, that it is perfectly impossible for us to continue the efficiency of your missions, if we are in any of those departments to make the slightest reduction. Day after day has the Committee sat with the utmost anxiety, and looked around them in every way to see if it were possible to reduce expenditure. The churches of the country have more than once said, 'You must keep your expenditure within your income.' We feel that we have done all we could to effect it. One dear member of our Committee, whose largeness of heart, whose missionary character, whose devotion to the cause of Christ

is known in all our churches, brought before us the consideration of the propriety of doing the second thing, namely, that of reducing the field of labour. It was proposed in Committee that we should altogether withdraw our missionaries in one place, where our expenditure exceeds £2000 per annum. The Committee, after earnest prayer, felt that this was a responsibility that the churches must take upon themselves, for that, as servants of the Most High God, administering the funds placed in their hands, they could not and would not incur that responsibility. It is for you to-day, and for the churches throughout the country, to determine this point. If it must be so, it shall not be the act of the officers and Committee. We felt at our last meeting that it was our duty to bring this fact fully, plainly, and unmistakably before you; but before we did this we felt that we were bound, as in the sight of God, to endeavour as far as in us lay to meet a portion of these deficiencies, and do what we could with reference to the sustentation of the funds. At our last meeting our dear ministerial brethren, the Committee, officers, and honorary members of the Committee, subscribed, in the aggregate, £1200 towards this deficiency. We have not, during the period that I have had the pleasure of acting as one of your treasurers, entered on any fresh sphere of action. We have simply sustained those efforts which the churches throughout the country first of all adopted. Therefore, the responsibility in this respect is with the churches, and not on the Committee. I earnestly press upon you all, as in the sight of God, to consider whether this deep depression of commercial affairs, great as it is, does not call upon the members of the church of God for a larger amount of self-denial. I believe there will be a response throughout the country. I trust we shall have more earnest and constant prayer, and throughout our churches a more systematic course of action. It is that which we need. We want our pastors to get their people into the habit of giving annually, and I trust that if my life is spared, and I have the pleasure of meeting you next year, we shall have the balance on the right side, and an amount of annual receipts which will justify our continued expenditure."

(To be continued.)

THE ORIENTAL BAPTIST.

OCTOBER, 1848.

Theology and Biblical Illustration,

THE CHURCH OF GOD.

BY EDWARD STEANE, D. D.

"Which in time past were not a people, but are now the people of God."—1 Pet. ii. 10.

THE apostle is speaking of christians, of those to whom Christ is "precious." Of them he is speaking in distinction from those to whom Christ is "a stone of stumbling, and a rock of offence." There were those who rejected Christ, as there are still those who reject Him. "To the Jews he was a stumbling block, and to the Greeks foolishness." But not to all. Some received the Divine testimony concerning Him as exhibited in the gospel, and, as the consequence, believed in Him as the incarnate Son of God, and the Saviour of guilty men. These are the persons to whom the Apostle is addressing himself, when he says, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of God;" and he is telling them of their new dignity and privilege, and inciting them to a just sense of its corresponding obligation.

The apostle is speaking of believers not individually, but collectively; not as particular persons, but as an aggregate. And what he says of them is, that in their former condition they "were not a people;" that is, that they had no organized existence,—they were not a community, or commonwealth. The present condition of the Jews, who were anciently "a people," and "the people of God," may supply us with an illustration. They are now "not a people." They exist as individuals, and

in a state of distinctness from all the nations amongst which, in their calamitous dispersion, they are scattered; but they have no national existence,—no king, no country, no organization, no government, no political being. Just so the great community of believers—God's spiritual commonwealth—had no being; for the members who now compose it had no connexion, either apparent or real, with God or with one another: they stood in no covenant relation to God, and they had no bond of union, no spiritual incorporation or fellowship, among themselves.

Reverse the statement and you have their present condition. For, in the first place, all believers by virtue of their faith in Christ, are in covenant with God. Coming to Christ, they come to God by Christ, for He is the great Pacificator and Reconciler. By the blood of His cross He has made peace. God and believers walk with each other in amity. Whereas once there was alienation and enmity, there is now mutual love. They love God, and God loves them. They have taken Him to be their God, and He has taken them to be His people. Real transactions of the nature which these words indicate, have taken place between them. There has been a mutual giving and receiving of one to the other. They have given themselves to God. By solemn dedication and surrender they have placed themselves at His feet, and He has received them. And God has given Himself to them, to be a God to them, to be their portion and their heritage.

for ever, their "shield" and their "exceeding great reward;" and they have received Him. Hence they are settled agreements between them, come to over the great sacrifice, and a covenant which is fixed, and ratified, and "well ordered in all things and sure." So God speaks of his people in that prophetic psalm of Asaph, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Ps. i. 5.)

And then, secondly, being in covenant with God, all believers are in union with each other. This second conjunction flows by a necessary consequence from the first; for, being reduced under one sovereignty, they necessarily compose one community. While they were estranged from God, they were estranged from one another. We have no spiritual fellowship with Christians, till we have spiritual union with Christ. We have no love for God-fearing people, till we fear God ourselves. But "every one that loveth Him that begat, loveth him also that is begotten of Him." Hence, from their covenant relationship to God, which is common to all believers, and from the complacency with which, as the consequence, they learn to regard each other, they are brought together, brought into association with each other, and compose a united body, a fellowship, a community, "a people."

Now, of this great community—this commonwealth of the faithful—many things may be said. Take a few.

1. *God places Himself at its head.* As he stands in close connexion with every individual member of it, so He establishes a connexion, not less close, between Himself and all the members collectively. He originates the community, and He presides over and governs it. God is king in Zion. The commonwealth of Israel was the type of the christian commonwealth. But that commonwealth was a theocracy; they were a God-governed people; and so in like manner are believers. No matter whose subjects they are out of that community, within it they are the subjects of God, and of God exclusively. It would be held, and be justly held, to be high treason against the British crown, for any of its subjects to acknowledge the sovereignty of any foreign Prince or Potentate within the

limits of the realm: and so it is a usurpation, and a treason, for any to claim authority, or to pay homage to another, in the kingdom of God. Nor is there any pretence for such intrusion, as though God had left His people without government, and without law. On the contrary, no kingdom ever possessed laws so definite, so wise, so just, so suited to every purpose of government, as the spiritual kingdom of God. And God is jealous of His honour, neither will He give his glory to another. A glory He deems it, and as a glory He demands it, that none shall divide the throne with Him.

2. *It is Composed of all believers.* This great community excludes from its fellowship none whom Christ does not exclude from salvation. Different conditions and terms of fellowship are found existing, and are enforced, among the different denominations and churches into which the followers of Christ are unhappily divided; but there is only one term of fellowship here. And the reason of the difference, as we think, is this: in the one case, the door of the church is opened by men, in the other, it is opened by God. When you want to be admitted into one of those churches, the door of which is kept by men, besides the great question, Do you believe in Christ? they ask you whether you are a Calvinist, or an Arminian, a Baptist, or a Pedobaptist, a Presbyterian, a Wesleyan, or a Lutheran, or something else; but when you want to be admitted into that church of which the door is kept by God, the only question is the first, Are you a christian, a lover of Christ, and a believer in Him? Party distinctions have no place there. They are all of one party, and of one fold. All the saints are your fellow-subjects in that kingdom. Nor all the saints on earth simply, but the saints also in heaven. We speak of the church triumphant, and the church militant, yet are they not two churches, but two parts of one and the same church, "the general assembly and the church of the first-born."

3. *The blessings of the new covenant constitute its privileges.* These blessings consist in whatever is obtained through the blood of Christ; all "spiritual blessings in heavenly places," or heavenly things; things, that is, which

have a heavenly origin and nature, and a tendency to prepare us for heaven, and to bring us thither. Hence all believers are justified and sanctified. The righteousness of Christ is theirs. It is imputed to them, and they are clothed in it. The Holy Spirit is theirs, their Sanctifier and Comforter. The Word of God is theirs, with its "exceeding great and precious promises." Baptism is theirs, and the Supper of the Lord. Theirs is the communion of saints. The ministry is theirs, and every other ordinance and institution of the church. "Let no man glory in men, for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's and Christ is God's."

4. *Heaven is the place of its perfect development, and its everlasting home.* It is never seen as a whole on earth. Here it has never existed otherwise than in detachments, and separated portions. And these never stay long. God's people are gathered out of the world, collected into little bands and fellowships, trained, disciplined, and sanctified, and then drafted away to the general meeting-place—the general rendezvous of the redeemed. God is thus making up his jewels, finishing the number of his elect. By a process of infallible certainty, and not slow, heaven is attracting to itself every thing that is pure and Christ-like. Thither the patriarchs have gone, and the prophets, the apostles, and the martyrs, the devout and the lowly of all dispensations, and of all churches; and thither all shall go, in all succeeding ages, the followers of the Lamb out of all denominations, till at last, an infinite multitude of redeemed men shall sit down together in the kingdom of God. —*The Church.*

GOD IS A SPIRIT.

MANY native Christians and others are fully persuaded in their own minds that idolatry is a lie, though they are not able to prove it so clearly as they could wish. The following is, therefore, offered as a short and ready way to prove it to be what it really is, "a lie."

God is a Spirit, but their idols are wood, stone and brass; some of them

are bamboo, straw, mud and paint: therefore, they are no god, because such things are not spirit. God is holy, just and true, but in mud, wood and stone, there are no attributes of the kind.

God is every where present; idols are not so; they are present only in one little spot: therefore they are not God.

God is allwise, but in wood and stone and straw, there is no wisdom at all; nor even thought of any kind: therefore, they are not God.

God is all-powerful; but in wood and straw and mud, there is no power whatever: therefore, they cannot be God.

At a little distance from our house, stands a stone image of Ganesh. A half drunk Hindustani man, one day passing it, pulled off his great big clumsy brogue, and deliberately began to abuse Ganesh in the most filthy language, at the same time thrashing him all about the head with his brogue, dirty as it was, and made of a cow's hide. Ganesh did not resent this gross abuse, just because he was a stone and nothing more.

Another day a Missionary passing by stopped before the same stone to say a few words about Jesus Christ, the only true God, whom to know is life eternal. Before the Missionary had time to say many words the priest of the stone became angry and very noisy, ordering him to leave the place immediately, or abide the consequence of the wrath of the stone. The Missionary, knowing it was but a stone, was not afraid of its wrath, and therefore did not go away, but coolly tried to reason with the poor foolish priest: this served only to enrage him the more. Many people by this time had come together, and seeing the furious priest, advised the Missionary to go away, lest the god Ganesh might do some injury to him. The Missionary stood; and as he was on the high road, everybody present could see he neither did nor said any thing wrong. The poor priest became so wild at his unbelief, that he threw himself flat on the ground before the stone, and in fury smote the ground with his open hand, at the same time roaring that within four days, the Missionary would die bleeding at every pore. The Missionary turned to the people and said:—"You all hear this; within four days you will see this is but a stone." All appeared somewhat satisfied, and the priest seemed more composed. Many

days passed, and no evil befel the Missionary; he therefore called on the priest, who said he was a holy incarnation, and ever after when the priest met him, he would fall down before him. The poor priest got the fever and was almost ready to die; the Missionary took him to his house and cured him, but he was not converted. The Missionary went from home; the priest got the fever again; there was no Missionary to wait on him, his god could not: he died and there he lies buried by the stone he served.

H. S.

PRESERVATION OF THE TEXT OF THE SCRIPTURES FROM THE EARLIEST TIMES TO THE PRESENT.

HALF knowledge, like one-sided evidence, is a dangerous thing. The whole truth is safety and peace. Unlearned persons, when they first hear a different translation from that to which they are accustomed, and especially when they hear of a different *reading* in the sacred originals themselves of the Scriptures, often feel a little disquieted; the person well acquainted with the matter, however, only feels his faith in the integrity of the original text confirmed by the fact that 30,000 variations were soon discovered in the New Testament alone. We will endeavour to give our enquiring readers, of no pretensions to learning, such a view of the case as may strengthen their faith in the uncorruptness of the most precious of all books.

Most are well aware, from the Sacred Scriptures themselves, that the Old Testament was written in Hebrew, the language of the Jews, and the New Testament in that of the Greeks, which, at the time of our Lord and his apostles, was known throughout the civilized world. The Hebrew Scriptures are the oldest book in the world. They began to be written nearly 1,500 years before Christ! It was full 500 years after this, that Homer composed his poems, which, however, are generally believed not to have been written till long after; while Authentic History among the Greeks did not begin till about five or six hundred years before Christ. Thus the History of Moses stands forth 1000 years earlier than any other! Have we, then, his

books and the subsequent ones of the Old and New Testaments essentially in their original state? We may safely answer, Yes. Till the invention of printing, all books lay of course in manuscript, and were open to all the sources of mistake to which copyists are liable. Numerous mistakes these copyists did make, yet through them all, the manuscripts of the Scriptures have come down to us in a state of marvellous perfection. How? We reply, By one manuscript correcting the mistakes of another. The mistakes were almost always trivial in themselves; but further, as different scribes would not each make the same slips, their different manuscripts served to correct one another, even when the autographs of Moses, Isaiah, Paul, &c., had long ago perished. This explains the fact so well known to scholars, that the more *various readings*, as they are called, exist of any ancient book, the more correct a text have we of that book; since it shows that we have a large number of manuscripts, all serving to correct each other. The vast majority of such *various readings* are, however, as manifestly wrong, and as easily corrected, as the mistakes we meet with in our printed books themselves. In the Old Testament there are no various readings of the Hebrew manuscripts seriously affecting the sense, they are at best but *verbal*, and nearly all pertain to the spelling only. In the New Testament there are but three or four differences of importance, and were the passages wholly struck out, not one single doctrine, precept, or idea, would be removed from it! None of the different readings, therefore, interfere in the least with *our faith*. They modify a few passages somewhat, but leave the sense we should take from them as they stand, fully expressed elsewhere in Scripture. Thus Acts viii. 37, is probably an addition to the sacred narrative, but we do not *rely* on this question and answer, to maintain *Believer's* Baptism. In 1 Tim. iii. 16, "*who*" or "*which*" may be the true reading, instead of "*God*," though we do not think it so; but even if it be, the divinity of Christ would be taught by the passage *after* the alteration; not to mention other uncontroverted passages, such as the first verse of John's gospel, and Rom. ix. 5, from which not even sophistry can exclude it. Again, the passage, 1 John v. 7, 8, the words from "in hea-

ven" to "in earth" are entirely wanting in all the ancient manuscripts and versions, and are rejected as certainly spurious, by nearly every editor of the Greek New Testament, and held to be very doubtful indeed by the rest; but the doctrine of the Trinity rests not on this passage; but on the numbers which assert the Unity of God, and the numbers which also assert the Deity of Father, Son, and Spirit. Some also think the account of the woman, in John viii. 3—11, a later insertion, while not denying its truth.

Our readers have now before them every passage of importance on which there is any doubt. Neither Socinians nor Infidels pretend to take more away, and if they take these they will take *words* only, for they will have the *same truths* taught elsewhere. So much for any doubts which may be suggested by hearing of various readings of the originals of Scripture. In Germany, as the natural consequence of the State-church principle, scores of the most learned Clergymen and Tutors are disbelievers in Revelation, yet they all unite in deeming the text of the Scriptures to be more correct than that of any book of antiquity whatever.

There are several causes and guarantees for this. 1st. Both Jews and Christians have regarded their sacred writings with such veneration, that they have spared no pains to copy them correctly. 2ndly. Long before Christ, the Old Testament was translated into Greek, and soon after Christ, the New Testament, and the Old too, was translated into many languages, and these translations have come down to us, and correspond with the manuscripts which we have, some of them very closely; and from the worst of them our whole gospel system might be learned without sensible injury to its completeness. 3rdly. Amongst Jews, and still more amongst Christians, so many sects arose, at variance with each other, that intentional corruption became impossible, as opponents would have immediately exposed it. 4thly. We owe much, in God's providence, even to the detestable institution of monastic celibacy and solitude; with nothing else to do, both the Greek and Latin monks employed themselves much in copying manuscripts, and thus propagated the Scriptures, till the press took them into its immortal guardian-

ship. 5thly. We should have mentioned, that our Lord, amidst all his rebukes of the priests, never charged them with corrupting their Scriptures, but referred us to them as containing the words of eternal life. If he were satisfied with them, then we may well be; and the evidence is overwhelming, did it suit our pages, that we have the Old Testament as he had it.—*The Church.*

OUR TRANSLATION OF THE BIBLE.

So early as A. D. 706 the Psalms were translated into Saxon—the English of that age; the Gospels, the Books of Moses, and other parts of scripture, followed at different times till A. D. 995. The first complete translation was made by some unknown person, it is thought, about A. D. 1290. Wickliffe translated the whole scriptures also about A. D. 1380; but soon after Popery suppressed all translations in the tongue of the people. About A. D. 1526, William Tyndal—the name which deserves the highest honour in the history of English Bibles—published his New Testament, and as soon as he could after, translated much of the Old Testament, assisted by Miles Coverdale, who after Henry VIII. had procured the execution of the noble-minded Tyndal, published an entire English Bible. It is needless to enumerate successive editions, we come at once to that which we have. It is improperly called King James's *translation*; it is in fact but a *revision*, and it is chiefly to Tyndal, and partly to Coverdale, we owe whole unaltered pages, and the entire substance of our English Bibles. James's forty-seven *revisors*, however, did excellent service. They divided themselves into six companies, each taking a different set of books. In the several companies, each individual translated the whole of the portion assigned to that company, and the whole company then compared their respective translations, and the finished work of each company was sent round to the other five. The whole, when complete, was revised by a committee of six, and again by Dr. Bilson and Dr. Smith, who wrote the preface. Greater care could not have been used. The main work occupied them three years, and revising and publishing another year; it appeared A. D. 1611.

What faith may we place in it? We frequently hear alterations proposed; can we, then, be sure we have faithfully the mind of the Spirit? These are the questions we often hear. We answer, Yes. Proposed *corrections*, like the *various readings* above mentioned, do not, so far as we can remember, add or subtract one single idea. They elucidate a dark passage, give force to one less pointedly expressed, make a connection or an argument clearer, and sometimes alter the sense of a particular text. We remember, however, no case in which the sense expressed in a passage imperfectly translated, may not be found substantially elsewhere. Doubtless it is delightful to be sure of the sense of each passage; but erroneous interpretation may generally be corrected by close attention to our common translation.

Let the believer, therefore, feel quite at ease. Prayerful study of his English Bible, will not *mistead* him; he may miss the correct interpretation of a *particular* passage, but he will not miss the sense of *Scripture*.

We may, however, drop the caution here, not to rely too much on any *single* passage. The word of God has the *form* of human books, and he expects us to use the same diligent effort in comparing one part with another before we decide, as we do in studying common writers. *Ten thousand times more mistakes arise from an indolent, one-sided, prejudiced reading of the Bible, than*

from any want of a more minutely perfect translation. On the other hand, a *thinking* person will be much aided by reading different translations. Even a change of words, the sense remaining the same, often puts a passage in a clearer and more impressive light.

We must not forget however, that King James's *revisors* did not, indeed, mistranslate; but they did leave untranslated, by his order all "the old ecclesiastical words." Hence we have the un-English words—Baptize, Bishop, Bishopric, Church, Deacon, Ordain (in its ecclesiastical sense), Easter. The pompous phrase, "*the office of a deacon*," has nothing answering to it but the simple Greek word "serve;" about half-a-dozen every-day words are strained to the ecclesiastical one "ordain." Phoebe is called in Greek, a "*deaconess*;" but it did not suit our hierarchy much better than the bachelor clergy of Popery, to admit a woman to "the office of a deacon." The word "bishop" is exchanged for "*overseer*," its true meaning, in Acts xx.; where, had they not translated it, all would see that Bishops and Elders were one and the same.

To conclude, excepting these delinquencies of kingcraft and priestcraft, we have a noble, beautiful, and thoroughly trustworthy translation of the Book of God. May "it dwell in us richly in all wisdom and spiritual understanding."—*Ibid.*

Original Poetry.

"CONCERNING THEM WHO ARE ASLEEP."

1 THESS. iv. 13.

CALMLY they sleep!

How soft and sweet their present slumbers are:

They're freed from sin and every earthly care:

Calmly they sleep!

Calmly they sleep!

For nothing now disturbs their quiet rest:

Their weary spirits now are fully blest:

Calmly they sleep!

Calmly they sleep!

No troubled dreams their slumbers ever break,

And make them with affright start up and wake:

Calmly they sleep!

Calmly they sleep!
 For every piercing heart-felt woe is past :
 They have been wounded with the very last :
 Calmly they sleep!

Calmly they sleep!
 Their sad and weary warfare now is o'er :
 Their enemies will never fright them more :
 Calmly they sleep!

Calmly they sleep!
 Their sweet and peaceful features seem t' express,
 A part of their o'erwhelming happiness :
 Calmly they sleep!

Calmly they sleep!
 Upon their open, cold and snow-white brow,
 Appear no marks of deepest sorrow now :
 Calmly they sleep!

Calmly they sleep!
 A lovely smile rests on their placid face,
 Which even changing-death doth not displace :
 Calmly they sleep!

Calmly they sleep!
 They seem like some fair infant laid to rest,
 Upon its mother's pure and spotless breast :
 Calmly they sleep!

Calmly they sleep!
 As if they soon would wake and speak again,
 And charm us with their rich and pleasing strain :
 Calmly they sleep!

Calmly they sleep!
 The weeper's wail will never them awake :
 They will not rise for the fond mourner's sake :
 Calmly they sleep!

Calmly they sleep!
 And will they never never wake again?
 Will they forever in their sleep remain?
 For ever sleep?

Calmly they sleep!
 And though no human cry can break their sleep :
 No mourner's wailing, though most loud and deep,
 Can break their sleep :—

Calmly they sleep!
 Yet they shall be awakened at the last,—
 At the loud sound of the archangel's blast,
 They'll wake from sleep!

They'll wake from sleep!
 Transformed into His image they'll arise,
 And upwards mount to meet Him in the skies :
 They'll wake from sleep!

They'll wake from sleep!
 And never more shall they in silence sleep :
 But evermore they'll joy with transport deep :
 They'll never sleep!

THE BAPTISTS IN ENGLAND.

They'll never sleep !
 But ever will they sing his wond'rous grace,
 Which from the lowest pit their souls did raise :
 They'll never sleep !

They'll never sleep !
 But ever mingle with the angel-choirs ;
 And strike with rapture deep their golden lyres :
 They'll never sleep !

They'll never sleep !
 But with their Saviour they will ever dwell,
 In peace unknown, and joy unspeakable :
 And never sleep !

Calcutta.

M. E. L.

Historical Sketch of the Baptists.

THE BAPTISTS IN ENGLAND.

FROM THE DECLARATION OF INDULGENCE TO THE REVOLUTION.

(Abridged from Neal's History of the Puritans.)

IN the year 1677, the Baptists published "A Confession of their Faith, set forth by the elders and brethren of many congregations of Christians, baptized upon profession of their faith, in London and the country." Their avowed design in this publication was, not only to give an account of themselves on the points wherein they differed from other Christians, but also to instruct and establish others in the great principles in which there was a mutual agreement between them.

The denomination now greatly increased. Their arguments weighed with many; their exemplary lives spoke in their favour; but the number of their converts excited against them a spirit of jealousy and resentment, and they were the objects of clamour and defamation. Many books were published, misrepresenting them, and their chiefs were reproached, as Jesuits and heretics. This induced them to publish many confessions of faith; some in vindication of particular churches, others of particular persons. In 1678 one was agreed to, and signed by fifty ministers and messengers in the several counties of Bucks, Hertford, Bedford, and Oxford, in behalf of themselves and many others, containing fifty articles. It was soon published under the title of "An

Orthodox Creed; or, a Protestant Confession of Faith; being an essay to unite and confirm all true Protestants in the fundamental articles of the Christian religion, against the errors and heresies of the church of Rome." As the Baptists consisted of two parties, distinguished by the names General and Particular, when one published a declaration of their principles, the other soon after did the same.

In this period may be placed Mr. Francis Cornwell, M. A. who was sometime student of Emanuel-college, Cambridge, and commenced master of arts in that university. When he left it, he was preferred to a living in the established church; and, at the beginning of the civil wars, was minister at Orpington, in Kent. In the reign of Charles I. he was imprisoned for nonconformity, refusing to wear the surplice, to kneel at the sacrament, and to use the sign of the cross in Baptism. His companion in Maidstone jail was Mr. Wilson, of Otham, near that town. Among the visitors who came to see them was a woman, who had some doubts in her mind whether the baptism of infants could be proved from Scripture. Mr. Cornwell endeavoured, by the best scriptural arguments he could produce, to resolve her doubts, but found he

could not do it so well to her or his own satisfaction as he could wish. When his visitant had left him, he conversed on the subject with his fellow-prisoner Mr. Wilson, who assured him he never thought that infant-baptism could be proved from Scripture, but had its authority from human tradition, being handed down from primitive times as a practice generally received from the church. Mr. Cornwell, taking the Scriptures to be the only rule of faith, and considering that on this principle alone all the Protestant churches vindicated their separation from the church of Rome against all her impositions, founded on pretended primitive antiquity, was induced to make a more diligent search. The result was, that infant-baptism did not appear to him to derive its authority from the Scriptures, but to have had its dependence, in all ages, on the decrees, canons, and councils, of the church. Entering into these views of the subject, he relinquished the doctrine of infant's baptism, and adopted the opinion of those who think that believers only, making profession of their faith and repentance, are the proper subjects of this institution. In 1613, he publicly avowed this principle, and wrote in defence of it a tract, entitled "The Vindication of the Royal Commission of Jesus." After the publication of this book, he went on to preach and propagate his opinion. In 1644, in a visitation-sermon preached at Cranbrook in Kent, from Mark vii. 7, before the ministers of those parts, he took the liberty of freely declaring his sentiments, and asserted, that paedobaptism was an antichristian innovation, a human tradition, and a practice for which there was neither precept, or example, or true deduction, from the word of God. This, as might be expected, much startled the clergy who were present, but greatly offended several of them. The matter was debated between them, and the argument in support of antipaedobaptism was strongly pushed by Mr. William Jeffery of Sevenoaks, who had baptized Mr. Cornwell, and to whom he had referred them, till Mr. Christopher Blackwood, one of the ministers, desired them to desist at that time, for he had taken down the sermon in short-hand, and would return an answer in print, which he hoped

might be to the satisfaction of them all. His advice was adopted; it was agreed to postpone, for the present, the discussion of the question, to re-examine the point, and to bring their collections together at the next meeting, which was to be within a fortnight. In the meantime Mr. Blackwood studied the question with great diligence and close attention. The impression made on his mind was very different from what was anticipated. He began to suspect that infant-baptism was no more than a human tradition, and was attended with evil consequences; and, when they met, he brought in his arguments against it. As no one produced any defence, one properly observing, that they sought for truth, and not victory, proposed, that Mr. Blackwood's papers should be left with them for examination; to this motion he acceded; but when, after waiting a long time, no answer was given to his arguments, he sent for his papers, and published them with corrections and enlargements. Thus the controversy was revived in the county of Kent, and the sentiments of the Baptists gained ground. Mr. Cornwell soon after this withdrew from the national church, for he disapproved both of national and parochial churches; and taught that a church was to consist of such only as professed repentance from dead works, and faith in the Lord Jesus Christ, and were baptized according to his commands, after the pattern of the first churches in Judea. He quickly gathered a church in Kent, formed on this plan, of which he was pastor to the day of his death, and was succeeded in that place and office by his son. It reflects honour on Mr. Cornwell's name and memory, that he was a zealous opposer of persecution and an imposed uniformity.

In close connexion with Mr. Cornwell's history stands, as we have seen, that of Mr. Blackwood, who, in consequence of his visitation-sermon, became a proselyte to believers' baptism, and with Mr. Richard Kingsnorth, who likewise was convinced by it, gathered a church at Staplehurst in Kent; but his sentiments being Calvinistic, and contrary to those of the society, he afterwards left it under the pastoral care of Mr. Kingsnorth, who held universal redemption and final perseverance. Mr.

Blackwood was possessed, at the beginning of the civil wars, of a parochial church in the county of Kent; from whence it is probable that he was educated at one of the universities. After he changed his sentiments on the questions concerning baptism, he did not continue long in the established church; for he was as zealous against national churches as against infant-baptism. He was an advocate for liberty of conscience, and opposed the establishment of presbyterianism. In the first piece he published, he joined together infant-baptism and compulsion of conscience, and called them "the two last and strongest garrisons of antichrist." He was reckoned among "those worthy guides, well qualified in all respects for the ministry," who voluntarily left their benefices in the establishment, by one who lived in those times. He appears, in 1653, to have gone into Ireland with the army under the command of general Fleetwood and lieutenant Ludlow. He lived till after the Restoration, and signed the apology of the Baptists in

1660, declaring against Venner's insurrection.

At the Restoration, several parishes were found to have Baptist ministers fixed in them. The cause of this was, that in the year 1653, when a certain number of men called triers were authorized to examine and approve candidates for the ministry, Mr. Tombes, notwithstanding his difference in opinion from the rest, such was the estimation in which his character was held, was appointed to be one of them. Among other good effects that followed upon this, one was, that the commissioners agreed to own the Baptists their brethren; and that if any such applied to them for probation, and appeared in other respects duly qualified, they should not be rejected for holding their sentiments.

The history of the Baptists, from the accession of James II. to the Revolution, is confined to some brief accounts of the sufferings and characters of several ministers who were in estimation among them, and died in this period.

For the Young.

THE WISDOM OF GOD.

My next subject shall be the wisdom of God, as seen in the construction of the hand, and the instinct of monkeys.

Perhaps some of you have read Puley's Natural Theology, or the Bridgewater Treatises. If not, ask your friends for them, and especially for Bell's Treatise on the hand, one of the best and most interesting of the Bridgewater treatises.

In speaking of the hand, Bell shows, that whatever member is employed to lay hold of an object should be called *hand*.

"If we describe the hand as that extremity, which has the thumb and fingers opposed to each other, so as to form an instrument of prehension (holding), we extend it to the quadrumana (4 handed), or monkeys. But the possession of four hands by animals of that class implies, that we include the posterior, as well as the anterior extremities. Now the anterior extremity of the monkey, is as much a foot as the posterior extremity is a hand; both are calculated for their mode of progression, climbing and leaping from the

branches of trees, just as the tail in some species, is converted into a hand, and is as useful an instrument of suspension as any of the four extremities."

In a note he speaks of the Spider Monkey as a proof of this.

"The tail answers all the purposes of a hand, and the animal throws himself about from branch to branch, sometimes swinging from the foot, sometimes by the hand, but oftener, and with a greater reach by the tail. The prehensile (grasping), part of the tail is covered only with skin, forming an organ of touch, as discriminating as the hand." "The most interesting use of the tail is seen in the Opossum. The young of that animal entwine their tails around their mother's tail, and mount upon her back, where they sit secure, while she escapes from her enemies." Chap. II.

Speaking of the claws he says:—

"These finger bones, or bones of the claws, exhibit a very remarkable correspondence with the habits, and general form of animals. The squirrel, with claws set both ways, runs with equal facility up and down the bole (trunk of trees), and nestles in the angles of

the branches. The monkey leaps and swings himself from branch to branch, and springing, parts with his hold by the hinder extremities before he reaches with the anterior extremities; he leaps the intervening space, and catches with singular precision." Chap. III. p. 81.

In Muttra, Brindabun, Goverdhun, and every place of pilgrimage in the N. West of India, the short-tailed monkey, called Bandar, abounds. In Bengal the long-tailed or Langur, is found, and in Ceylon a black kind of monkey. I am now about to give you a few illustrations of the wisdom of God in the hand of the short-tailed monkey, and of his cunning. Either in the groves, or in the town the monkey is obliged to climb, jump, descend and run with great agility. He lives by stealing, and he is admirably fitted for it. He runs to the tops of the highest trees, with far greater agility than the sailor to the main-top. I have seen not only large monkeys, but young ones, two or three months old, leap from the top of one house to another, over a lane broad enough for a cart, without ever missing their aim. It is only when excited by rage, that they become somewhat careless in their leaps. Once I saw two monkeys chasing a third, with such violence on the top of a house, that they were unable to check themselves, and all three clinging to and biting each other fell to the ground. I suppose before touching the ground, they must have loosened their hold and fell on all fours like a cat, for the next instant the persecuted monkey shot across the road unhurt. What most astonishes me, is to see them climb up a wall to appearance quite smooth with plaster. If the wall be of brick unplastered their nails enable them with ease to lay hold of any little projections and ascend. But I have repeatedly seen them bound against a wall, 10 or 12 feet high and striking for an instant with the open palm, laid flat on the plaster, spring to the top. Now it is evident, that their hands do not stick to the wall like a boy's sucker, or in the same manner, as the house lizard of India. The only way to account, for it is by supposing the skin of their hands very rough. The roughness of the cuticle has the advantage of giving a firmer grasp.

"Nothing is so apt to slip as the thickened cuticle of the hand or foot. In the hoofs of

animals, as might be expected, this structure is further developed. The chamois or goat steps securely on the ledges of rocks, and at great heights, where it would seem impossible to climb. On the pads or cushions of the cat, the cuticle is rough and granular; and in the foot of the squirrel and all animals which climb, those pads covered with the peculiar texture of the cuticle, give security in descending, as their claws enable them to climb." Bell, chap. VIII. p. 143.

Now if the monkey could not climb with such perfect ease and rapidity the most difficult places, man and wild beasts would soon destroy him, and supposing the Hindus spared his life, the poor market gardener would lay hold of the expert thief, and make him return the delicious melon he had snatched from the basket. In short, as he lives by robbing the orchard, or the town, he would soon be starved, if he could not jump and climb well.

But cunning as well as agility is necessary to the monkey, both for self-defence and robbery. The two following anecdotes may be fully relied on, as the parties relating them are real christians, and living with me.

Some years ago, near the Begam Sambro camp at Chilkhaná, 12 miles from the hills, a faqir lived near a large bar (banyan tree), inhabited by monkeys. He had observed that while the monkeys were feeding, some on the ground, some on the branches, a wolf was in the habit of coming every afternoon about 4 o'clock to seize a monkey. The monkeys through fear immediately shut their eyes, and sat quiet on the ground while the wolf walked round, smelt out the fattest of them and took him away. B. hearing this from the faqir, told him that he should much like to witness it, and went therefore. The next day, the wolf as usual made his appearance and began to smell each of the monkeys, when all of a sudden a monkey dropped from one of the lower branches, right on the back of the wolf and held fast. The astonished wolf fled, wondering no doubt, with Johnny Gilpin's horse, "what thing upon his back had got." He attempted to bite at the monkey's hands and feet, but quick as thought, he moved them out of the way. At last, in very despair, the wolf ran into a deep pond, but Pug rode triumphant on his back. Tired with swimming, the wolf then came out of the pond pursued by B. and the faqir, till the animal, passing

under the low boughs of a tree, the monkey caught and climbed up on them, and the wolf fled never more to return. B. went several evenings afterwards, but never saw the wolf again. One would think that Pug had gone to Lord Bacon's school to learn that knowledge is power, or to Solomon, that wisdom is better than might.

The other circumstance happened near Gwalior. A sepoy hung up daily his *ghí* in an earthen vessel (*hándi*) on a bough of a tree, and found that a monkey was accustomed to carry it up the tree, put his head in and eat the contents. One day therefore, he put in a cobra capella (*nág*) and covered it up. As usual the monkey ran away with the *hándi* to the top of the tree, and there thrust in his hand. In a moment the hooded snake rose with a loud hiss, and jacko, in awful fear, shut his eyes. When however, the snake's head approached his face to bite him, instantly he slipt his hand behind and seizing the snake by the neck, began to grind his head with all his force on the bough; he then held it up to his face to see if it were dead, and again fell to rubbing, until he had clean rubbed off the head of the snake. Lastly, he threw it from him, fled and never again touched the *ghí* pot. This cunning is equally great in stealing. It is a very common thing to see him hanging from the corner of a coping stone over a fruit basket, and as soon as the woman's eyes are turned, though she has a stick to drive him off, he slips off with the finest of her fruit. In a dark night at Goverdhun, while

my servants were cooking their bread, the monkeys would wait till the chap-páti was cooked, and while the man was kneading and baking the second, the first was secured by a sharp-eyed thief, who instantly fled up the tree over head. But enough of anecdote. Think dear young friend, if you cannot learn something from the monkey. The Saviour told his disciples to "Be wise as serpents and harmless as doves." But the monkey is still more cunning than the serpent. Are you then to imitate him? Yes, to a certain extent. The meaning of our Lord was that his disciples should act as prudently as serpents, in laying out their plans and avoiding unnecessary danger. He did not however, tell them to be deceitful or mischievous as serpents. They were to be harmless as doves. And so I say, Be not pilferers, or stoop to low cunning like the monkey. Be rather open and straightforward in all your conduct. Honesty in word and deed, perfect frankness in all your conduct is what will most please God and man. You will also find that it is the straightest road to success in your undertakings. Still, on the other hand prudence, skill and foresight are necessary, and God who gave such wonderful instinct to the monkey has said, he that lacketh wisdom let him ask of God, who giveth to all men liberally, and upbraideth not and it shall be given him. When next too you see the monkey climbing, say with David, "O Lord, how manifold are thy works, in wisdom hast thou made them all."

P.

MOTHER, WHAT IS DEATH ?

"MOTHER, how still the baby lies !
I cannot hear his breath ;
I cannot see his laughing eyes—
They tell me this is death.
"My little work I thought to bring
And sat down by his bed,
And pleasantly I tried to sing,
They hushed me—he is dead.
"They say that he again will rise
More beautiful than now,
That God will bless him in the skies—
O Mother, tell me how."
"Daughter, do you remember, dear,
The cold, dark thing you brought,
And laid upon the casement here—
A withered worm you thought ?
"I told you that Almighty power
Could break that withered shell,

And show you in a future hour,
Something would please you well.
"Look at the Chrysalis, my love,
An empty shell it lies,
Now raise your wondering glance above
To where yon insect flies.
"O yes, Mamma, how very gay
Its wings of starry gold,
And see it lightly flies away
Beyond my gentle hold.
"O mother, now I know full well,
If God that worm can change,
And draw it from this broken cell,
On golden wings to range,—
"How beautiful will brother be
When God shall give him wings,
Above this dying world to flee,
And live with heavenly things."

Correspondence.

THE ANTEDILUVIAN WORLD.

To the Editor of the Oriental Baptist.

DEAR SIR,—I have just read, with deep interest, the article in your issue of September, signed W. R. and headed, "Thoughts on the Antediluvian world," and I sincerely hope the few remarks I have to offer may tend to make the subject more interesting still.

W. R. has this remark, "We do not know indeed that he (Methuselah) did not *perish in the deluge*." I think the name Methuselah affords sufficient proof that he died just before the flood, and that one of Noah's last acts, before he entered the ark really was to bury the cold remains of his aged grandfather. The name signifies, as Job Orton remarks, "*He dieth, and water is sent forth*."

This circumstance leads us to remark further, how great was the mercy of God, in warning the wicked antediluvians of the fatal termination of their sinful courses, more than nine hundred years before he visited their iniquities upon them. It is true the prophecy, recorded as it was in a name, was in some measure indistinct; but this fully accords with God's plan. When he predicted the advent of the Messiah, his prophecies were at first indistinct, and became gradually clearer and clearer until the glorious event predicted was fulfilled. But still further, it may be remarked, the antediluvians knew well that Enoch was a prophet; and God added his seal to the testimonies of his servant, in "translating him, that he should not see death." Was not this sufficient to convince the people then living, that the prophecy, *Methuselah*, though recorded only in a name, would *probably*, to say the least, be fulfilled? What diversified means does God use to awaken the sinner before he executes judgment.

Allow me to make one more remark, which probably W. R. has overlooked. Adam was alive when Enoch was translated. What great encouragement must this have given to our first father to trust in the mercy and grace of God! With what confidence, must he after

this, have looked forward to the time when his body, though it may lie long mouldering in the dust, will rise again, and be transformed into the image of the glorious body of the promised seed! How must his hope of entering into everlasting life have been strengthened and confirmed!

J. R.

IS CIRCUMCISION BINDING ON CONVERTED JEWS?

To the Editor of the Oriental Baptist.

DEAR SIR,—In the last number of the *Oriental*, there appeared a letter entitled, "Has circumcision been abolished?" From the nature of the correspondence, I judge the writer inclines towards the belief that whether it be among Jews converted to christianity, or those continuing their adhesion to the Levitical economy, there is no reason why the national rite of circumcision should be neglected. He fortifies his position by the conduct of the Apostle Paul, who "had Timothy circumcised, who was of Jewish extraction, but would not allow Titus to be, who was a Greek;" as also by the non-interference of the Apostles generally, which "allowed circumcision in the case of baptized Jewish Christian families."

That circumcision was designed never to be abolished, is clear from Gen. xvii. 13: "And my covenant shall be in your flesh for an everlasting covenant." Here, circumcision, which is the sign of the covenant instituted by God with Abraham and his seed, is expressly intended to be "everlasting;" that is, to be practically continued, as long as a single individual of Abraham's promised posterity exists. No Jew therefore, at any time, can exempt himself from undergoing the act of circumcision. True, the main blessing with which this rite was connected, was the possession of the land of Canaan, as may be learnt from Gen. xvii. 8; but, in further proof of its undiminished obligation, God teaches us, that it is in virtue of it that Israel is to be restored to their long-forsaken land. "Then will I remember my covenant with Jacob, and also my

covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land." Lev. xxvi. 42.

They therefore, who consider this Jewish rite to have maintained its obligations, only as long as the Levitical economy was in force, labour under an error. Circumcision had no original connection with that economy. It was in Christ's own words, "not of Moses but of the Fathers," John viii. 22. The Levitical economy, whereby, it is true, it was re-enjoined with additional obligations, was instituted as a punishment for Israel's sins. "Because they had not executed my judgments but had despised my statutes and had polluted my Sabbaths, and their eyes were after their father's idols. Wherefore I gave them also statutes *that were* not good, and judgments, whereby they should not live." Ez. xx. 24, 25. Since then circumcision in its institution, is totally independent of the Law, the atonement of Christ having removed from the Jews, the burden of that Law, likewise released them from the obligations, which thereby attached themselves to the rite. The abolition therefore of the Mosaic dispensation by no means implies the abolition of circumcision. Divested of the obligations of the Levitical economy, circumcision now remains precisely what it was anterior to the giving of the law, and still continues binding upon the Jews in virtue of the Abrahamic covenant.

The retention of circumcision has likewise been opposed as being an unnecessary ceremony. Here we reply that if the Jews, when constituting a compact body and living in a country distinct from others, needed circumcision, how much more necessary must it be now that they are scattered throughout every land?

But what does the Apostle Paul say on this subject? He prohibits the circumcision of Gentile converts, because, possessing no share in the Abrahamic covenant, the rite of circumcision ac-

cording to Moses would necessarily render them debtors to the whole Law, and therefore constrain them, by it to seek justification. "Behold, I Paul say unto you that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole Law." Gal. v. 2, 3. Nor is his language towards Jewish Christians any the less explicit. "Is any man called being circumcised? let him not become uncircumcised." 1 Cor. vii. 18.

This passage, beyond the reach of a doubt, confirms our view of the Abrahamic covenant. If the Apostle were not certain, that circumcision was designed to be everlastingly imperative upon the Jews, on what grounds, we ask, does he expressly prohibit uncircumcision in a Jew even after his conversion to Christianity? If we have the sure words of inspiration itself what further need have we of argument? The injunction "let him not become uncircumcised," that is, let him not think himself out of the covenant, and so neglect circumcision among his progeny, is quite sufficient.

Upon these grounds we perceive how Paul justly denied the rite of circumcision to Titus, a man of purely Greek origin, but could not do so with Timothy, who having been born of a Jewish father, was himself accounted a Jew.

If now, Sir, the Scripture quotations contained in the present communication, form irrefragable evidence in favour of the still-existing necessity, for circumcision, into what, indeed, do all the arguments of our Pædobaptist brethren vanish?

Would that all christians searched God's word, not for the substantiation of their own opinions, but for the discovery of truth. Then should we be actuated to fight for the Bible in the same spirit as did the venerable Carson; and feel with him, that "one inch of Scripture ground is worth eternal war."

R. R.

REMARKS ON THE BAPTISMAL CONTROVERSY.

BY THE EDITOR.

"My kingdom is not of this world."—"Now is my kingdom not from hence."—*Jesus Christ.*

"We have in these words an explicit disavowal, from the Redeemer's own lips, of the Old Testament constitution of his kingdom, as *in any respect* a model for the kingdom he was about to establish,—*"not of this world."* It is altogether peculiar in the manner of its introduction—in the character of its subjects,—in the bonds of union by which they are associated—in the spirituality of its design—and in the simplicity of its constitution."—*Dr. Wardlaw.*

Was the great religious Jewish family—the descendants of Abraham through Isaac and Jacob, with their slaves and proselytes, "the Church of God on earth," under the Gospel covenant?—This is the question which now demands our attention. Mr. Morrison believes that it was, and that the family organization of the Jewish church, is as a matter of course perpetuated in the church of Christ—because no intimation of a change from the family-model is believed to exist. We suppose this to be the meaning of the following quotation :

"We have found no intimation that the external form of the visible church of God on earth was to be changed from the family model. We therefore infer that the family model remains the order of God's house and that every child born of parents in the communion of that church is by birth also a member of it. The church being the great religious family in which the child is born, he is as much a member of it as he is of the natural family in which he is born." (p. 174.)

Mr. M. having assumed in his sermon that the Jewish church was "the church of God on earth," A. L. (p. 339, vol. i.) denied that the Jews, as a nation, constituted *the church of God*,—meaning by that term, as he expressly states, "a congregation of faithful men," and he also denied that circumcision and baptism were, in that sense of the term, *church* ordinances. Mr. M., in rejoinder, terms A. L.'s denial, an "*assertion*," (p. 114,) and calls upon him to prove that the ordinances did *not* belong to them as constituting "the church of God;" that is, to prove a *negative*!—Mr. M. further remarks, that "*assertion* is fully met by *denial*,"—forgetting that the assertion was his own, and the denial that of A. L. To suppose that Mr. M.'s declared object, "the truth, the whole truth, and nothing but the truth," can be attained or elicited by a discussion prosecuted in this

way, is to expect the accomplishment of an impossibility.

We deeply regret, for the sake of our common faith, that Mr. M. should ever have penned the following sentence :

"I must confess it is shocking to every christian feeling of my heart, to hear any one, especially a minister of Christ, so *flatly* contradict the word of God." (p. 114.)

Was Mr. M.'s *assertion*, that the Jewish Church was the church of God, "the word of God?" Was A. L.'s *declaration*, that the Jewish Church was "not a congregation of faithful men," a contradiction of "the word of God?" No: it was simply a *denial* of Mr. M.'s *assertion*; and "*assertion*," (Mr. M. being lawgiver,) "*is FULLY MET* by *denial*." To meet this denial by an expression of pious horror and a demand for proof, is neither more nor less than an evasion (unintentional we doubt not,) of the point in debate. Instead of avoiding it, Mr. M. should have grappled with the difficulty by a searching investigation of the question, whether the Jewish national church was "THE church of God," in the same sense in which the New Testament church is "THE church of God." But in the place of this, we have the profitless proof that the terms employed to designate the Jewish nation, as a nation, were terms descriptive of the church of Christ; and that the Jewish nation was the only visibly organized church of God then upon earth—facts which we should never think of disputing; for the earthly family of Moses is confessedly typical of the heavenly family of Christ, and the Bible reveals no *visible organization* of the heavenly family, "*the church of God*," under the covenant of grace, until the *promised* Messiah appeared on earth to organize the christian church. The introduc-

tion of the visible organization of the true Church of God, is marked by the New Testament term, "*Churches of God.*" A single province contained several churches, as "the churches of Galatia;" and the aggregate of these "churches of God" throughout the world forms "the church of God on earth."

A. L. appeals to the New Testament as the standard by which to test the question, and we think he successfully proves that the New Testament church was designed to embrace only professedly CONVERTED members. Mr. M. appears to claim the same thing for the Jewish church, with the addition of their children and slaves. On this point, we have some most extraordinary statements. Mr. M. speaking of the circumcised nation, asks, "Who then were circumcised?"—and furnishes the following reply:

"Professors of FAITH in the covenant which God made with Abraham, and their children,"* (Sermon, p. 11.)

Again, speaking of the Jewish church, we are informed that,

"When any were CONVERTED from among the heathen, they, and their children, were received into the church by the administration of that rite." (O. B. p. 170.)

Here are "assertions," bearing on the very face of them the evidences of their incorrectness, and put forth without a word of proof, and with all the confidence that could be employed in giving expression to the most self-evident and eternal truths!—When any of the heathen were bought with money by an Israelite, they were circumcised. Was it on a profession of their faith?—or was it because the law required that the purchaser should administer the rite? When *proselytes* were admitted, they were circumcised. Was it because they were converted?—or was it because they agreed to "do the law?"—The great religious Jewish family was established in the earth for the very purpose of proving that

salvation by the deeds of the law was impossible. The Jewish nation, as a *religious family*, was an embodiment of the law, which worketh death. Its utter failure to accomplish the salvation of men, notwithstanding all its frightful penalties, and ignominious executions, demonstrated the necessity for a new and more glorious organization. Hence in the fulness of time, the great Leader of the spiritual seed of Abraham appeared on earth to organize the heavenly family, the Christian church, which as it came from the hands of its divine author, was an embodiment of the gospel, which giveth life.

Some of the members of the Jewish family discovered that the law was useless for saving purposes, and they applied to the great Lawgiver to put His laws in their minds, and to write them on their hearts. David did so, and the blessing of Abraham, the promise of the Spirit through faith, descended upon him; and he knew by happy experience, "the blessedness of the man unto whom God imputeth righteousness *without works.*" Hence, we find the gospel, literally, in the Psalms, but not in the book of Leviticus. "DO THIS," was the condition of proselyte-membership in the earthly family. "BELIEVE," is the condition of membership in the heavenly family. The *diversity* of the covenants, elicited in our former remarks, proves that Christians, as "THE church of God," can have nothing to do with the covenant of circumcision; and also that the Jews as "a church of God," or nation, (for the nation was the church, as Mr. M. proves,) had nothing to do with the covenant of grace.

Great stress appears to be laid on the fact that the ordinances of circumcision and the Passover represented the same things as Baptism and the Lord's Supper; and hence, those who were entitled to the former, must, it is supposed, be entitled to the latter. "A. L." denies that *originally* the former represented the work of Christ and the Spirit. We think there was a typical representation even at their institution, but that they were not "church ordinances," until delivered by

* Revelation affords but one instance of the circumcision of a believer as such, and he (Abraham) was circumcised, not on a profession of faith, but many years subsequent to that profession, and to his initiation into "the church of God on earth." All his descendants were circumcised by virtue of their lineal descent; while a portion of them only, through Isaac and Jacob,—"*children of Israel,*"—were organised into a great religious family by Moses in the wilderness.

Moses in the book of the law, to the "church in the wilderness." However, we are prepared to grant Mr. M. all that he can reasonably require on this point. We grant that the Passover and the Lord's Supper both signify the vicarious work of Christ, and that circumcision and Baptism both refer to purification; and then we ask, Is not *the whole truth* something more than this?—Is it not equally true that the paschal lamb *prefigured* the "Lamb that SHOULD BE slain," while the bread and wine *represent* the "Lamb that HAS BEEN slain?" Did not circumcision, in like manner, *prefigure future*, prospective purification; while Scriptural baptism *represents* present, *actual* "regeneration, and renewing of the Holy Ghost?" The first might be *knowingly and intentionally* administered to those who were not purified; the second must not be *knowingly and intentionally* administered to those who are not purified. The signification of the ordinances, though generally the same, has a widely different application, when we descend to particulars, and hence cannot apply to the same classes, or persons. An ordinance that prefigures *future* purification does, in the very nature of things, admit of the command, "He that is *born* in thy house, and he that is *bought* with thy money, shall be circumcised;" for infants and slaves may afterwards become purified, through faith;—while an ordinance that represents *actual* purification,—the actual "putting on" of Christ,—does in the very nature of things, admit only of the command, "Believe, and be baptized," for believers *only* can be the subjects of *actual* purification. What would have been the effect on this command, in nominally Christian nations, had there been no "Baptists," in the world? Why, the words of the Saviour, "He that believeth, and is *baptized*, shall be saved," would have been, practically, blotted out of the New Testament, and in their place we should have had a new reading—"He that believeth, and *baptizeth his infants*, shall be saved!" The signs are changed, and so are the *particular things* signified, though their general

signification is the same. The difference is just the difference between the Old and New Testaments; the one points to a promised Saviour, and a promised gift, the Holy Spirit,—the other to an actually existing Saviour, and to an indwelling Spirit.

We suppose Mr. M. will acknowledge that the Jewish church was a *type* of the Christian church; that the "paschal lamb," not only signified, but *represented* the "Lamb of God" slain for us; and that circumcision, the cutting of the flesh, not only signified the work of the Spirit, but was a type of circumcision, the cutting of the heart. Was membership *by natural birth*, then, a type of—membership *by natural birth*? Here we have no antitype, but a *perpetuation* of the type—unless we are to suppose that the members of that church were both type and antitype; a prefiguration and mystical representation of something future, and the very thing prefigured!

If the family organization of the Jewish church was indeed a *MODEL*, and not a *TYPE*, is it not an extraordinary circumstance that every thing else connected with that organization, but the subjects, should have been superseded?—Is it not contrary to all our ideas of the probable and the possible, that all the religious observances and religious duties of the Jewish church, which were obligatory upon the *model*, the *literal* family, should have "vanished away," and yet that the *model*, the *literal* family should remain? The "paschal lamb" has been exchanged for the "bread and wine;" the "knife," for the "water;" the "pomp and circumstance of glorious war," for the enduring "patience and perseverance of the saints;" the "earthly high priest," for the "heavenly High priest;" the "visible presence of God," which was palpable to the unconverted, for the "conscious indwelling of the Spirit," which only a believer can perceive; the "external mark" of circumcision, "for external holiness;" the "splendours of the temple service," for the "simplicity that is in Christ;"—the ordinances have been changed—the bond of union has been

changed—the ministry has been changed—the kingly authority has been changed—all and every thing has been changed—save INFANT MEMBERSHIP, professedly UNSANCTIFIED MEMBERSHIP! *that* endures! *that* has the stamp of DEITY upon it! *that* changes not! How unaccountable—how strangely inconsistent,—but is it true?

We find the Mosaic national church organization in the family of Abraham on the family model, so constantly referred to in justification of the grossest errors, that we may well look with suspicion on any attempt to lead us there. We ask for divine authority for the realization at the bayonet's point of tithes and church rates, and we are referred to the imposts of the Jewish church. We ask for divine authority for an earthly priesthood under the Christian dispensation, and we are referred to the priesthood of the Jewish church. We ask for the divine authority for the murders and other atrocities of the inquisition, and we are referred to the criminal executions and banishments of the Jewish church. We ask for divine authority for ecclesiastical vestments, for gorgeous ceremonies, for splendid edifices, for imposing rituals, for enchanting music, for kingly supremacy, and a host of other things equally opposed to the simplicity that is in Christ, and to a kingdom, "not of this world," and we are referred to the Jewish church. We hesitate, then, and with reason, to believe in the authorised existence of professedly unsanctified membership in the Christian church, when for the divine authority for that, we are referred to the family model organization of the Jewish church.

But again we ask, is it true that we are obliged to seek in the "organization of the church in the family of Abraham on the family model," for the present constitution of the church of God? Is the revelation that we possess brought by "His Son from heaven," so dim, compared with types and shadows, that we must grope our way amid the gloomy darkness and "beggarly elements" of a decayed system to discover the organization of a church of light and

love? No; we cannot believe it. The very improbabilities and absurdities of the alternative lead us to expect in the New Testament, a plain and explicit organization of the church of God, the *antitype* of, but diverse from, the organization on the family-model in the family of Abraham.

And do we not really discover such an organization in the New Testament—an organization adapted to the "bond of love," and not to the "bond of law?"—Do we not find an organization evidently intended for heavenly-relationships only—for a spiritual brotherhood, and not for earthly-relationships, for a literal brotherhood?—Yes, we find that the earthly-family model,—(the natural-birth relationship)—has been succeeded by the heavenly-family model, (the spiritual-birth relationship.) The typical church, Abraham's professedly natural seed, finds its antitype in the true church of God, Abraham's professedly spiritual seed.

The change of the offices of prophet, priest and king, from earthly to heavenly, involves also a change in the classes or subjects included in the social organization.

Our heavenly Prophet has organized a church, not on the basis of *external observances*—obedience to formal laws through fear of the penalties—"eye for eye," and "tooth for tooth," "stoning to death," and "burning with fire;" the Christian church organization, is on the basis of internal conversion, *faith*. The whole book of Leviticus, all the law and the prophets, are given us in one new commandment, in one word—"Love!" In 1 Cor. v. we have a practical exemplification of a new organization, amongst a new class of people, with a new rule, a new penalty, new judges, and a new jurisdiction.

Our heavenly High Priest is the sacrificial minister, not of an *earthly*, but of a *heavenly* family. The new model is as complete as the old. The new organization embraces "new-born babes," "babes in Christ;" "children in the Lord;" "holy women," "faithful men;" and there are some recognized and treated as members of the family, who are not really, but only in the sight

of men, the spiritual descendants of Abraham. The model, then, is not the same, but answers to that which was a "*figure of the true*." The change from one FAMILY-MODEL to the other is plainly and distinctly taught in the Epistles to the Romans and Galatians. "They which are the *children of the flesh*, these are NOT the children of God." But before Christ came, the *children of the flesh*—the lineal descendants of Abraham, were nominally and typically the children of God. The change from one ecclesiastical, or CHURCH ORGANIZATION to another is as plainly and distinctly taught in the Epistle to the Hebrews.

Our heavenly King is the Sovereign, not of an *earthly* kingdom, but of a heavenly kingdom. He has expressly declared that "except a man be born of water and of the spirit, he cannot enter into the kingdom of God." He as expressly declares, "My kingdom is not of this world." The subjects of His kingly authority, then, must be the *professedly* heavenly-minded—not the *nominally* christian.

But, it is objected, "who ever heard of a kingdom in which there were no children?" Such an objection would be reasonable were Christ's kingdom a kingdom "of this world." But if the absence of children is remarkable, so must be the absence of a thousand other things. Who ever heard of a kingdom without an army—without courts of justice—without a public executioner—without jails—without political combinations—without a chief ruler, or king?—But the King is in heaven, you will say;—yes, and are not his innumerable infant subjects also there?

Our remarks on this point, may be thus summed up:—

1. The Jewish church was not "the church of God, under the gospel covenant," but only a *type* or figure of that church; and hence the *church designations* were typical, not literal. A *figure* cannot possibly be a MODEL of the *true*.

2. The recognized members of the Jewish Church, were not members of that "church of God," but a type, or figure, of

those who should afterwards become the "recognized members" of that church.

3. Consequently, the *infants* who were recognised as members of the typical Jewish church, were not members of "the church of God under the gospel covenant," but types of the babes in Christ, the new-born members of the divine family.

We have found that the different parts of Mr. M.'s argument are unsound and inconclusive; and as a whole, the argument appears equally unsatisfactory. There is no common, or final, standard of appeal. The whole is a huge fallacy. We ask for divine authority for infant-membership in the NEW TESTAMENT CHURCH, the true church of God, and we are directed to the church ordinances and designations of the *Jewish national church*. We ask for divine authority for the assumption that the *Jewish national church* was the true church of God, and we are directed to the church ordinances and designations of the NEW TESTAMENT CHURCH. This is a precise parallel to the celebrated Romish fallacy, which pretends to *prove* the *Scriptures* to be a divine revelation by a reference to the assumed *infallibility of the church of Rome*; and to *prove the infallibility of the church of Rome* by a reference to the *Scriptures*.

Our examination has shown that the evidence for a visible church organization from Adam to Abraham, is defective; and that the reasoning employed to prove that the organization of the Jewish church was the organization of the true church of God, is fallacious. Mr. M.'s hypothesis is not sustained by the argumental evidence or by the facts that he has produced, and hence we think it may be asserted without presumption, that he has failed to demonstrate *his* family-model organization, and by consequence, the existence of infant membership in "the church of God on earth under the gospel covenant."

Our object is not to discuss, with either of the disputants, the subjects that we have had under review, for there are points in which our remarks are in antagonism to both. Mr. M. appeared to be labouring under the impression that A. L. had failed

to meet his arguments; while for his own statements he claimed, not only logical accuracy, but as the result, absolute demonstration of the truth of the hypothesis which placed children in the true church of God from Adam to Christ. If really demonstrated, we, at least, should acknowledge the *inference* which inevitably follows to be equivalent to a divine command to baptize infants. To continue a discussion thus *virtually closed*, would be a mere waste of time and space; for who would think it necessary to argue the *probabilities* of a question already solved,—and the affirmative of which had been absolutely demonstrated?—The only proper course left was to test the accuracy of the processes employed, to discover if there were any defects which might vitiate the conclusions, or omissions which might destroy the chain of demonstration. This we have done, and we think the inaccuracies, the inconclusive reasonings, and the omissions, which we have noticed, are such as to render it impossible that the *inference* deducible from the whole, can be accepted as a divine command. It has no power to bind the conscience; it does not possess the elements of divine law; it is not based on eternal truth. The existence of infant membership in the church of God has yet to be demonstrated.

Having virtually closed the question, Mr. M. is at perfect liberty to re-open it by an admission of that fact; an admission which will render his future arguments, something better than a mere *petitio principii*. He is at liberty to give an improved version of his argument, correcting the inaccuracies, and avoiding the defects which at present vitiate his conclusions; he is at liberty to establish, if he can, on a sound scriptural basis, and not on imaginary facts, the correctness of his hypothesis, by a well considered and well digested course of reasoning, bringing out in clear logical sequence the points to be deduced, and showing their exact bearing on the primary question, *the divine authority for infant baptism*. When this has been done—when the argument has been stated without

the use of equivocal terms, and diverse interpretations—when the one-sided evidence from the Bible has been replaced by “the truth, the whole truth, and nothing but the truth,”—when the reasoning has been cleared of every fallacy, and the same conclusions shall still be reached, then will we willingly and gladly accord Mr. M. that decisive verdict which he now claims, we think, on insufficient grounds. But if Mr. M. deems the inaccuracies and omissions we have pointed out, nothing more than the illusions of our own prejudiced mental vision, if he still clings to the belief that the argumental evidence adduced amounts to *absolute demonstration*, then he can have nothing more to offer, for he can never get beyond *that*: and the Baptists must be a most unreasonable people, if they require any thing more than absolute demonstration for an *inference equivalent to a divine command*. The discussion must then rest where Mr. M. has placed it. The demonstration, such as it is, stands recorded in the pages of the *Oriental Baptist*. To that Mr. M. may always appeal as decisive of the correctness of his own views. To that “the Baptists” may equally appeal as an evidence of the unprofitableness of attempting to demonstrate “the identity of things that differ.”

“To err is human—to forgive, divine.” In this discussion there may have been mutual breaches of the law of Christian love, which may demand reciprocal forgiveness. It will, doubtless, be reciprocally accorded. If we ourselves have written aught that savours of a breach of Christian courtesy, or have gone beyond the line of Christian liberty, we ask for the exercise of the same forgiveness towards ourselves. Contentions for the truth are unavoidable, yea imperatively necessary; but amid all the strife and contention, there is a voice rising above the turmoil, which says—“LITTLE CHILDREN, LOVE ONE ANOTHER.”

To some of our more spiritually advanced readers, the discussion of this subject may appear unprofitable. But we trust they will bear with us, for the sake of the

younger members of our churches. It is for their sakes, principally, that we have prosecuted the examination at such length. We wish them to be capable of distinguishing between casuistry and sound argument, the true and the false in reasoning, as in every thing else. To them we say, "Take not our conclusions as the basis of your opinions. God forbid that you should make *the word of man*, the very foundations of your religious belief and practice. Faith cometh by *the word of God*. Examine and prove all things by that word. Remain not in ignorance of the very first principles of the 'ORACLES OF GOD.' Thorough scriptural views on the church polity of the New Testament are indispen-

sable to the attainment of perfect manhood in Christ Jesus. To attain that you must grow in *knowledge* as well as in *grace*, and for both you must draw largely and constantly at the well of divine truth."

Some of God's people there may be, amongst our readers, who may have adopted the conclusions we have controverted, without having examined the reasonings employed. To such we say, The examination of the argument has shown that the conclusions cannot be sustained. Again, then, the appeal comes home to your hearts—"If ye love me, keep my commandments." But "who hath required *this* at your hands?" Human reputations are less than nothing and vanity when weighed against that which is eternal.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

WE are happy to record several more instances in which a practical regard has been paid to the will of Christ in the ordinance of Baptism.

Jessore.—On the 13th August, the Rev. Mr. Parry had the happiness of baptizing two native converts on a profession of faith in the Lord Jesus Christ.

Dinapore.—At this station seven believers, all, we believe, connected with the military profession, were solemnly immersed in the name of the Sacred Three on the 24th of August.

Calcutta, Lal Bazar.—One young native convert was baptized on the 27th August, and added to the Church on the following Sabbath.

Itally.—On the 3rd September, Mr. Pearce had the high privilege of baptizing nine believers; of this number six were young persons belonging to the Native Christian Institution, three from the male and three from the female department; the other three belong to one of the village stations under Mr. Pearce's charge.

Serampore.—We learn that two young women made a similar confession of their faith in the Lord Jesus Christ, on the first Lord's-day in September.

Agra.—The Rev. Mr. Williams mentions having baptized one person on the 3rd September.

Let earnest prayer be presented on behalf of all these, that they may be preserved faithful unto the end.

ORISSA BAPTIST MISSION INDIA.

(Extracts from the Report for 1847.)

Sketch of a sermon by a native preacher.

The text was Rom. xii. 1.

"In enlarging upon the nature of that sacrifice which was acceptable to God, he illustrated his subject in the following manner:—"It is customary among some of the worshippers of Vishnu in this country to offer sacrifices to their favorite deity; but as they think it would be a sin to kill their victim, they offer it alive. They first smear it over with turmeric and oil, and then bathe and purify it. They next paint it over with vermilion, lamp-black, and sandalwood powder, when they repair with it to the place of their idol, where they burn incense, and present various offerings, saying, 'O, thou great supreme! not killing our victim, we present it to thee alive. From this day this beast is thine;—near he is thine, distant he is thine;—in the village he is thine, in the jungle he is thine;—in fatness or leanness he is thine;—in sickness or health he is thine;—in life or in death he is thine. The body and life of this beast are thine. We deliver him to thee; keep him where thou desirest. Preserve him alive if thou wiltest, or destroy his life if thou thinkest fit; do with him as thou

pleasest—he is thine.’ Thus the apostle called upon those he addressed to present their ‘bodies a living sacrifice, holy, acceptable unto God.’ Their every sense was to be consecrated to God: their whole body, soul and spirit was to be his. To be his in life, his in death—his in time, and his in eternity—his in their own country, or in foreign climes—his if they rest, and his if they roam—his in ease, and his in sorrow—his in health, and his in affliction. There was to be an unreserved consecration to Him, and then their prayer would be, O God! I am thine: deal with me as seemeth good to thee. Keep me in my own country, or transport me to foreign shores—fix me in prosperity or adversity—visit me with health or affliction—raise or depress me—preserve my life or remove me hence—keep me in the world or take me out of it: do as thou desirest—I am thine: my wish is lost in thine. All I am, and all I have, alike are thine. This is the living sacrifice they were called to offer, and this is the sacrifice we are called to offer.”

Visit to Tundykool.

“We moved on as far as Tundykool, where we placed our little tent, as beyond that there is no tenting ground, the swampy regions being at hand. From Tundykool, however, we visited the various markets around, as far as Yersama, on the edge of the swamps. Tundykool is a large village, and we made a special effort in it, and not without success: the bráhmans were put to shame in attempting to defend their gods of wood and stone, and the people witnessed the defeat of their poited majesties with satisfaction, and indeed with apparent delight.

Since we returned from our Tundykool tour, now more than four months, a very pleasing instance has come to our knowledge, in proof that indeed we do not labour in vain, or spend our strength for nought. An intelligent individual arrived at Cuttack from Tundykool, bearing in his hand a petition to the magistrate, on behalf of fourteen persons, to the following purport:—“The pádrís came to our place and preached to us, and distributed the holy book among us. Impressed with what we heard, we wished to know more of the Gospel, and united together at the evening of each day for the purpose of reading the Jewel-Mine of Salvation, the Examination of the Shástras, and the New Testament. We had not met together more than a month before the people around forbade our perusing these books—declared we should next eat flesh and drink liquor—and so warmly persecuted us, that we are unable to pursue our inquiries; and we pray your honor will give order that we be no more molested.” This petition was subjected to the inspection of the native English schoolmaster for his correction, ere it was presented, and he sent the petitioner to Gangá Dhar. The latter addressed a kind, instructive letter to the little company of inquirers, to the effect, that they must continue in their inquiries; and should they determine to embrace christianity, and find persecution for so doing, they must apply to the pádrís for assistance; but that at present they had better endure

opposition than immediately bring their case before the rulers.”

Native Preachers.

Most of the native brethren have evinced abilities to cope successfully with the cavilling and argumentative advocates of idolatry on any subject; and their poited and ashy reverences have frequently retired from the presence of a multitude of people, covered with shame and confusion. We have no doubt but that the native preachers labour better, and more effectually, encouraged by the presence of their European fellow-labourers. They feel, as well they may, the discouraging effect of the jeers and cruel mockings of their countrymen. They are not unfrequently asked how they like the orts of the chandals,—the bones, the flesh, and the liquor: questions which, when asked before the multitude, especially touch their sensibilities. These things, it may be supposed, have the effect of discouraging a respectable native; but much of this they are saved when labouring in company with European brethren. Upon the whole, we feel that there is abundant reason to be thankful for our native brethren. They evince themselves to be men who are experimentally acquainted with the Gospel, and they preach it to their countrymen like persons who feel the value of souls, and that the reception of Christ is needful in order to their eternal salvation. The native brethren have improved in their knowledge of the word of God; and this improvement has appeared with advantage in their Christian ministrations and native labours.

Cheap periodical literature.

The reading portion of the christian natives have had the advantage of a monthly religious paper, composed by ourselves, in Oriya, printed at the Mission Press. This is called, “The Dawn of knowledge,” and contains pieces on both doctrinal and practical religion, with biographical and historical notices, calculated to increase the knowledge, expand the mind, and improve the hearts of the native brethren. “The Dawn of Knowledge” is especially calculated to benefit the native preaching brethren, and it has certainly been of some considerable use to them.

Foreign Record. EUROPE.

IMMERSION OF A CLERGYMAN.—The CATHEDRAL town of Winchester was thrown into considerable excitement by the public baptism by immersion on Sunday July 16th, of the Rev. C. B. Proby, Rector of St. Peter’s in that city. He was baptized by the Rev. J. Branch, Baptist Minister of London, in a running brook in the presence of between one and two hundred persons after the Rector had made a solemn and public profession of his faith. In the afternoon the Rector partook of the ordinance of the Lord’s Supper at the Baptist Chapel. In the evening he preached a sermon as usual at St. Peter’s Church, though forbidden by the Churchwardens, he informed the people of what he

had done and gave his reasons for the course he had pursued. Mr. Proby informed his Diocesan of the whole matter: the result of course is his suspension.

ENGLAND AND ROME.—There have been two events in England in which circumstances of similarity so contend with contrary impressions, as to make them worthy of parallel record. The first is the consecration of the Protestant chapel of Saint-Augustine by the Archbishop of Canterbury and the opening of the *great missionary establishment for the propagation and extension of the doctrines of the church of England*. The new College is described as very beautiful, so far as it is completed, and the establishment full of hope and promise. The opening took place on St. Peter's day.

The second incident was the opening of the Roman Catholic church of St. George, Lambeth, which was a ceremonial of great splendour, attended by 300 priests, 17 bishops and 2 archbishops with monks and friars of several religious orders. The congregation numbered 3000. The leading vocalists in London assisted in singing the High mass; and the pewless aisles, leaving the whole space open from the great west door to the high altar, produced a magnificent effect. The day of consecration was St. Alban's the protomartyr of England.—*Home News*.

BERLIN.—The following interesting particulars of the progress of the truth in Germany are extracted from the Baptist Manual for 1848. They are the substance of communications from Rev. Messrs. Lehmann, and Oncken, dated March, 1848.

We have lived a very important season, and are certainly not yet arrived at a resting place for some time, but have always abundant reason to thank God and take courage. As the last year I omitted to write you a letter, I shall now briefly relate how we have got on during the two last years.

We were placed by certain measures of the late government (ministry) in a peculiar position, as before I have reported. We were not allowed to receive any person by baptism, unless such a one had previously given notice of his intention to his clergyman and to the police. We had opposed this arrangement for several years, and not observed it at all. But upon my return from England, I found that it would be enforced violently. A suit of law—or rather search of police, was brought against me, and I was sentenced to a fine of thirty dollars, together with my substitute in my absence, Mr. Hinricks. I refused to pay, and did my utmost to remonstrate, and to show to the minister, Eichhorn, the odiousness of such a measure. But all in vain. His excellency replied, that to enforce the arrangement also by penalties was wise and necessary, and it was taken from me by force.

A very dear brother in Christ, the Rev. Mr. Worth, from Düsseldorf, who in the last two years has formed some independent churches near D., has told me in these days very lamentable facts of persecution, which

they have suffered from all authorities, and that all remonstrances and petitions to the king and ministers had proved in vain; and it seemed the determination of these men at the head of the government, especially of Van Thull and C. Eichhorn, to exterminate religious liberty. This has tended, perhaps, more to their fall than any political blunder.

We held a conference of pastors and elders (deacons) of our churches around Berlin, and proposed to ask an audience of our king, to lay before him the discrepancies of his patent. But this was refused, and we were told to come in by letter. As this way was quite out-trodden and had never availed any thing, we almost despaired, but still followed the advice, and a long petition was the result. At the same time we held prayer meetings, special for that purpose, when for five weeks every morning at six o'clock we met, and blessed indeed were these times. The Lord has heard us in his peculiar way. Our great revolution has, as it is hoped, made an end to all the complained vexations, and promises the glorious, the full liberty of conscience. I have no time to expatiate on the subject, which you will fully find in the newspapers. Not any of us has been lost in the last dreadful struggles, and only one got a slight wound by a sabre, when quietly going home.

Would to God that we may earn, politically and in religion, all the good fruits it can bring. We cannot deny that this movement is, to the greatest extent the result of infidelity, which spreads dreadfully, yet the Lord will reign by his enemies, and his people will, no doubt, have all the advantage from it.

A few traits of the history of our chapel will also interest our brethren. You know that I told you and everywhere, that by the stipulations of government respecting us, we were not only entitled, but urged to build a thing like a chapel, to avoid our public baptisms.

So strange has been our experience in this case, after we had got even the permission for such a building, it was said in the license, that before a part of the intended building was devoted to religious purposes, the legal conditions must be observed; which again was so ambiguous, and opened so wide a chasm of transactions, as to fill our hearts with anxious apprehensions. But the Lord has also in this respect helped us beyond our conceptions. The Sabbath after the dreadful night, when the agonies of the victims surrounded me in the streets near my dwelling next to our old meeting-place, after the guns and the barricades had knocked down a wretched system of tyranny, we withdrew in quietness, and opened this our new meeting place without giving notice to any body, and since that time we have held delightful meetings there, though all is not yet ready. Thus we have found peace and rest, and hope that no body will disturb us there. "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

In other parts of the country, our brethren have been exposed to still more grievous persecutions and vexations; they have been fined in money, by imprisonment and other oppres-

sions; but we hope that all this now will terminate, for the Lord evidently has now manifested his supreme power over the mighty.

I have made in the last year many journeys through the country, and formed several new stations and churches, and baptized a good number of believers. Our own church has also had a delightful increase, though not so much as in former years, owing partly to my disease, which for some time was very dangerous, partly to the above facts, which have swallowed up my time, and partly to our chapel-building also chiefly devolving upon me. But I hope that we shall, with new vigour and strength, enter into the field of combat against the mighty, and for the Captain of our salvation, and hope that you will strengthen our hands by fervent prayers.

HAMBURG.—Whilst I thank the Lord for the house of prayer given us, I would point especially to the living temple, which the heavenly Founder has not only preserved, but which has increased in beauty, strength, and stature. Many precious, chosen, living stones, have been added to it during the past year, of every description and from various countries. The materials have been fifty frumed together, so as to grow into an holy temple in the Lord. Our additions in 1847 amounted to sixty-eight members at Hamburg. Among these were Roman Catholics, Lutherans, Reformed, and Jews. Our Jewish converts have especially given us much satisfaction; we have now eight Jewish converts in the church. The church has by their addition to us been powerfully stimulated to pray more fervently for the ingathering of the remnant, according to the election of grace, from among this people, and efforts have been made to introduce the gospel among them.

The internal peace of the church has been as uninterrupted as that from without. The great object of church membership—the union and communion of saints—has been to a happy degree realized. Our weekly communion and occasional love-feasts have been seasons of refreshing to our souls. By our own spiritual engagements the church has been fitted for its work in the world. The Gospel has again been spread far and wide by various means, and in the vicinity of Hamburg interesting connections have been formed, and small bands of baptized believers have been organized.

The churches in connection with us are all more or less in a prosperous condition, deducting one or two exceptions. Three new churches were formed on my tour last summer at Elberfeldt, Dasslingen in Württemberg, and at Muhlhausen in Elsass. The whole increase in our churches during the past year is about 350 members.

In Hungary our brethren meet with encouragement, and the two first converts have been already baptized in the Danube, at Pesth and at Vienna. In Poland the work is progressing, and in Switzerland I have formed connections, which I trust will ultimately be the formation of churches on a solid scriptural basis. From Sweden I baptized here last summer a brother, who may become an efficient agent in that quarter.

UNITED STATES.—The following encouraging information and judicious remarks are from the pen of Baron Stow of Boston in a letter to the Secretaries to the Baptist Union, dated 23rd March last.

After the powerful and wide-spread revival of 1842, there was a general subsidence of the tide of religious feeling, accompanied by a moral lassitude and inertness that were truly alarming. The expenditure of vital energy had been excessive, and the result, by an unchangeable law of providence, was an almost universal syncope. This was the more deplorable, as large numbers, imperfectly trained in doctrine and duty, had been gathered into the churches, and greatly needed careful, assiduous oversight. Many, who had probably mistaken emotion for conversion, soon gave proof that they had "no root in themselves," and "fell away." Numerous others, very much it is to be feared, from sheer inattention and a lack of the proper formative discipline, failed to "run well," and ceased to maintain their ecclesiastical relations. Time has shown that the moral power of the churches was not so much augmented by their large accessions, as they fondly anticipated.

But during the period that has since intervened, a healthful process has been in operation. The churches have been gradually recovering from their exhaustion, and now seem prepared, with renewed vigour, to resume activity in their Master's service. Profiting by the lessons of the past, they are disposed to avoid the extremes into which they had been incautiously led, and which had been the occasion of so much detriment. Equally intent on the end, they are more considerate with respect to the means. Believing as fully as ever in revivals, and regarding them as the divinely appointed methods for the enlargement of Zion, they are desirous of such only as shall be purely the product of the Holy Spirit. With unaltered convictions respecting the importance of Christian activity, they have a deepened persuasion that no human instrumentality, however skillfully adjusted, can supersede the necessity of the divine influence. Corrected views of dependence upon the sovereign will have led to increased humility and importunity in prayer; and now that God is more suitably honoured by his people, his favour is returning to their heritage. Many revivals, of a most delightful character, are now in progress in all parts of the country, and hundreds of churches are quietly receiving accessions, which are probably none the less genuine because unattended by special excitement. The word is faithfully preached, and the Holy Spirit renders it effective. Christians pray for the conversion of sinners, and accompany their prayers by living exemplifications of their faith, and their requests are liberally answered. The reasons are numerous for believing that the present year will witness in our favoured land a large spiritual harvest.

THE CALCUTTA MISSIONARY HERALD.

ENGLAND.

PUBLIC ANNUAL MEETING OF THE BAPTIST MISSIONARY SOCIETY.

(Concluded from page 288.)

The Rev. J. ALDIS rose to move :—

“ That this meeting contemplate with unfeigned pleasure, the blessing which God has been pleased to grant to the efforts of the Society since its commencement, and would gather from fields which have been most favoured, encouragement to sustain its labours in others, where the blessing of immediate success has been apparently withheld.”

In adverting to the success of the Society with which we are connected, and whose interest we have this day to promote, I cannot help remembering that as we view the history of our Society, it appears to us on different occasions in different lights. Sometimes we seem to stand in the midst of graves. There are those of Carey, and Marshman, and Ward, and Chamberlain, and Lawson, and Pearce, and Yates. Again, there are those of Coultart, and Mann, and Burchell, and Knibb, and there are on the right and on the left the graves of the wives and the children of many of these who have been their honoured and successful fellow-labourers, and it seems to us like a place of sepulchres—a scene for reflection and for tears. Yet it is not altogether so—at least not exclusively so. These departed brethren were the honour of our cause. They were in the Society, and for the Society, nearly all they were of loveliness, and truth, and virtue. Being dead they yet speak to us. They are incentives to those who follow, that they may cherish the same spirit and rush to the same goal. They are pledges of our final triumph. God would never have allowed his servants to die on the battle-field intending to deny them ultimate success. By our dead we have taken possession of our inheritance, as the dying patriarch in Egypt could only say, “ There they buried Abraham and Sarah his wife—there they buried Isaac and Rebecca his wife—and there I buried Leah :” but God is not the God of the dead but of the living, and our brethren live in Him who

is immortal. But viewing that history in another light, it seems to us little else than a triumph, the gathering of spoils, the waving of trophies. We look, for example, at our printing-press and books, our translations, revised versions, and multiplied copies of the scriptures ; at our school-houses and scholars, chapels and congregations, colleges and students, churches and pastors. We look at youths snatched from the jaws of infanticide, and widows delivered from the funeral pile ; upon the outcast Sudra, the subtle Buddhist, the proud Brāhmin, the fatalist Muhammadan, reclaimed savages, emancipated slaves, all subjects of Jesus, and all united to further the great interests of his kingdom. We see missionaries baptized for the dead in greater numbers, with ampler experience, with better adapted instrumentality, with a firmer footing, animated with the same spirit of hope and firm resolution. And while we thus number up our successes, our words cannot utter them, our hearts are crushed by them ; we can only retire and say, “ This is the Lord’s doing, and it is marvellous in our eyes.” It makes us strangers on earth—it shall add to our gladness in heaven. The resolution speaks of spheres of labour comparatively unsuccessful, but we cannot help feeling that we are altogether inadequate judges in such a case as that. We sometimes think ourselves most successful when we are least so. The fact is, we are misled by our senses and our love of fruition ; we like to taste the ripened fruit. Our understanding must master our senses. One man, when autumn’s last leaves have fallen, with frost-bitten hands, and on an unsightly soil, scatters the seed, and dies before a single blade of wheat has sprung up. And another, under bright skies, binds the golden sheaves to his bosom, and brings them home with gladness. Which was the most successful? One warrior

rushes to the field, and dies covered with a thousand wounds. Another snatches the colours, returns to his country, and enters the city amidst loud acclamations. Which was the most successful? Carey will appear to be, he will not in reality be, more successful when surrounded with the reclaimed heathen who shall constitute the theme of his rejoicing when Christ appears, than he was when he sank to the grave, exclaiming,

"A guilty, weak, and helpless worm,
On thy kind arms I fall!"

Yet our successes are worth meditating upon. Why, the Acts of the Apostles was in fact the first missionary report, received, adopted, printed, and blessed be God, read by the churches. There is an evident tone of exultation in the heart of the evangelist when he tells of the "many," the "great multitude," the "three thousand," the "five thousand" converted to God, and added to the churches. The large heart of the apostle Paul expanded more fully when he said, "Thanks be to God who always causeth us to triumph in every place." Christ might have left us with nothing but a command, but he knew our nature, provided for it, and has promised us success. We are to be "stedfast, immovable, always abounding in the work of the Lord," for this reason, that we know that our labour cannot be in vain in the Lord. He fulfils the promises he makes. There never was a right-hearted effort for the promotion of His glory upon which his blessing did not fall. It has fallen on all societies—on none so largely as to warrant boasting—on none so slight as to warrant despair. If I am disposed to say, "I am of Jamaica," and you should be disposed to say, "I am of India," God says, "I am the highest, and the benefactor of them all." Here we may have our mistakes. Let us guard against them. Our only warrant for touching this work, and our everlasting obligation to it, is God's command. Till that is revoked, we cannot without guilt, retreat. With nothing but it, we meet foes, and defy the assembled universe against us. If God be on our side, who can successfully be against us? Let us recollect, however, that sometimes we think we are successful, as I have already observed, when in reality we are not so. Sometimes we think we are unsuccessful when we are most successful. We hear the applause of our fellow-creatures, and mistake it

for God's approbation. When was it best with us—when the college at Serampore challenged the admiration of all men, or when the entire premises were laid in ashes? Was it better for Knibb when he was carried on the shoulders of the multitude through the streets, or when he was led or dragged as a felon? Brother Fuller died last year in Africa, another remains to labour there. One is crowned in heaven—the other still labours, but he is at a distance from his crown. Were our brethren better off when they were wafted on the wings of the Dove that went to the shores of Africa, or now that they have been smitten by the hand of disease? We must answer these questions by another. Was our Master most victorious when he entered Jerusalem amidst hosannas, or when he expired on the cross amidst ignominy and blood?

"He conquered when he fell!"

Let me beseech you not to forget, that in your estimates of success, and in your endeavours to undertake what God has given you to do, we are all extremely exposed to these illusions. We set a high price on our efforts, and sufferings, and benefactions—a low price on God's mercy and blessing conferred upon us in return. We feel the one—we are not apt to feel, and therefore not so apt rightly to appreciate, the other. Have we not talked to-day of the 37,000 members of our churches—do we not name them as converted to the faith, and on the way to heaven? Do we understand it? Let us take each one of these. Is it not a soul immortal, to die no more? Might it not exist in the ecstasy of heaven, or the anguish of hell? View that soul in relation to God. Is it not the object of his eternal love, to be pressed to his eternal heart with an exultation which God's heart only can know? "My son was dead and is alive again, was lost and is found." Add to this one the thousands now on earth, the thousands who have already gone to heaven, and the thousands more whom this Society shall be the instrument of bringing to God, and then we shall be so oppressed with a sense of God's goodness and mercy, that we shall rush to his footstool and say, "Not unto us, not unto us, but unto thy name be the glory."

Dr. MORISON, deputation from the London Missionary Society: "I rise on this occasion, not, I assure you, with the vain conceit that I shall confer any pa-

tronage, which I feel it is not with me to give, but to thank my kind friends of this Society for giving me the privilege of taking part with them, as I may be able to do, in the pleasures, in the sincere Christian joys of their great Missionary festival. I am grateful to be deputed from the Board of another kindred institution, to tender to you, sir, to this meeting, and to this Society, their cordial greetings and sympathies—their greetings for all the blessed successes which God has been pleased to cause to rest upon your labours, and their sympathies in all the trials and conflicts with which you have been exercised in discharging the trusts of another year. Among all the friends of vital Christianity there ought to be a glorious and living sympathy in reference to that work of faith and labour of love in which they are severally engaged, and between Baptists and Pædobaptists Congregationalists, who are one, not only in all the great and essential points of Christian doctrine and experience, but in the views which they entertain, particularly in reference to the form and constitution of Christ's kingdom upon earth, there ought to be perfect harmony one with another; they ought to feel towards each other a common, gracious, and Christian sympathy. The men—I can say it truly and from the heart—whom I have the happiness to represent this day, are in harmony with you; they do feel most kindly in reference to your time-honoured institution, and to you, its friends and supporters who are engaged in carrying forward its blessed designs; and I am here this day with more pleasure than I have words to express, to testify this sympathy, and to pour forth the warmest wish of my heart to Heaven that you may be prospered and succeeded more than you have hitherto been in carrying out these plans of mercy for the illumination and salvation of a benighted world. I have been—as an evangelical dissenter, if you will allow that phrase, I do think that word will not be unacceptable here—always accustomed to look upon this Society as the origin of nonconforming movements for the conversion of the heathen world. You took the lead of us all, and I am thankful to God for a pregnant example upon which he has been pleased to shed his benign blessing. The fathers and founders of the Baptist Missionary Society

were a noble band; while there are monuments in our world of great Christian verities, the names of Ryland, Fuller and Sutcliffe, and many others that I might add, will be had in everlasting remembrance. They lived and laboured, indeed, for their own generation, but they lived and laboured also for posterity, and we are this day enjoying the benefits of their consecrated efforts, the results of their devoted attachment to the cause and service of our divine Master. Nor less can we feel that our love and our admiration are due to the early and later missionaries that have been employed in your service, your Marshmans, your Careys, your Wards, your Yateses, your Pearces, and a host of hallowed names that I dare not venture to repeat, because it would not be well to lose the time of the meeting by a repetition of mere names—these honoured men who have been gathered to their fathers, were the ornament—I scruple not to say—of their generation; and they were the just boast of any society who might have employed them in their service, and I may truly say on the part of myself and brethren of the denomination to which I belong, as well as on behalf of other Christians, they were the common property of the Christian church. The resolution that I have been called to second led me to look at your Reports, and so far as I was able to gather an opinion from the perusal in which I indulged, I found it somewhat difficult to make out what it would be proper to say in reference to the specific form of the resolution; for I do confess that in looking on all the spheres of your labour, even those which perhaps some might be disposed to consider as the least productive, I saw so much of encouragement, so much to call for thanksgiving to God, and to animate my faith and hope in this work, that I could scarcely make out the argument which the Secretary intended should be made out by the speaker to this resolution. Perhaps we shall best meet the case by looking at those parts of your missionary field in which there may be the greatest struggle at the present moment, and the smallest number of encouraging points. You have only to look back a few years, with reference to some of your missionary fields, now the most hopeful, and the most full of encouragement, to find that they were, at that period, less hopeful

than any of your stations at the present moment. The missionary work is a gradual and progressive one in most of the spheres in which we are called to labour. If directors and members of missionary societies are so faithless and restive that they will not continue for a season energetically to employ the necessary means of cultivation on a particular missionary sphere, they deserve any visitation that God may bring upon them for their faithless labour. I have lived long enough to find that the most discouraging points will become the most encouraging, and we have found how good it was that we did not follow that short-sightedness which, years before, might have led us to relinquish the post. It was stated in the Report that you had four hundred churches making contributions to your Society under the amount of £5 a year. This opened a vista to me, acquainted as I am a little, with the workings of our own and other societies. It impressed me with a conviction that has often very painfully been forced upon my mind, that with all the intelligence we have afloat about Christian missions, all the sermons that have been preached about them, the speeches that have been made on their behalf, and the books we read on the subject, yet there is a great lack of that missionary organization in our congregations, without which I believe we shall never get the sums of the poor and the humble classes as they ought to be collected. I do not know what these four hundred congregations are, but I will venture to say that there is next to no missionary organization amongst them. In visiting different parts of the country, I have found that where churches send under this amount, almost every thing is made to depend on the anniversary sermons, and the public meetings, with a few generous friends just to keep the thing floating. I believe that where they do the work in this unworkmanlike style—for such it is—there is even greater pressure in getting the small sum, than would be felt if there were a more general and well adopted organization for drawing on the resources of the congregation. I have a comparatively poor congregation—there are a few rich people among them, and they are disposed to do their duty—a thing which I am always glad to say of the rich. I wish I could say that that was the case throughout the country, but no

man will make me say it. Our church, however, is so organized, that there is no person—seat-holder or member—who is not a subscriber. To my dear brethren present—I will not speak to fathers—I say, Go home, take the word organization, and then I am sure that, at the end of another year, the Society will not have to report that there are four hundred churches with contributions under £5 per annum.”

The resolution was then put and carried.

The Rev. J. POTTENGER, of Islington, rose to move :—

“That the loud calls for more labourers from India and Africa, the comparatively small accession to the missionary churches during the year, and the state of the funds, should impress upon the minds of all the friends of the Society, a more lively sense of their dependence on God; and lead to fervent prayer for the promised blessing of the Holy Spirit, to more constant watchfulness over the motives which influence our services, and to more self-denying liberality to promote this sacred cause.”

Whatever this mission may have lost in novelty since the days of Fuller, and Carey, and Pearce, it has not, and never can, lose any of its importance in the estimation of those who give to Christ pre-eminence for the salvation of the world. However young and ardent minds may have invested it at the beginning with poetry and romance, that has passed away in history and experience of the trials and triumphs of more than fifty years, in the grandeur of its designs and in the glory of its results, it never can cease to have a strong hold on the affections and the sympathies of those who have been bought by the precious blood of Christ. We have now reached a period in the history of this mission when we are thrown back upon our principles for its support, extension, and ultimate triumphs, and it would seem by the movements of Providence and by the march of events, as though those principles were to be tried as by fire, and that God will bring to a final issue the question whether our support of the mission is to rest upon principle or custom—whether it is to spring from sincere and intense love to the Saviour, or from the praise of men. We are told that the passion for missionary work no longer exists in our churches

and that few men offer themselves for the highest department of Christian enterprise and benevolence. Be that as it may, the great principles which gave rise to this mission more than fifty-six years ago, and on which it must still rest, have the power of an endless life, and remain without the shadow of change amid all the decays of our mental and physical power, and amid the passing away of this transient world. It is upon the command of the Master we love and serve, upon the mighty debt we owe to him, upon our faith, our love, our benevolence, and self-denial, that we are now thrown back in this advanced period of the grand enterprise which is to secure for the Prince of the kings of the earth the crown of universal dominion. Our vocation is not to endure years of oppression and injustice in a jail, or to pass through the flames of Smithfield to the Master's crown. But Providence summons Christians in their closets, pastors in their pulpits, and missionaries among the heathen, to realize more than they have yet done, the essential goodness of the cause to which they have consecrated their lives. Every Christian must decide the great question, "How much owest thou unto thy Lord?" and having decided it in the prospect of the final judgment, let him give himself, his time, his talents, his property to the great work of mercy. Let this be done by the whole church of Christ, and we shall soon find ourselves on the eve of the millennium, and amid the bright and peaceful scenes of the last days. We have lived long enough upon excitement, upon the applause of platforms and public meetings; we have tried machinery of one kind and another, and I am now anxious to see whether our principles will abide the test. In the commencement of this mission the name of Serampore had a magnetic influence upon the churches. Fuller and Pearce travelled through the land receiving the contributions of the brethren. At a later period the name of Yates was connected with the most perfect translations of the New Testament ever yet made, and at a still more recent period, the names of Knibb and Burchell have been associated with the great struggle for the abolition of negro slavery. These facts, however, belong to the past, and we must now take our stand upon the wants of the world and our obligations to Him

who though rich, for our sakes became poor, that we through his poverty might become rich. We have never yet formed a right estimate of the power which prayer has upon Him who sits upon the circle of the earth, and who reigns in the kingdom of grace. Communion with God will give us power with men; having wrestled and prevailed in prayer, we shall be in a better position to appeal to the latter, and the church will never be so near the repetition of the Pentecostal day as when it is most devotional. The devotional spirit is the best preparation for the greatest success. The greatest success in the history of the church was in the first age, for that was the age of prayer. Christians were men of prayer—churches were imbued with the spirit of prayer—ministers, deacons, and members prayed without ceasing, and while in the act of prayer the Spirit descended upon them like a mighty rushing wind, bringing every thing down in the shape of opposition, and in a single sermon winning 3000 converts to Christ. An earnest ministry is the demand of the age. Books have been published, pamphlets have been written, sermons have been preached on that point. Earnestness in the churches, the closet, the pew, the pulpit, in our prayers and in our contributions, is the want of the day. Money is wanted—men are wanted. We have reached that point in the history of our missions that we must recall our missionaries, and circumscribe the sphere of our efforts, or you must increase the funds of the Society. As to giving up your stations, that is out of the question. If the period should ever come when you cease to sustain most vigorously the enterprises of such men as Carey and Marshman, the glory is departed, and Ichabod should be written on your mission-house, and pulpits, and pews. But what is to be done? You must increase the funds, or you cannot maintain your past conquests. Will you call home any missionary from Africa, or your translators, printers, and schoolmasters from India, or any labourers from the west? How many are there for the vast population of those countries? If a proposition were now submitted to the meeting that we should recall some of the missionaries, not a hand would be lifted up in its favour. But what is the alternative? You must supply the Committee with large funds, acting under the

influence of principle. Providence summons us to this great conflict—a conflict for everlasting principles, and one that will smite to pieces the great fabric of anti-christ. Our fathers fell in this great conflict. They were faithful to death. They never put down the weapons of their holy warfare until death summoned them from the great battle-field to receive the crown of life that fadeth not away. We have taken up these weapons, and never with hearts to beat, or arms to wield with strength obtained from him who is mighty to save, will we put them down.

The Rev. William Arthur (late of Mysore and now of Paris) rose as a representative of the Wesleyan Missionary Society to second the resolution. "Every friend," he said, "of the progress of the gospel has been thinking with much interest upon the position of the Baptist brethren in France for some time past. Though the constitution under the monarchy gave to every French citizen not only equal liberty and equal protection, yet it so happens that under certain arrangements adopted no doubt to thwart it, the local authorities have had the right of denying the opening of places of worship wherever they pleased. The consequence was that in some parts of France the Baptists were opposed, and finally persecuted. The highest courts decided against their right; but a day of change has come. The restrictions that lay upon you are gone, and now throughout the length and breadth of that land, religious liberty is in the ascendant. Dr. Devon told me that in one of the provinces a French Baptist had built a chapel. During ten years he had tried to obtain permission to open it, but had failed—that he had been looking forward to the day when it might be opened, and that day has come at last. I believe that since the Revolution no disrespect has been shown to the priests as ministers of Christianity. If it has been shown to them, it is as the emissaries of Rome. At the present moment the French mind is more favourable to the gospel of the Son of God than it has been at any time since the Reformation. Infidelity is hardly bold enough now to raise its head anywhere. I have never met with a French atheist, and to meet with a deist is rare. The bulk of the people say, 'You are not to expect us to believe all

that the priests tell us,' but they have added, 'we believe what Jesus Christ and the apostles have said.' When I have remarked to them, 'You are Protestants,' they have denied it. However, one intelligent man said to me the other day, 'I will tell you precisely where the difference lies between the present state of mind of a thoughtful Frenchman and the Protestant religion. It is not in faith, for most of us believe Christianity, and if you were to go into our churches, you would find men where they were never found a few years ago; but do not think that we believe in all the mummeries that are practised there. No, we go from a necessity that we feel to worship God, and we know no where else to worship him. The difference between our state of mind and the Protestant religion is this, a Frenchman likes something that speaks to the eye—something scenic. The Protestant form is too stern for us.' I believe he was perfectly correct, and that in a vast number of the French population that is the difficulty with regard to Protestantism; but I do not believe that in order to make Christianity captivating to the French nation, we ought to dress her up in French clothes. Let her stand in her own grand majesty before all opposition whatever. I believe the day is very nigh when we shall see in various parts an upspringing of Christianity such as we have never witnessed, and such as will make us all glad. Looking at it in that light, I have felt pained at the position of your Society. That most dangerous position in which you are brought to sit down and consider whether you must not give up some of your stations. Out of all the black records in the history of England, I believe there are none so black before God as these records of our churches. They are not confined to one church. These resolutions, absolutely necessary on the part of the brethren who wrote them, appear to me as if they were written in the blood of souls. I am afraid of their consequences in another world. Some years ago, when we were brought to that position, we gave up a station that seemed a hopeless one. It had been formed with the hope that some day the gospel might, through it, find its way into Italy. We gave it up because we had no success. But Italy is now opening its arms, and it would be a most

important position for us to occupy. Take care of abandoning any stations which you have once taken up. Let them all be maintained—all be more and more cultivated, and the cultivation will assuredly bring its harvest. But although it is impossible to refuse a great amount of interest to the continent of Europe, I acknowledge that by far the greater part of my heart's sympathies are in a country with which your Society is more conspicuously identified than with other countries, Jamaica alone excepted. I mean continental India. I believe that the feeling with regard to India will not die in you, more particularly as the fruit of that work is beginning to be reaped, for it is only beginning. We have in British India at least one sixth of the entire human race, and in that immense multitude God gives the churches of England a sphere of action such as till our days they have never had. We ought, then, to use redoubled energy in the great work of evangelizing all over the earth. Is it possible that notwithstanding these commercial difficulties we have to encounter, that the churches of England are prepared really to let Christian societies be embarrassed as to whether they should abandon or prosecute their labours? The resolution calls upon us to feel a more lively sense of our dependence on God. I trust that throughout the whole of the Baptist connexion there will go out a feeling to-day that we are in God's work—that what we are undertaking is not in any sense to raise a name or give to the world illustrious men, but that we are sent by the God of heaven to do a work that by God's help alone we can accomplish. We go forth to make new men, but new men we never can make except by the power of God. On that power we must depend. It alone can do the work. Depending upon that power we are called to present fervent prayer for the promised out-pouring of the Holy Spirit. I believe that if men pray, they will do every thing else; they will labour and give. We are also called to watch over our motives. Here is the spring of our failure or our success. I have little faith in those reasons which, if they go to prove any thing, prove that it is a great deal better not to have success than to realize it. It is said that we are more likely to be humble, but I never can believe it. If however,

we would be urged to greater labour, we must go to the work with right motives. Every sectarian and subordinate motive must be relinquished. The resolution calls for self-denying gifts, and I believe if we adopt all the resolution in our hearts this meeting will do its duty. Let us delight to give. Man never comes up so near to the act of God as when he is giving. I can conceive of nothing so unlike that glorious Being that I adore alone, as a spirit that has delight in getting and holding, but to whom it is a great effort to give. Such a thing is the most direct opposite to the God of heaven that I can possibly image. From all eternity, he has given light, life, immortality, and all things. Heaven and earth are one vast gift, and all time one act of giving; and God has never condescended to receive ought, except it may be the satisfaction of seeing those happy whom he has made happy by his own gifts."

The Rev. J. WEBB, of Ipswich, rose to move :—

"That the thanks of this meeting are due, and are hereby presented to JOHN HENDERSON, Esq., for presiding on the present occasion, and to the various friends connected with our own and other bodies, who have generously aided the Society by their contributions and services on its behalf."

This Society, he observed, has been graciously helped by members of other denominations, and on one occasion they stood nobly forth in snatching the firebrand from the flame. We cannot think of the kindness they have manifested towards us without feeling that there is here a recognition of our common Christianity. But while we thank these brethren, we would not forget our own. We wish that a large number would put themselves in the way of having these thanks returned to them. We have to remember that however thankful we ought to be for the special assistance we have received, and however serviceable it has been, this Society cannot depend on benefactions of this kind for a fixed and permanent income. It is not so much the rapidly descending showers as the steady rains that sustain and nourish the great processes of vegetation and fruitfulness; and I would remind this assembly that it is by the united exertions of our body that our missionary enterprise is to be sustained. Christians connected with other com-

munities have calls for their liberality in the departments of sacred enterprise in which they are embarked. We cannot, therefore, in the nature of things, calculate upon receiving largely from them. We are engaged, however in proclaiming the glorious gospel of the blessed God. We were the first in the field, and assuredly we will not be the first to quit it. Call agents back! No; we will try to send more out. We are pledged by every principle, by the engagements into which we have entered, to persevere. We have raised and equipped our forces—we have assailed the fortresses of superstition and sin, and God forbid that we should weaken our ranks, disband our troops, and sink into a state of inglorious ease. Why, the moral universe would be ashamed of us, if we were not ashamed of ourselves. But we will take care that we will never occasion their countenances to be crimsoned with such a blush. No; I trust we are prepared, whether or not we wave the victorious palm, to go on—to have our armour girded on, and to die with our face to the enemy, expecting that crown of life which the Lord the righteous Judge will give to every faithful soldier of the cross. I do view with the deepest regret, the fact that the entire denomination furnishes scarcely 3000 annual subscribers of ten shillings and upwards. I feel that this is a dishonour. This metropolis should furnish 1000, and the provinces should supply 8000 or 9000 more, and then we should have an additional income to the Society. I do think that that can be raised, and I hope it will.

JOSEPH TRITTON, Esq., in seconding the resolution, said, "You are all judges how much depends on the chairman at a meeting like this, and you have all been witnesses this morning of the tone—the deep tone of devout and ardent feeling—the tone of brotherly love and affection which, by the opening remarks of our chairman, was thrown over this meeting.

I trust that he who came to us with expressions of kindness will convey to those with whom he is associated, and also our brethren from other denominations who have favoured us with their presence to-day, our reciprocal feelings of love; tell them that we rejoice to meet them upon a common platform in our Saviour's common cause, that we hope that feeling will grow year by year and day by day. I hope there are thousands in this assembly whose bosoms are beating, and panting, and longing for the time when the watchmen and the citizens of Zion shall see eye to eye. We are sending messengers of love, but shall they be the bearers of a message of another kind? Shall they tell them we are thinking of giving up our stations, of recalling our missionaries, of summoning back the troops we have sent to the field of conflict. Let it not be so. There have been suggested various reasons to-day for the falling off of the contributions which the Society has realized. Undoubtedly commercial pressure has rested more or less upon all, but I have endeavoured myself to look at the subject in this light, and I would affectionately invite all persons to do the same, namely, that all those who have been permitted by the gracious providence of God to override the storm should make a thank-offering to God, and thus replenish the funds of this Society."

The resolution was then put and carried.

THE CHAIRMAN, in acknowledging the resolution, said, "I have been honoured to-day with the highest place I could hold in this world, and I receive with thanks your kind expression of approval. I have only to say that there is no one who can serve the Society with more willingness, so far as my capacity goes, than I will do."

The benediction was then pronounced, and the meeting separated.

THE ORIENTAL BAPTIST.

NOVEMBER, 1848.

Theology and Biblical Illustration.

A SOLEMN APPEAL

TO THOSE WHO DREAD THE GRAVE.

"Teach me to hve that I may dread,
The grave as little as my bed."

SINCE, my dear friends, life is fleeting away and eternity approaching, it is very necessary for us to enquire whether we utter the above lines in thoughtlessness or sincerely offer up a prayer to Almighty God. In order to bring the subject home to our hearts, let us, looking up to the Lord for his grace and blessing, consider a few points.

We are all well acquainted with the eagerness of a person, who has been labouring the whole day, to take refuge in bed as the night approaches. The cares and anxieties of the world are then shut out, and soon he enjoys that rest which a kind and gracious Providence bestows for the strengthening and refreshing of our frail bodies. The just and the unjust, the righteous and the unrighteous, the good and the evil partake of this blessing. Let us then, with reference to the present subject, consider the state of a Christian and that of an Unbeliever. By a Christian, I mean, one who is in deed and in truth a follower of the Lord Jesus, and he who is not a Christian is an Unbeliever. View the Christian, before retiring to rest, throwing himself on his knees, deploring his guilt, his sins, the hardness of his heart and the corruptions of his nature. He feels and confesses himself a sinner, undeserving of the mercies and protection of his Heavenly Father, for which he offers up praises and thanksgiving. He seeks and receives God's pardon for his sins, and commits him-

self both in soul and body, to the fatherly care of his Lord. Thus without a fear he reposes, feeling assured, that if it be the will of the Lord, He will refresh his weary body and enable him to commence another day in the service of his Maker. Should he awake, the next morning, instead of being strengthened and refreshed, afflicted with pain and sickness, he is peaceful—he feels and discerns his Father's hand, and is, therefore, thankful, yea happy; for he firmly believes that for his own benefit the Lord has been pleased to chasten him. This child-like resignation and trust in God can only be traced in the Christian. Although in his own weak erring judgment he may not be able to attribute this dealing of Providence to the exact cause, yet he immediately knows, that the Almighty's ways are inscrutable, and accordingly bows in cheerful submission to his Maker's will. Thus stands a Christian with his God as a child with its parent. Should the Lord be pleased to summon him, what does the Christian say whilst quitting this earthly tabernacle? "Lord Jesus, come quickly; into thy hands I commit my spirit." We have thus, though very concisely, seen how a Christian lives and in what manner he dies. Let us then proceed to examine the state of the unbelieving moral man, (omitting the other classes of nominal Christians) who feels no necessity for a Saviour, and seems to be ignorant of any actual deviation from

the road to Heaven. View him with self-assurance, uttering a prayer like the self-righteous Pharisee: "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican; I fast twice in the week, I give tithes of all that I possess." Luke xviii. 11 and 12. Thus he goes on; no prayer for grace, and aid, and blessing, and consequently he receives none. He looks back on the occurrences of the day and feels himself to be a righteous man—one who does not defraud his neighbour, and performs all the outward forms and services of religion. He is assured, that he has not offended God, and feels self-confident and elated. He sleeps, and awakes, perhaps, in health, and is then ready to commence another day in his own strength. But should the Almighty's hand fall heavily on him, and sickness, instead of health, be his portion, how soon murmurs flow from his unsanctified lips. He is confident that he has done nothing to merit this affliction. He numbers his good actions, and instead of humbling, exalts himself. Should, alas! death cut short his vain boastings and in the midst of his sins drag him to the awful bar of his Judge, who will then stand forth as his vindicator and pleader? Will the long despised Jesus appear in his behalf? No! he acknowledged Him not on earth and Jesus disowns him in eternity. Who then will stand forth to plead his cause? Alas! no one appears. Does he, himself, point in triumph to his own actions and say, "these testify of me?" O fool, well do they testify of thee. Look at them now and consider the fabric on which they were built. The veil being removed, he now beholds them with horror, and is doomed to spend eternity in hell with the devil and the damned.

But is it possible to dread the grave as little as our bed? I need not ask any one whether he dreads his bed; on the contrary, I am apprehensive, that many like it too much, and spend more time in excessive slumber than well befits their state as immortal creatures who have "a hell to dread, a soul to save." A bed being a place of rest for our bodies whilst animate, the grave supplies its place, when "the dust returns to the earth as it was, and the spirit unto God who gave it." But a

dread of the grave is too apparent in many to admit of a doubt. On enquiring from what source it arises, the immediate answer is sin. Sin thus being the cause, we shall find that its removal will turn the object of dread into that of desire. Now, allow me to direct you to the grand and only means of deliverance. Faith in the Lord Jesus Christ is the only remedy for the sting of death and the grave. Myriads have had recourse to it, and been able to say, "O grave! where is thy victory? O death! where is thy sting?" But the generality of men endeavour to forget the dread of the grave by plunging into the gaieties of life, or by having recourse to other sinful and unlawful means. To such I lift up my voice and cry, Harken, ye foolish and live, and let your souls delight in the contemplation of that Saviour, who "has borne our sins and carried our sorrows,"—who died that all might live. Permit me, affectionately, to warn you of your dangerous state. "Believe on the Lord Jesus and thou shalt be saved," are words addressed to you, to me, to all—to the greatest and vilest of sinners. I beseech you, therefore, to study with fervent prayer the sacred volume, wherein is unfolded the way of eternal life, and yield yourselves living sacrifices to the Lord;—for He has said, "Him that cometh unto me I will in no wise cast out." Then at last, when death approaches, you will rejoice. You will be in the territory of a subjugated and not of a triumphant enemy. You will enter as conquerors and not as the conquered. Once more I beg you to recollect that time is fleeting away and eternity approaching. Remember that the offers now made may perhaps never be renewed; for the Lord has said "My spirit shall not always strive with man." Wait not till to-morrow. What have you to do with the morrow? To-day is before you; to-morrow you may never see. Consider how much Jesus has suffered for you, for me, for all; and will you still refuse to come to him? Whilst the present is before you, I beseech you to go to the friend and Saviour of sinners, and "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isaiah i. 18.

A TRAVELLER TO ETERNITY.

CORINTH.

GREECE was one of the most celebrated countries of the ancient world. At a period when the greater part of the then known world was lying in the ignorance of barbarism, the Greeks, by their appreciation of science and learning, had carried the arts of war and peace to great perfection. Her inhabitants, naturally brave and warlike, kept the neighbouring states in entire subjection. Their national character may be attributable to a peculiarly fine sky and mild climate. The sons of Greece were brave, and her daughters exquisitely fair: youth, beauty, loveliness in every form had their enthusiastic admiration. Her chief cities—Corinth especially—were celebrated for their magnificence; the latter for its beauty was styled one of the eyes of Greece. Situated on the isthmus which bears its name, it commanded the traffic-intercourse between Asia in the east, and Italy on the west. This magnificent city was built by Sisyphus the son of Eolus, who gave it the name of Ephyre. But when Pelops, the king of Phrygia, subdued the Peloponesus, he changed its name from Ephyre to Corinth after his son Corinthus. It was built at the foot of a lofty rock called Acro-corinthus, from the heights of which the view extended over a vast tract of land on the isthmus, and the two gulfs of Lechæum, now called Lepanto and Egma. On its summits stood a fortress the strongest which Greece possessed. Nor could the eye be tired of gazing on the splendour beneath. Magnificent palaces, beautiful edifices, lofty temples adorned with exquisitely finished statues, public buildings, baths, cenotaphs filled the area below. Here stood the temple of Venus, embellished with the costliest and most attractive ornaments, its beauty exceeded only by the wickedness openly perpetrated in it. The city was constantly crowded by merchants and traffickers who conducted commercial intercourse with various nations of the world: through its policy and enterprise its spacious streets were crowded by its industrious but licentious inhabitants. Its bay was covered with fleets laden with the riches of the East. By means of its commerce and its colonies it increased in riches and power; while at home its population became so great that its walls could not contain its myriads.

They emigrated and colonized the island of Corcyra, the modern Corfu. Here for a long time they depended on the parent state. The fertility of the country invited industry, and they raised themselves from dependency to liberty and strength.

The Corinthians were at one time a very powerful people: Corinth, Athens, and Sparta are names inseparable to Grecian glory. Had they been more peaceful and less ambitious, Corinth would have been unrivalled. Syracuse and Carthage alternately felt its power, while the south owned it as its military centre. The lustre of its name was tarnished by the impurity of the people. The temples, altars, priests, and deities, ministered to licentiousness. So much so, that the term Corinthian was synonymous with harlot or courtesan. Still literature and philosophy flourished here. Schools and philosophical sects abounded. Philosophy, rhetoric, painting, sculpture and the fine arts were carried to the highest eminence. To its seat of learning people flocked from all parts of the world. Hence the appellation given to it by Cicero, of "the light of all Greece."

At this juncture, the Romans, jealous of its greatness, sought a pretext to besiege and destroy it. This took place under Mummius, B. C. 146, who fulfilled his commission with unrelenting severity. Corinth was, however, destined to rise in beauty if not in power. It was peopled with freedmen of Rome. This was Cæsar's act, a short time before his removal. A more splendid and indestructible temple was now to rise, reared, indeed, by an humble architect, and to which, even to this day, much of its fame belongs. Here this holy man had to contend against the corrupt systems of philosophy, and to watch against the influences of sin. In this city when Satan had his seat, Paul ceased not to warn them to "flee impurity." When he left Athens and came to Corinth, he, just as his custom was, laboured among the Jews. Here a kind Providence directed him to the acquaintance and friendship of two of the most noble and disinterested Jewish converts, Aquila and Priscilla, who, together with others, had been expelled from Rome, by the edict of Claudius the Cæsar. On the arrival of Silas and Timotheus, Paul vigorously preached the gospel in all the Jewish synagogues with much success. But

"when the Jews opposed and blasphemed, he shook his raiment and said unto them, your blood be upon your own heads; I am clean: from henceforth I will go unto the gentiles." Among them his ministry was blessed and a Christian Church was originated, with whom he resided for a considerable time, and when he removed from Corinth he left Apollos to take care of it. Apollos was an eloquent man, an Alexandrian Jew by birth; a very powerful instrument in building up this Church and in defending the gospel against the opposition of the Jews.

The Corinthian character found its way, to the great sorrow of Paul, into the Church. This missionaries among the heathen can well understand. Paul, as a wise minister, sought to repress these growing evils. He wrote, he remonstrated, and evidently not in vain. The principal evils which troubled him seem to infest the mission churches from among the heathen even now. India is far from being singular here. The disorders occasioned in their assemblies, contentious, litigations, jarring opinions, and above all, covetousness and impurity. These letters produced, as we have noticed, deep repentance, and clearing of themselves; hence Paul says:—"Though I made you sorry with a letter, I do not repent, though I did repent; for I perceive that the same epistle hath made you sorry, though it were but for a season: yet now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance, for ye were made sorry after a godly manner, that ye might receive damage by us in nothing." After all, the Corinthians were a people of a noble spirit, and he greatly sympathized with them. He wrote them a second letter in which he comforts them; it is a model for Christian ministers.

About the end of the year 57 he came again to Corinth, when he stayed for some time, perhaps during the winter, and returned to Jerusalem. Here he wrote that valuable portion of the New Testament, the epistle to the Romans.

Among the distinguished and devoted members appear the names of Stephanus, Fortunatus, and Achaicus. Gaius also, who seems to have been honoured to entertain as personal friends both Paul and John (3 John). If so, Diotrephes may have been a leading man and a main cause of the troubles and party-spirit at Corinth. Let the passages be

compared and we think he will be found to have been a leading spirit among the disaffected members there.

F. R. J.

THE SEASON AND LOCALITY OF THE SAVIOUR'S ADVENT.

THERE is something interesting in the time and place selected for the advent of the Saviour. This earth being a globe, of course has not—that is, its surface has not—any geographical centre; but if we take into view its moral and political condition and history, it has some parts far more suitable to be radiant points from which any extraordinary message from heaven is to be disseminated than others. It would be difficult to find a place more suitable for such a purpose than the very country chosen by Jehovah as the scene of the sufferings and death of Christ. Look upon the map, and you will find that the land of Canaan is situated upon the eastern coast of the Mediterranean sea; and if you look east, west, north, and south, at the various connections of this spot, you will find that no other on earth will compare with it for the purpose for which it was selected. Egypt, and the other regions of Africa on the south, are balanced by Syria and the Caucasian countries in the north. There were the Persian and Assyrian empires on the east, and there were the Grecian and Roman empires on the west. India and China, with their immense multitudes, are upon one side, and the modern France, and England, and Germany, with their vast political power, upon the other. Then look upon the Mediterranean sea, on the borders of which Canaan lies, bathing, as it does, the shores of three quarters of the globe, and bearing upon its bosom a large proportion of all the ships that have sailed for the first five thousand years of this earth's history.

It is astonishing how much of the interesting history of the human race has had for its scene the shores of the Mediterranean sea. Egypt is there. There is Greece. Xerxes, Darius, Solomon, Cæsar, Hannibal, knew no extended sea but the Mediterranean. There is not a region upon the face of the earth so associated with the recollection of all that is interesting in the history of our race, as the shores of the Mediterranean sea;

nor a place more likely to be chosen by the Creator, as the spot at which he would establish his communication with men, than the land of Judea.

The time selected is as worthy of notice as the place; I mean now the time of the advent of the Messiah. The world had been the scene of war and bloodshed for many centuries. Empire after empire had arisen upon the ruins of the preceding. At last the Roman power obtained universal ascendancy, and all was at peace. A very considerable degree of civilization and knowledge prevailed over a very great part of the then known world, and everything was favourable to the announcement and rapid spread of a message from heaven. The message did come, and it was properly authenticated, and the peculiar suitableness of the time and place selected was seen in the very rapid spread of the gospel over almost all the globe.—*Abbott*.

ONENESS OF THE HUMAN RACE.

“Behold the people is *one*, and they have all *one* language.”—*Gen. xi. 6*.

It was, and with a few still is, the fashion, to deny the *Unity of the human race*. The chief reasons assigned were, 1st, the difference of colour, figure, and physiognomy, obvious in the human family; and, 2ndly, the marvellous difference of language. With the oneness of the human race, would fall at once the truth of revelation, the doctrine of original sin or inherited depravity, and the common relation of Christ, the second Adam, to the family which descended from the first Adam. According to these anatomists, some of them found out that there must have been four, and some even reckoned sixteen, Adams. The black complexion, the woolly hair, the retreating forehead, the animal mouth and cheekbones, the long arms, and separated legs, of the Negro, could never be descended, they said, from the same original parent as the opposite complexion, features, &c. of the intelligent European. Believers in revelation had again but to sit still, and let true science rebuke the vagaries of the pretenders. Lovers of truth in the natural world pressed their enquiries, and no philosopher of note impugns now the Mosaic statement. It has been found, that all *infants are born of the same*

colour,—that not till several days after birth the blackness of the negro begins to appear and to spread,—that darkness of colour is a providential protection against the heat of a tropical sun,—that some Europeans and Jews have become, in the course of a few hundred years, nearly as dark as Negroes,—that the intermediate skin contains a peculiar provision for thus adapting man to every climate of the earth,—that in respect of features, hair, and form of limb, Negroes are found resembling Europeans, and Europeans resembling Negroes, while other nations form intermediate links between these two great classes; so that no line of demarcation can be drawn between them, as there can be between different species of animals,—that, in short, no such difference can be discovered in the skeletons of the two most diverse tribes of man, as to suggest to the intelligent anatomist a different original father for each. To quote the words of Blumenbach,—“All national differences in the form and colour of the human body are far less striking than those into which so many species of animals (domestic animals especially) degenerate, *even under our own eyes*.” Any of our readers, having means, and ability, and wish to investigate, may consult most safely the works of our excellent Dr. Pritchard on this subject.

But, then, the hundreds of diverse languages! do they not combine with the above-mentioned diversities of form, &c. to indicate many Adams for our race? Just the reverse. The unlearned in this department can form no fair conception of the tendency of discoveries in the department of language. Two prominent facts they may receive, as undoubted by the most sceptical,—1st, that as investigation proceeds, the vast host of languages are found to resolve themselves into a few families; and between most of these families such a relation is discoverable, as points to an original language at Babel; a confounding of it there, so that several mutually unintelligible varieties of the same original tongue compelled separation; and that then again these varieties branched off into new dialects, which were again modified by all the interminglings of conquest, colonization, and commerce. Thus Hebrew, Chaldee, Syriac, Arabic, and Æthiopic, form one family, with such strong family likenesses, that he who has learn-

ed one of them, much more easily learns the rest—it is called the Aramæan family of tongues. Then come the great Indo-Germanic family, and it will doubtless surprise many of our readers to learn, that the Sanskrit of India is *closely* related to the Persian, to the ancient Greek and Latin, to the Slavonic, the Lithuanian, and the German; and, therefore, also to Spanish, French, English, Dutch, Danish, Swedish, and others!! yet this is an unquestioned fact. Then, again, these two great families, the Aramæan and the Indo-Germanic, are closely bound together; so that each of our readers is employing substantially some of the very words of the language of the Jewish patriarchs! Want of space compels us merely to mention the 2nd striking fact, that the more ancient a language, the more perfect its grammatical forms are found to be. Thus the Sanskrit is more perfect than the Latin and Greek; and the Greenlanders, one of the earliest races, driven by those who subsequently arose, into the most inhospitable of climes,—without writing, without education, without philosophers to do it,—were found in their barbarism to have a language, in a grammatical point of view, the most perfect in the world! What an indisputable proof that man was not created half a brute to gain a language as he could, by putting interjectional cries together; but that this noble gift was bestowed by the same power which showed itself once more in the wonders

of the day of Pentecost. We may just, add, that all investigations—historical, lingual, and anatomical—point to Asia, and the country round Ararat, as the cradle of the human family.—*The Church.*

MEANS AND END.

THERE is a close connexion between the use of means and spiritual improvement. The strength and vigour of the new man is commonly in exact proportion to the degree in which the hearing and the reading of God's word and prayer are used. And no wonder,—for what is prayer? It is the *way* by which we cultivate an acquaintance with the great God, by which we *associate* with Him who is the source of all good, and of all happiness.

How do we know men, become intimate with them, and derive good from such as are wise and excellent? By being often in their company. The same is true with respect to God: that we may be assimilated to him, partake of his excellencies, and receive his blessings, we must be often, as it were, in his company, we must converse much with him, tell him our wants, ask his favours, and thank him for his mercies. This is the holy intercourse of prayer. We know God by his word, as we know man by his writings, or by what is written of him: but we know God by prayer, as we know one another by being in each other's company.—*Anon.*

Original Poetry.

GOD IS LOVE.

Oh sweet is the thought that the awful God,
 Who filleth the earth and sky,
 While spirits of light await his nod,
 And seraphim ever cry,
 Thrice holy Lord of hosts! Is Love.

That the terrible God in darkness throned,
 Whose frown is the blackness of woe,
 Whose voice is fearfully thunder-toned,
 In the ear of his mightiest foe,
 Himself consuming fire, Is Love.

Sublime is the thought that he who presides
 O'er the countless worlds of space,
 Whilst clothed in his vestment of light he hides
 From created sight his face,
 Too dazzling if unveiled, Is Love.

His love is too high for the eagle's strength,
 Its depth no plummet can find;
 Eternity only equals its length;
 Its breadth—his infinite mind:
 Though boundless his nature, 'Tis Love.

For the Young.

ON THE ĀK OR MADĀR PLANT.

आक अक—مدار اکنداء—*CALOTROPIS GIGANTEA*, or *ASCLEPIAS GIGANTEA*.

Do not be frightened, young friends, with this list of names of a very common plant, which I dare say you know. The same plant however has different names in different parts of the country, and the Latin name is useful to botanists.

This plant abounds in every compound, by every road side, and in all the sandy plains of the N. West of India, and I suppose in Bengal and right down to Ceylon. In these provinces many a wide track of uncultivated land is filled with nothing but grass, jhar-beri, babūl, prickly poppy and āk trees, about each of which I hope to write something. These five things appear at first sight nearly useless, and as the āk is poisonous, it may remind you of the curse pronounced on the ground after the fall. Thorns and thistles are useless things, and so do these appear useless or even dangerous. Now I want to remove this idea and to show you that the above-mentioned plants are very valuable, and that the āk, though poisonous, is one of the most useful plants in India or the world.

Perhaps my paper for this month may not make you laugh, but it will give you rational pleasure if you will patiently study it and the plant to which it refers. This is one page of the book of creation—a work of the deepest interest, written by God himself, and filling those who study it, whether angels or men, with admiration and love of its Author. As some of you may never have studied botany, I must give you a slight idea of the position of the plant in the vegetable world. There are two systems of Botany, one that of Linneus, very simple, and another the natural system, more difficult, but more popular and perhaps more exact.

Linneus classifies plants according to the number and arrangement of minute threads, &c. called stamens and pistils, in the centre of the flower. The natural system aims to arrange plants by their qualities and other similarities. According to this last, the whole vegetable

kingdom is divided into flowering and flowerless plants. The flowering are again divided into two divisions. 1st, Those whose seed is divided into two parts, and 2nd, those having no division in the seed.

The first sub-class of trees have a bark distinct from the wood, and increase by additions of woody substance on the outside of the wood and under the bark, and are therefore called from the Greek, Exogens, or outside growing. The first syllable Ek, means outside.

The second sub-class grow from inside, and thus gradually become hollow, as grasses and palms. These are called Endogens, inside growing. Exogens grows therefore by adding one layer of wood in another like the coats of an onion, and Endogens by swelling out from the middle in the following manner. Suppose you roll up a piece of paper like a scroll so tight that you cannot put any thing in the middle, not even a pencil, this will represent a young palm. Now, if you loosen your hand a little the roll of paper will spread out a little, so as to admit a pencil, and thus the centre hollow will become greater and greater the more you loosen your hand. This represents an old palm. If you cut down such a palm and then cut it in half lengthways you have a boat, which, with a little labour, will carry two men well. Let us now give our attention to the first sub-class, which is the most useful to man, because it contains our timber and most of our fruit trees, with the greater part of every thing growing in the garden. You may know this class by two or three signs. Exogens have pith, wood and bark distinct. Endogens all of a piece. In Exogens, if you cut off a branch straight through you will see rays in the wood running out from the centre like the spokes of a wheel, which is not the case with the other sub-class. The leaves of Exogens have a net-like appearance when you hold them up to the light, in Endogens the veins run parallel to each other, as in the plantain leaf.

The above signs can never mislead you, but there is another sign, not so universal, but correct as far as it goes, viz. that the number of parts in the flower of an Exogen is usually five, or its multiples as 10, 15, 20, 25, &c. Look at the Āk flower. It has five leaves to its cup (sepals), 5 divisions of the body of the flower, five stamens, and the centre pistil has five points. In the Endogens the number is usually three, or its multiples. It will be an amusement to you to collect 20 different kinds of flowers and see how many have 5 divisions. It is evidently a prominent idea in the plan of the vegetable world, showing that God works systematically.

The sub-class, Exogens, is again divided into three parts, 1. Those whose flowers have many petals (leaves). 2. Those with none. 3. Those with one. This system then is thus arranged:—1. Flowering plants; 11. Flowerless plants: these divided into 1, Exogen. 2, Endogens.

Exogens divided into, 1, Many petal-elled flowers. 2, Without petals. 3, With one petal.

Now the Madār, belongs to the last of the three, for its flower, though divided at the top into five points, is united in one piece at the bottom. There are other sub-divisions which, if you wish to study you may find stated in Lindley's Natural System of Botany, p. 280-303. To prevent confusion every order has a number which runs through the system from the beginning without regard to classes and sub-classes. Lindley has 291 orders, each divided into genera. This is the 223rd order, or Asclepiadaceæ, or swallow-wort order.

The plant we are studying is the giant swallow-wort. If you closely study this one, you may easily find out the remainder of the 83 genera into which this order is divided.

Learned botanists are much puzzled with plants that will not fit into their system, and this order is one. The plants in it are remarkable for their milky juice, and a natural order ought to class all the milky plants together. But the flowers of these are so very differing that they are always separated into distinct orders. This shows us that we must not depend too much on the best systems either in botany or any other science, much less in religion. God's

plans are different from ours, and his thoughts are higher than our thoughts. In the midst of much order we also see apparent confusion in every part of creation, but the more closely we study the works of God, the more beautiful, perfect and orderly do we find them to be.

Milky plants and trees abound in India, such as the fig tribe, including the Bar (banyan), Peepul, Anjir, &c., the Papeeta, Carounda, Euphorbium tribe, including the Thuhar, and very many others. The milk of many of these is acrid, blistering and poisonous, and therefore unless you well know its qualities, you should be very careful not to allow it to touch your skin, or eyes. The milk of the Āk is thus poisonous and blistering. All are not thus poisonous, for if you keep rabbits, you no doubt know the dudhiya, a little flat-leaved weed which creeps close to the ground.

Before describing the properties of the Āk, let me give you a general idea of the properties of the order to which it belongs.

"The roots are generally acrid and stimulating, whence some of them act as emetics." Others excite perspiration. "Their milk is usually acrid and bitter, and is always to be suspected." "*Asclepias lactifera* (called in Tamil Vilpali) is said to yield so sweet and copious a milk that the Indians (Hindus) use it for aliment," and four others are eatable. "The cow plant of Ceylon yields a milk of which the Singalese make use for food; its leaves are also used when boiled." More than 2000 years ago the brāhmins used to drink the juice of the moon plant, acid *asclepias*, in their worship and for incantations. The butterfly weed is a popular remedy in the United States for a variety of disorders. Another plant has the properties of *Ipecacuanha*, and is very useful in dysentery. The Kural of Bengal is called the *Sarsaparilla* of India, and is much prescribed by European doctors for diseases of the skin. Some of them have the gummy juice from which Indian rubber can be made, though the proper Indian rubber tree is in another order. One plant is used by the mountaineers of Rājmahl as bowstrings, as it is so tough, and the fibre of many others is long and tenacious. Lastly, some of them yield good indigo, though the common indigo plant is of another order.

It is useful to know the properties of the order to which a particular plant belongs, as it may help us to discover a medicine, dye or food where we least expected it. A clever botanist, thrown on an uninhabited island full of fruits and trees, would stand much less chance of being starved or poisoned than others, even if every fruit was new to him.

Now then what use is the Ak Madar itself? You may be sure God has not scattered millions of them over India in vain. As your parents perhaps do not intend to make you medical men, and as this Magazine is not intended to give complete information on points of natural history and botany, I must refer you to Ainslie's *Materia Medica* and Royle's *Botany of the Himalayas* for a mass of valuable facts about this plant, if you would like to know more about it. It is applied to some ten or twelve uses in medicine, besides being employed for other purposes. A few of these I will mention.

"The root and bark, and especially the inspissated (dried) milk, is a powerful alterative and purgative; it is, especially in cases of leprosy, elephantiasis, intestinal worms, &c. that it has been found important."

The root, according to the experience of many European doctors, may in many cases be substituted for *Ipecacuanha*, a valuable and expensive English medicine. The root of an old tree 3 or 4 years old is mixed with other ingredients and used for *Cholera*. Besides this boys will be pleased to hear that the gunpowder employed in fireworks in India, or on the *Shab-harât*, *Dashera* and fifth of November is made from the charcoal of this root.

The milk has many uses, good and bad. Of the bad I may mention two. It is a blistering fluid, and many thus have suffered by incautiously touching it, and then rubbing their eyes, which become blind; and it has for ages been used by the Rajputs in poisoning their infant daughters, when the parent is too poor to give them a rich dowry at their marriage.

Its medical uses are many, being chiefly employed in the cure of ringworm, producing artificial blisters, causing boils to break, and mixed with *Joâr úû* for the itch. A gentleman of my acquaintance

* Lindley, Nat. Sys. Botany, p. 305.

who for many months had his face covered with unsightly eruptions, was speedily cured by this.

It is also used in great quantities by the tanners to take off the hair from the skins.

The leaves are eaten only by three creatures with impunity. The goat, a caterpillar and a grasshopper. This is one of the remarkable instances of the food of one animal being the poison of another, and thus we see that nothing is made in vain. There is a native verse on this

Uñ ne Ak ehhorâ.

Bakri ne Dhák ehhorâ.

That is, the camel eats every leaf, but the âk, and the goat every leaf but the Dhák.

The two insects always live on this plant and never seek or thrive on another. This is taught in the following *bhâshâ dohâ*.

जो जाओ में रच रह्यै तिहि ताओ में काम
जेसे किरवा चाक को कहा करै बच चाक।

In other words, you should live with those of whom you are fond, as the âk insect would be unhappy in the mango tree. The caterpillar turns to a beautiful red butterfly, and the grasshopper is large and beautiful.

In medicine the leaves are used for dropsy, flatulency and white leprosy. The leaves are also applied after being warmed, to any limb which is painful from rheumatism, or swollen from any cause. The suffering part should first be oiled. The flower-buds are used for the cure of spleen, piles, asthma, and the best use is for the cholera. Equal parts by weight of the buds, of black salt and black pepper are ground together and made into pills, one of which is generally sufficient to cure a man.

An old gentleman who has often tried this gave me the recipe.

The *Cotton*, which like floss silk, fills its large pod, mixed with treacle, is used to cure fever and ague.

Though I have not heard of its being used to stuff pillows. I do not see why it would not answer as well as the silk cotton of the *Semal*, when dried.

The dried leaves are used for asthma, after being prepared in a particular way with salt.

Lastly the tree is often dug up, by

very poor people and after drying in the sun is sold for fuel.

Now is not the Madár very useful? Where is there any one plant, except perhaps the date Palm which can be applied to so many important purposes. This plant is a specimen of the wisdom and care of our heavenly Father who has distributed plants where they will be most useful for food, timber, shade, or medicine. Many of the diseases above mentioned abound more in India than any where else; and here too, cheap and accessible by all as light and air, does this abound. Let me recommend to you the study of geographical botany, or the manner in which God has distributed plants in the localities where they are most needed. Thus in Greenland and Iceland there is a peculiar kind of moss, which will grow no where else and on which that most useful animal the rein deer lives. Man in that latitude would be nearly helpless without him, and he could not live without the moss.

In Europe substantial grains and hardy fruits sustain the strength and gratify the palate of its active inhabitants, and the oak abounds to enable them to build durable houses and ships. More south, cooling fruits, as the orange, lime and grape increase; and when we come to the sultry plains of India a rich profusion of the juiciest, most refreshing and acid fruits abound. Need I name the musk and water-melon, the mango, the plantain, the tamarind, the lime and the pumelo.

Here too the giant pipal, banyan and other trees spread wide their broad and shady arms to shelter the fainting traveller. But it is also cold sometimes, and what shall the Hindu do for fuel. He has but few coalpits. Well, there is the Babúl growing everywhere, the finest tree for fire-wood in the world. This tree has so many uses that I must tell you about them another time. The palm too, with its trunk useful for boats, its fibres for cordage, and leaves for fans, will claim our attention, and the bamboo employed for countless purposes shall not be forgotten.

Thus you begin to see nothing is created in vain. If it were only to give us the pleasure of admiring its neatly formed flower, with its purple points and pure white centre, out rivaling in finish and delicacy the gold and silver flowers executed by Delhi and Calcutta

goldsmiths, we should thank God for it. Much more when it is so useful. The whole earth is full of his glory.

T. P.

A CONVERSATION ON BAPTISM.

Deut. vi. 6, 7.

A FATHER and his children had just sat down to dinner one Lord's-day, after witnessing the baptism of several persons, amongst whom were several young persons from the Sunday school: two of them were not more than twelve years of age. The eldest daughter of the circle was a sensible and hopeful child nearly eleven years old. When all were a little quiet, the father thought it a good opportunity to direct his child's mind to the ordinance, which he much wished her to attend to in *early* years.

Well, my child, said he, do you understand what we have seen this morning?

Child.—I think I do a little, father; I have heard both you and the minister explain about it; but I should like you to make it a little plainer to me.

F. You noticed that the minister said he baptized them *on their profession of faith in the Lord Jesus Christ*; did you not?

C. Yes, father; what did you wish me to learn from that?

F. That those who can *truly* profess, or openly say, that they believe in our Lord, are the proper persons to be baptized. Do you remember any texts which teach us so?

C. Do you mean such as I have read in the Acts, where it is said, that the people believed and were baptized; and it is said sometimes, they *repented* too; is it not?

F. Yes, my dear; all these accounts show us the same thing, that they repented of their sins and believed in Jesus, and then they baptized them in the name of Christ; but do you not remember the command Christ gave his apostles when he was going to heaven? After he told them to preach the gospel to every creature, what did he add?

C. Oh yes, I remember; "He that *believeth* and is baptized shall be *saved*." Yes, that does show, I see, that he meant them to believe in him before they were baptized; but, papa, why did

He not say too, he that believeth not, and *is not baptized*, shall be condemned?

F. Very natural to ask, my dear; but think now. There was no need to say anything about not baptizing those who did not believe, because such persons *would* not be baptized; and no one then thought of baptizing those who *could* not believe in Christ.

C. Yes, I see that now, papa; but you have often told me that faith in Christ means believing what the bible says about him, and believing it so as to make us love him and try to please him; but when I was in town last Christmas holidays, Aunt Sarah took her baby to church to be baptized; and Aunt Mary had the Independent minister come to her house, and he baptized little Anne, and little Willy, when he was only three months old, and they could not even talk; and when he sprinkled some water on their faces, Willy cried a good deal, and aunt could not quiet him; and I am sure they could neither of them know anything about Jesus, they were so little.

F. You are right, my dear, they could not; and, therefore, I think it is not according to the bible to baptize them.

C. But, dear papa, I am sure Aunts Sarah and Mary love the bible and try to obey it; for they taught me out of it just as you do.

F. Yes, my dear, they are both very good people, or I should not like you to have staid so long with them; but I think they have *mistaken* Christ's commands on baptism. If they understood as I do, they would do as I do; but the best people may be mistaken.

C. Well, papa; but I hope you will not be angry, for I do not mean to be rude; but may not *you* be mistaken too?

F. I may indeed, my dear child; and that is why I asked you at first if you recollected any texts out of the bible about it.

C. Oh yes, papa, you always make me find every thing in the bible; but could such good people mistake the bible?

F. Why, my dear, people became superstitious, and thought that being baptized would save them from sin; and then they thought the sooner they baptized them the sooner they would be safe if they died.

C. Oh yes, papa, I remember John, our yardman's wife, when her baby was

dying, was so afraid because it had not been baptized; and you prayed with her, and talked with her, and told her it would make no difference at all, and that babies would be happy in heaven without being baptized.

F. Well, I was going to say, my dear, that when it became common, for this reason, to baptize babies, even good people who have no superstition, did it because they saw others do it; and so a great many baptize their children, and never think whether the *bible* bids them do it or not.

C. I think you make it very plain, papa.

F. Well now, my dear, I wish you to think whether you so love Christ, that you may properly be baptized as a true believer in him. Your dear aunts baptize their babies, and then teach them as they grow up, that they ought to love Jesus and serve him, because they were baptized into his name.

C. But why, papa? Did they know anything about it when they were baptized?

F. They did not; but this is the use their pious parents make of it.

C. But, papa, ought the children who were baptized when they were babies, to love Christ more than we ought; or will Jesus love them better than us, or do more for them when they pray? If he will, I am sure I wish you had baptized me.

F. Oh no, my dear, Christ loves all babies alike, and will hear all children alike when they pray to him, and will help them all to be good; and you cannot be bound more than you are to love Christ. Why are you bound to love him so much?

C. Why, father, because he left heaven and became a child like me, and died on the cruel cross to save me.

F. True, my dear. Well, I was going to say, that I did not baptize you when you were a baby, because the bible says nothing of baptizing babies; and because I hoped and prayed that when you were old enough to know of Christ's love to you, you might be glad to show your love to him by obeying his command, and being baptized of your own accord.

C. I think I understand you, papa.

F. I wish you, my child, very much, to understand me; so I will repeat, that those who baptize their babies teach

them, when they grow up, to believe in Christ and love him, after they have baptized them; but I teach you to believe in Christ and love him, that your baptism may be your own act and not mine, and may follow your faith in our beloved Saviour, and not go before it.

C. Well, dear papa, your way does seem to me most like what the bible teaches. I can remember so many places of their preaching, and the people repenting, and believing, and being baptized; but I do not remember any where it said they baptized babies. Even the blessed Jesus only took them in his arms and blessed them. He did not baptize them I think, papa, did he?

F. No, my dear. Well now, my dear child, what should hinder you from being baptized?

C. Why, papa, I am sure I do believe in Christ to pardon my sins. I know I can be forgiven only through his dying for me, and I hope I do love him and try to please him; but I cannot be pleased with myself I am sure, for I cannot get through one day as I ought. Papa, it is really hard to do all I ought to do to please Christ.

F. Indeed it is, my dear, and it will be hard as long as you live; but shall we give up trying to please him because it is hard?

C. Oh no, papa; I am really happiest when I do try; how hard was it for him to suffer what he did for me; and he might have kept in heaven too.

F. True, my dear child; and if I could be sure you would always think as you now do, I should wish you to be baptized at once. You will never serve Christ *perfectly*; but you may love and serve him *sincerely*, and must if you be saved by him.

C. Well, papa, if I may be baptized, I am sure I should like to be; it is very easy to obey this command at least; only as I have to do it myself, I should like you to tell me all that Christ means by wishing me to be baptized.

F. I will, my child, and gladly too. I have been bringing you up all these years for baptism. I have always looked forward to the time when you would so love your Saviour, that I could advise you to be baptized in his name.

C. Dear papa, I am so glad you did not baptize me when I was a baby. Perhaps I should never have thought about it if you had; and it seems so

good of Christ to give us such an easy way to show our love to him.

F. Yes, my dear, it could have done you no good when a baby; nor indeed, as I shall show you, can it now; but it does give you the delightful privilege, young as you are, of honouring your blessed Saviour by giving yourself openly to him as your own solemn act.

C. Well, father, I shall be glad when you can explain it to me as you have promised; but I was going to say, only I forgot, when my cousins grow up, cannot they too be baptized of their own accord if they like?

F. Oh yes; I was baptized, christened, as they call it, myself; but the text we have mentioned (Mark xvi. 16), so struck my mind that, after much enquiry, and hardly thinking it possible my good parents could have been mistaken, I was yet led to see the truth, and gladly professed my faith in Christ by baptism in his name.

Now let us turn to passages which speak of baptism; some of the texts may not be very easy for your age, still I hope you will understand as much as you need. Turn now to Acts ii. 41, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." What do we learn about baptism from this verse?

C. Why, papa, I think, that we must receive the word *gladly*, if we wish to be baptized.

F. Just so, my dear. Now, are you unwilling to be told the word of Christ; or are you glad to be told it, even when it forbids your doing what you would naturally like to do?

C. Indeed, papa, I have sometimes been unwilling you should begin showing me that Jesus would not be pleased with what I wished to do; yet I do like best you should speak to me plainly about what is wrong; and I have always found myself happiest when I have obeyed, so I hope I can truly say I hear Christ's word gladly.

F. You see (read verse 37) these very people were first pricked, that is, grieved, in their heart for their wickedness, and then they *gladly* received the kind words of Peter, telling them that Christ was ready to save even his murderers. Now let us turn to a verse or two in Peter's first Epistle, iii. 20—22,

C. (*reads*). "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." Oh, this is not so easy. What does it mean?

F. Not so easy, my dear, perhaps; yet I think it is the most important verse in the bible, for showing, first, the meaning of baptism; and, secondly, that according to its meaning babies cannot be properly baptized. What does Peter say Baptism is *not*?

C. "Not the putting away the filth of the flesh."

F. But what then is it?

C. "The answer of a good conscience towards God."

F. Now I think you can understand me. Baptism in water would wash away the "filth of the flesh" from a babe as well as from a grown person; but Peter says it is *not* doing this, and then he says what it is, and that is what a babe cannot do, for a babe cannot give an answer at all, much less with "a good conscience."

C. No, indeed, papa; at church some of my grown-up cousins, they said, *answered* for the baby; and Aunt Mary's baby only cried when it was baptized.

F. Very likely; but now the chief thing is what this text teaches *you* that you must do in baptism. Christ asks you in the gospel, Dost thou believe in me with all thine heart? Now can you answer that question with a "good conscience toward God?"

C. I do truly believe all the bible says about Jesus, and I can feel that God sees I mean what I say.

F. But shall you never be ashamed of obeying Christ, and deny him like Peter, if wicked children laugh at you for religion?

C. Oh, dear papa, I hope not; and if God ever should let Satan tempt me to do so much, I hope I should weep for it as bitterly as he did.

F. May God keep you, my child! Now let us put all together; this text teaches,

1st, that baptism is not a merely bodily cleaning; 2ndly, that it is a sincere confession of faith in Christ; 3rdly, that such a confession of Christ will save us;* but 4thly, not by its own merit, but through the resurrection of Jesus Christ.

C. But why does he say anything about "putting away the filth of the flesh?"

F. To teach us that it is putting away the filth, that is the wickedness, of the heart, which God desires. The meaning of baptism, or dipping in water, therefore is, that as we cleanse our bodies by bathing them in water, so believers in Christ cleanse their hearts from sin, by bathing in the fountain of his grace.† But now turn to Rom. vi. 1—5.

C. (*reads*). "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Well, I do need your help here; but I can understand from it, that those who are baptized are not to live any longer in sin, but are to live a new life; but tell me 1st, 2nd, 3rd, as you did the last text.

F. Well, first, you see baptism is likened to a burial and resurrection, because the person baptized is hidden from sight in the water, as if buried, and then rises again from the water.

C. Yes, that is very natural.

F. Secondly, the burial, as if he were dead, is said to show that he is to have no more to do with sin than a dead person has with the world he has left.

C. Yes, I understand that.

F. Thirdly, his rising again out from the water as if alive again, is said to show that his life must now be as different from his old sinful life, as Christ's glorious life in heaven is from his suffering life on earth.

C. I think I do quite understand you,

* Rom. x. 9, 10;—Matt. x. 32.

† Zechariah xiii. 1.

papa; but why are we said to be *buried* with him by baptism, and not said to be *raised* with him by baptism too?

F. In Colossians ii. 12, you will see we are said to "be also raised with Him in baptism, through faith in the power of God, who raised him from the dead."

C. Oh, yes, papa, I remember the passage; the more you explain this text the better I like it. But could the way the clergyman and the Independent minister baptized, be at all like burying and rising again?

F. Why, no, dear. Paul certainly did not *sprinkle* when he baptized,* or he would not have spoken of burying by baptism.

C. Why, no, papa, it would have read oddly, "we are *buried* with him by sprinkling."

F. And do you not remember the *places* where they baptized?

C. Oh, yes, papa, in the River Jordan, and Philip and the Eunuch, I remember the minister pointed out this morning, went down *into* the water and there he baptized him, and they certainly would not have gone into the water to sprinkle him only, and Jesus too was baptized in the River Jordan.

F. True, my child; but sprinkling and *calling* it baptism is a *new* kind of thing after all. For 1300 years Baptism was always dipping in water; but the Roman Catholics changed it then, and the Reformers followed them in that as in too many other things—sprinkling saves trouble.

C. Trouble! why, papa, Christ did not think it any trouble to be baptized in

* Or, translating the Greek, "did not sprinkle when he immersed."

Jordan. I should not mind a little trouble, if it was only to be baptized as much like Christ as I could.

F. That is both right taste and right religious feeling too, my dear. Well now, to return a moment to our text again, remember its *solemn meaning*. Baptism teaches you that as Jesus was crucified, died, and was buried, for your sins, and rose again to save you, so you must crucify your sinful inclinations—be dead to them,—look on your sinful nature as buried,—and pray to your risen Saviour, that he may continually raise you from a death in sin to a life of righteousness.

C. I hope I shall never forget what you have told me, papa; but I was going to ask you whether they give babies the Lord's Supper as well as baptize them, because those who were baptized in the morning took the Lord's Supper with you this afternoon?

F. Yes, my dear, after they had been baptized into his death, it was natural they should commemorate his death. Indeed, when they first began to baptize babes they gave them the Lord's Supper also, and one is quite as reasonable as the other. I suppose they found it, however, inconvenient to have all the babies present in the congregation, and very troublesome to go round to all the houses to give it them there, and so gave it up; but we are to converse on the Lord's Supper next Sunday. Meantime, nothing will delight me more than to see you baptized, as those dear young persons were this morning. Childhood is, indeed, weak, but the good Shepherd will "gather the lambs with his arm, and carry them in his bosom." (Isaiah xi. 11.)—*The Church.*

Correspondence.

HAS CIRCUMCISION BEEN ABOLISHED?

To the Editor of the "Oriental Baptist."

DEAR SIR,—I have just now observed a sensible query proposed by an anonymous correspondent in the Sept. No. of your Magazine, p. 270, which being put in a frank and candid manner, seems entitled to a frank and candid reply. The query is, "*has circumcision been abolished?*"

The proposer has well said that "it is very important and necessary, that those who argue that baptism is in the place of circumcision, should be fully satisfied on the subject."

It is, beyond all question, deeply important for them that they be fully satisfied on this subject, and that on

good and sufficient grounds. I will mention for his consideration two or three of the grounds on which the parties referred to base their faith and practice in the matter.

They learn from the statements of Paul (Rom. xi. 13—25) that the *Gentile Church*, with all the blessings which it contains, or conveys to men, is based upon the Jewish Church. This he illustrates by the figure of an olive tree, of which the Jewish Church constituted the "*root and the stem*;" some of the natural branches were cut off (on account of unbelief, and opposition to Christ) and gentile branches, taken from a *wild olive tree*, are grafted in that they might partake of the root and the fatness of the good olive tree. And this was designed to check the risings of pride in the breasts of gentile Christians, by assuring them that whatever blessings they had, and of which they were in danger of being proud, they derived from the fact of being grafted into the Jewish Church, and raised to a participation with them of the blessings which they enjoyed as a Church before.

Here the *identity* of the Church of God under the two dispensations is proved beyond question, wherever the assertions of Paul are admitted as authority. The Church was the same then in both dispensations, with a mere difference of the outward framework under which it was exhibited. Under the former dispensation Christ had not yet come. The ordinances of the Church then had to be shaped to that fact, and with a view to point him out as *yet to come*, and to perform certain offices for the Church. In the new dispensation the ordinances had to be framed with a view to the fact that Christ *had come*, and performed all that the old dispensation had promised, and pointed out respecting him.

In the former dispensation the Jewish people, as such, were the "*visible Church*" of God, chosen out from the nations of the earth, and sustaining a *covenanted* relation to him, as his recognized *visible Church* on earth. And *circumcision* was the outward sign and seal of admission to a covenanted membership in this visible Church.

It was the *only* recognized sign or seal of visible membership which God vouchsafed to his Church on earth for a period

of nearly 2000 years. To make it, as some have done, a mere sign of a covenant having regard to the earthly possession of Canaan as an earthly inheritance, is a *miserable frittering away of the soul* of that in which *prophets and patriarchs rejoiced*, and rested *their entire hope of salvation*. The ordinance of circumcision was appointed to Abraham as the outward sign and seal of faith in *Him* who was to come in the seed of Abraham, and through whom blessings were to be conveyed to all nations. And that covenant with Abraham respecting the Messiah contained in it the germ of every blessing and every hope which is enjoyed by the Church now that Christ *has come*. Circumcision then was the outward sign and seal of faith which looked *forward* and rested on a Messiah then "*to come*." And baptism is neither more nor less than the sign and seal of faith which looks *back* to the same Messiah, who *has come* and has performed all that which was promised of him in the former dispensation. Circumcision, the sign of admission to that *covenant relationship*, or *visible Church membership*, was affixed to the person of the man, who voluntarily entered into that relationship in mature age, *when he first avowed his sincere desire* to enter into it. Afterwards, in all their succeeding generations the parent's faith was shown by affixing the *sign* to the person of his child under certain prescribed regulations. In the lineal descendants of Abraham *faith could* be shown only by affixing the outward sign to the person of his child, or children.

In the case of a gentile who professed faith in the promised Messiah, and sought admission to the participation of that visible Church membership, the sign was to be affixed first to his own person, and then to those of his children. (In this I am answering a *little more* than your correspondent has asked.) And if either gentile or Jewish parent, after he had assumed that relationship to the Church of God, neglected to affix the outward sign of his faith, and the visible seal of membership, to the person of his son, both the father and son were threatened with divine chastisement. Now in what single respect does all this differ from the Christian ordinance of baptism? Or what single blessing or privilege is couched under the ordinance of baptism,

the germ of which was not contained in circumcision ?

Now, as to the abrogation of circumcision, or its perpetuation—when the shadow of an object has conducted us up to the substance itself, we have no further need of the shadow. *Circumcision* conducted the Church up to Christ, and having done this there was a necessity that it should be changed, and something else substituted in its stead, or it would continue to point forward to a Messiah still “to come.”

See what light Paul throws on this subject in his Epistle to the Galatians [v. 2-4.] “Behold I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law.” Now here is the solemn, and reiterated asseveration of Paul to the whole Church of Galatia (and there was no scarcity of Jews among them, as the whole Epistle testifies) that if they be circumcised, they are cut off from Christ—and he is become of no value to them. I understand this to mean that if they, as Jews, should insist on maintaining the ordinance of circumcision after they have entered the Church of Christ, it would virtually cut them off from all hope in Jesus of Nazareth. Why? Because circumcision points forward to a Saviour supposed to be not yet come. And those who adhere to it, refuse to recognize in Jesus of Nazareth the fulfilment of the promises respecting the Messiah. The Jews, therefore, who reject Jesus, and look out for a Messiah who has not yet come, do, with propriety, show this by maintaining the ordinance of circumcision until he comes. And the Jewish Christian or any Christian, who insists on maintaining the ordinance of circumcision, cuts himself off from hope in Christ, and throws himself back upon the old dispensation. And doing so he must look for justification by the performance of what the law requires. Can stronger evidence be given in human language, than this passage gives, that circumcision, as such, has no place in the Christian Church, either for Jew or Gentile? I will not stop here to refer to other passages which prove the same thing—for the passage is too plain to stand in need of corroboration, unless the authority of Paul, or the integrity of the passage be impugned.

Again, that Baptists themselves do

understand baptism as taking the place of circumcision, when their minds are not on their guard as to the consequence of this admission, can be shown by the most unexceptionable testimony. In Paul's Epis. to the Colossians, ii. 11, we read:—“In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism,” &c. And Dr. Yates, in his translation of this passage—and this translation is adopted and patronized by the whole Baptist body in India, and Europe, and America—translates it thus :

“Us se tumhára be dastkári khatana kiyá gayá : yáne tum ne tumám badanú gunáhóy ko Masihi khatane ke sabab se utár phenká. Aur us ke sáth ghote ke wasíle se gáre gaye,” &c.

No one will deny that Dr. Yates is here talking of *Christian baptism*—and yet he translates the Greek τῇ περιτομῇ τοῦ χριστοῦ, “the Christian circumcision.” Now with what propriety can he call baptism “the Christian circumcision,” if baptism does not, in the Christian dispensation, take the same place that circumcision had in the Jewish? Paul was proving to the believers at Colosse (and especially to the Jewish believers among them) that they are “complete in Christ,” i. e. that they had every thing in him which the Jewish system required. In doing this he showed (as Dr. Yates himself proves) that in baptism, the “Christian's circumcision,” they had the completion of the Jewish circumcision. Now here is Paul, and Dr. Yates proving this, and the whole Baptist world approving it. And who will ask for stronger proof than this?

I forbear in this place to press on the Baptist communion the full force of this argument as to the foundation which it lays for the baptism of the children of believers, lest I be tedious. I will leave it with the mere assertion that the foundation for the bringing of the children of believers into a visible covenant relationship to the Church and her Head, is laid deep and broad as prophets and apostles can lay it.

And I have not heard an argument advanced against Infant Baptism (properly performed), nor do I expect to hear one, which does not bear with equal force against *infant circumcision* in the Jewish Church.

As to the queries which your correspondent suggests about the "other apostles countenancing circumcision," and Paul too, except in the case of Gentile converts, I remark merely that Paul's testifying so emphatically to "every man"—Jew or Gentile—at Colosse that circumcision, as a *Christian* ordinance, would cut them off from Jesus of Nazareth, would apply in all its force to any of the apostles who happened to come that way, if any of them should teach the believing Jews that it was necessary to practise circumcision in the christian church.

As to the difference between the cases of Timothy and Titus, the narrative bears this impress on the face of it, that as Timothy was known to the Jews in those parts as the son of a Gentile father, and Paul wished him to labour and travel with him among Jews and Gentiles, he wished to disarm the prejudices of the Jews and prepare the way for Timothy's acceptable labours among them. In this case it was a mere matter of convenience to soften the sharp edge of an unmanageable prejudice. But in the case of Titus, when some parties at Jerusalem insisted, as a matter of right, that he should be circumcised, Paul steadfastly resisted it—as he tells the Galatians, "*that the truth of the gospel might remain with them*"—that is, that the true principle of the gospel method of salvation might be maintained, and the rite of circumcision not be fastened down on the Christian church.

See the principle on which *Timothy* was circumcised developed by Paul himself in 1 Cor. ix. 19—23 :

"To the Jews I became as a Jew, that I might gain the Jews ; to them that are under the law, as under the law, that I might gain them that are under the law. To them that are without law, as without law—to the weak I become as weak, that I might gain the weak ; I am made all things to all men that I might by all means save some."

That is, where it was the mere yielding to a prejudice in a matter not deemed essential, Paul could yield to that prejudice for the sake of doing good to those who were under its influence. But the moment it was insisted on as a necessary part of the Christian system, he resisted it to the utmost, and did not yield an inch.

Again, with regard to the query of your correspondent about the abolishing of the "Jewish national rite of cir-

cumcision." Here is just the same propriety in asking for proof of the abolition of "the Jewish national rite of the *Passover*." It was as much a Jewish national rite as the other. It had in it the double view of commemorating the deliverance from the bondage of Egypt, and of pointing out Christ as "the end of the law for righteousness." But it prefigured Christ as having still to come, and offer himself a sacrifice, in some features of which, the Paschal lamb was a type. Now is it necessary for *Jews* who become Christians to maintain that ordinance too, or does it have its "completion" in the *Lord's Supper* ? The two cases are precisely parallel : and the one furnishes the answer for the other. The ordinance of the Paschal supper in the old dispensation had no more intimate relation to the Lord's supper in the new than the ordinance of circumcision in the old, has to that of Baptism in the new. It is simply the difference which the *admission* of this connexion has on the disputed point of Infant Baptism, that constitutes the difficulty of admitting them both.

I trust these few reasons, very hastily thrown together, will satisfy your correspondent that *circumcision has been abolished*—rather that it has never been admitted as holding any place in the Christian system, except as it has its completion and continuation in Baptism, "the Christian circumcision."

Your's very sincerely,

W.

P. S. About two and a half years ago I had a lengthy conversation with a civilian who stands deservedly high in the Baptist church—a man of piety, and candour, and cultivated intellect. In our conversation, he admitted frankly "that if he could not prove that it is necessary for *Jews*, to the end of time, to maintain the ordinance of circumcision, even in the christian church, then he must give up the position of the Baptist church, and admit the propriety of infant baptism." I accepted the condition, and proposed the leading passage noted above (Gal. v. 2, 3) as a passage in point. He took it for consideration. I have waited till this time to see how he will dispose of the difficulty, but have not heard. He has now gone home to England. And my own impression is that this is the position which every can-

did Baptist ought to assume. It is not my wish to write any more on this subject—rather it is my wish not to have to write any more, as I have not time to devote to it. I merely write the above in haste to satisfy your querist about circumcision.

W.

A LOGICAL QUERY.

To the Editor of the *Oriental Baptist*.

SIR,—Dr. Wardlaw, remarking on the argument that infants are excluded from baptism because they are incapable of faith, says, that “this mode of reasoning if valid for the exclusion of infants from baptism; must be equally valid for their exclusion from salvation.”

He further says, “If it be a correct syllogism—

‘Believing is necessary to baptism;
Infants are incapable of believing;
Therefore no infants ought to be baptized.’

then the following must be correct too:

‘Believing is necessary to salvation;
Infants are incapable of believing;
Therefore infants cannot be saved.’

This the Dr. states has never been satisfactorily answered. Now, Mr. Editor, how can I reject the second conclusion, which I believe to be false, without rejecting the first also?

Yours obediently,

INQUIRER.

NOTE BY THE EDITOR.—The difficulty noticed by our correspondent lies in the supposition that the above syllogisms contain parallel propositions, whereas they do not. *Words* are not *things*. The same *word* is frequently employed to represent several very different objects, and, in like manner, the same *form of words* may represent things, or embody propositions, in their nature very diverse from each other. No form of words can be more alike than that above quoted:

“Believing is necessary to baptism.”

“Believing is necessary to salvation.”

But is the proposition, or thing intended by the words, of the *same nature* in the latter, as in the former? Let us see. When employed by Baptists, the thing represented by the *form* is this:

“Believing is necessary to Baptism, *universally*,—in all cases, and under all circumstances, and with reference to the whole human race.”

Now “the *same* mode of reasoning requires that the parallel proposition in the second syllogism should be *universal* too, which would be the following—

“Believing is necessary to salvation, *universally*,—in all cases and under all circumstances, and with reference to the whole human race.”

‘Will Dr. Wardlaw maintain for a moment the truth of this proposition?—No, certainly not. All that the worthy Dr. intends by the *form* is, that “Believing is necessary to salvation,” with reference to those only who are capable of believing. Then where is the parallel? The major proposition of the first syllogism is employed with a direct reference to the whole human race, and no mode of reasoning can be the same, the major proposition of which is not employed with a direct reference to the whole human race also. The *form of words*, then, in the second syllogism, is deceptive, for it embodies a particular, or limited proposition; while the same form in the first embodies a universal one. From this a tyro in logic will at once perceive, that notwithstanding the similarity in *form*, the conclusions are drawn from really dissimilar premises; and hence, that the admitted falsity of the second, cannot affect in the smallest degree the soundness of the first conclusion. Dr. W. himself does not venture to say that the first syllogism is incorrect. He merely says—“If it be correct, then the second (a confessedly false syllogism) must be correct too.” This has very much the appearance of an ingenious logical artifice. It is like bringing forward a forged coin for the purpose of throwing suspicion on one that is genuine, with the insinuation:—“If your rupee is a good one, then this, (a confessedly bad one) being of the *same form and appearance*, must be a good one too.” If our correspondent wishes for a *true* parallel to the first syllogism—“the same mode of reasoning” in reality as well as in appearance—he will find it in the following:

“Believing is necessary to an admission to the Lord’s supper.

Infants cannot believe.

Therefore,—Infants ought not to be admitted to the Lord’s supper.”

Is this conclusion a false one?

Narratives, Anecdotes and Extracts.

ROBERT FLEMING'S DISCOURSE ON THE PAPACY AND INFIDELITY.

FLEMING's work on the Papacy still continues to attract attention; several editions have been printed, and rapidly disposed of in England. Among the recent notices of it which we have seen, one in the last number of the *Biblical Review*, contains a passage the closing sentences of which are somewhat singular; we quote the paragraph, marking the words to which we allude in italics.

"Whatever diversity of opinions there may be respecting the soundness of his principles of interpretation, all must agree in the marvellous harmony of his conclusions with the events of history. We cannot be surprised that in 1793, when Louis XVI. was about to suffer on the scaffold, the calculations of Fleming should have been brought to mind, and several editions of his discourse published in England and America. The strange occurrences of the present year render his calculations still more striking; for, as the two periods are distinct, a multiple force is now given to the weight of his conclusions. So remarkable is this coincidence regarded by some persons even of infidel tendencies, *that we have heard of more than one avowing that, if he could obtain a sight of the Manuscript of Fleming's discourse, in proof of its genuineness, he should feel himself constrained to look at the Bible with greater reverence.*"

What we wish to observe is, that Robt. Fleming's first edition was printed in the year 1701, and we had a first edition in our own possession some years ago; the events of 1793, nearly a century after its publication, corroborated his application to the French monarchy; there can be little doubt, but that the paragraph was in the original MS. Indeed his theory as well as the whole argument, requires it. Again, if "the strange occurrences of the present year, give a multiple force to the weight of his conclusions," we are at a loss to determine in what way a sight of the *original MS.* could increase the force or even add a jot to the real amount of evidence, much less, to constrain a man who entertained no regard for the Bible, as the word of God, "to look at it with a greater degree of reverence?" Had a sceptic addressed us in the above strain with reference to the discourse in question, we should have remitted him to the edition of 1793, from whence our extract

was taken, and held him to the coincidence of 1848; and said, "*This was printed and in a thousand or ten thousand hands in 1793, and this places you in a similar dilemma.* Could I produce the original autograph, not one jot, not one particle of evidence would be acquired beyond that you now possess." Our Christian friends will agree with us that infidelity is a most unreasonable thing. How long will it be before men learn that objections and arguments are widely different. Could we see, saith Infidelity, the autographs of the Gospels, we would believe—for we wish to believe: not so, not in this spirit, "though one rose from the dead."

D.

MANIFESTATION OF CHARACTER.

"WHEN you see a dog following two men," says Mr. Ralph Erskine, in one of his sermons, "you know not to which of them he belongs while they walk together: but let them come to a parting road, and one go one way, and the other another way, then will you know which is the dog's master. So, at times, religion and the world go hand in hand. While a man may have the world and a religious profession too, we cannot tell which is the man's master, God or the world; but stay till the man come to a parting road; God calls him this way, and the world calls him that way. Well, if God be his master, he follows religion, and lets the world go: but if the world be his master, then he follows the world and the lusts thereof, and lets God and conscience and religion go."

THE DEIST SILENCED.

A PREACHER was once accosted by a deistical Doctor, who asked "if he followed preaching to save souls?"—"Yea." "If he ever saw a soul?"—"No." "If he ever heard a soul?"—"No." "If he ever tasted a soul?"—"No." "If he ever smelt a soul?"—"No." "If he ever felt a soul?"—"Yea." "Well," said the Doctor, "there are four of the five senses against one upon the question, whether there

be a soul." The clergyman then asked if he were a doctor of medicine.—"Yes." "If he ever saw a pain?"—"No." "If he ever heard a pain?"—"No." "If he ever tasted a pain?"—"No." "If he ever smelt a pain?"—"No." "If he ever felt a pain?"—"Yes." "Well, then," said the clergyman, "there are also four senses against one upon the question whether there be a pain; and yet, sir, you know that there is a pain, and I know that there is a soul."

THE MUTINEERS.

Do you see that little speck on the map of the Pacific Ocean, at about twenty-five degrees south latitude, and one hundred and thirty degrees west longitude? It is Pitcairn's Island; a little spot of not more than fifteen miles in circumference, rising out of the sea, alone, in mid-ocean; and around its rocky shores the sea roared for centuries, with no human being there to hearken to the sound. Within sixty years past that little spot has been the scene of a most wonderful drama, or rather of a romance in real life, which puts fiction into the shade, and illustrates, in a remarkable manner, the overruling hand of Divine Providence in educing good from evil.

In the year 1787, the ship *Bounty*, under the command of Captain Bligh, was sent to the Pacific by the British government for the purpose of carrying the bread-fruit tree from the Society Islands to the West Indies. Having procured a stock of plants, and transacted all the necessary business, the ship left Tahiti, April 4, 1789, navigated by forty-five men. Some difficulties had occurred between Captain Bligh and Fletcher Christian, his mate, previously to this, but the infection now spread rapidly, and in about twenty days broke out in open mutiny; when the mutineers, headed by the mate, seized the ship, and putting the captain, and eighteen men who adhered to him, into an open boat with a small stock of provisions, set them adrift. The mutineers, twenty-five persons in all, then directed their course for the Society Islands, where they cruised about for some months, abandoning themselves to all manner of licentiousness. As might well be expected, quarrels arose among them;

and at length sixteen of the crew, taking their share of the property from the vessel, landed at Tahiti, with the avowed design of spending their lives on the island; while the remainder, decoying on board thirty-five natives, men, women, and boys, set sail in the Pacific, and were supposed to be lost.

Captain Bligh and his little company suffered incredible hardships, being forty-two days in an open boat, with no more provisions than would have lasted the company for five days; but after rowing and sailing more than three thousand six hundred miles, with the loss of one man only, they arrived at the Island of Timor, in the East Indies, from whence they obtained a passage home. On the return of Captain Bligh to England, the frigate *Pandora* was despatched to the Society Islands, to arrest the mutineers, if they could be found. At Tahiti, they succeeded in arresting fourteen of those who landed there, two having been killed previously in a quarrel with the natives. On the passage home the *Pandora* was wrecked, and four of the mutineers were drowned. The remaining ten were put on trial in England; four were acquitted, one was discharged for some informality in the proceedings, and five were convicted. Two of these were afterwards pardoned, and three were executed. No further inquiries were made. Twenty years passed away, and the thing was almost forgotten.

About the year 1810, Captain Folger, in the ship *Topaz*, of Boston, was cruising in the Pacific for whales; and sailing a little out of the common track, made Pitcairn's Island. To his great astonishment, as he neared the shore, he perceived the appearance, not only of inhabitants, but of a regular settlement. This information was noised abroad; and not long after this, the English ship *Briton*, Sir Thomas Staines, commander, in making a voyage from the Marquesas to Valparaiso, fell in, unexpectedly, with the same lone spot. It being night when he arrived in the offing, he "hove-to," that he might ascertain by daylight whether the island was inhabited. In the morning he was surprised to see the land laid out in regular plantations, the huts neatly built, and the whole appearance indicating industry and civilization. Presently he saw the natives bringing a canoe on their shoulders to the beach, which being

launched, two stepped into it; and dashing through the surf, were soon alongside of the ship. If captain Staines was surprised at the appearance of the island, he was perfectly astonished on being hailed from the boat in good English. The natives, two young men, were taken on board, and the mystery was soon explained. They were Thursday October Christian, the son of Fletcher Christian, the leader of the mutineers, and George Young, the son of another leading man among them. Captain Staines landed, and found only a single survivor left of the crew of the *Bounty*, and from this man, named John Adams, learned the following history.

Fletcher Christian had some knowledge of Pitcairn's Island. He knew it to be a fertile spot, uninhabited, far remote from any others, and out of the general track of vessels passing through those seas. Thither he directed his course; and having made the island, run the ship into a little bay—stripped it of every thing valuable, and broke it up, the whole company resolving there to spend their days. They divided the island among themselves, took the native women that they brought with them as their wives, and made slaves of the native men. Thus things went on for nearly two years, and these wicked men began to feel secure in their iniquity. But a day of awful reckoning was at hand, and the vengeance of heaven did not slumber for ever. The native men, being cruelly oppressed by these lawless seamen, rose upon them, and in one night massacred all but four, who contrived to escape their hands. Nor did the deeds of blood stop here. The native women had become attached to their English husbands, wicked as they were; and when they saw them fall by the hand of violence, they banded together, and watching an opportunity, rose upon the native men, and in one night murdered the whole. Of the four Englishmen who were left, two were exceedingly bad men. One had some knowledge of distilling, and by repeated experiments had succeeded in manufacturing an intoxicating liquor. This he used so freely himself that he shortly after became insane; and throwing himself from a cliff was dashed in pieces. The other was a monster in wickedness, threatening the lives of his companions, and became at length so dangerous to

the whole community that the public safety demanded his execution—and they shot him.

The whole population of the island was now about twenty-five souls, namely, John Adams and George Young, their wives, eight other native women, with some ten or twelve children. Such was the state of things at Pitcairn's Island, at the close of the year 1793. John Adams and George Young looked on the scene of carnage and death before them, and their hearts sunk with anguish. Their wickedness stared them in the face—their sin had found them out—and they lifted up their hearts to God for pardon and cleansing. Nor did their penitence end in words. They saw a work before them—a mighty work indeed—but one which Divine Providence had most evidently placed in their path; and they hoped that by a life of usefulness, the sincerity of their repentance might be made evident.

Here were ten native women, untaught pagans, who knew nothing of the true God or of eternal life; and here, also, were children growing up—their own and their companions'—without any suitable instruction pertaining to this world or the world to come. They resolved to attempt this great work. They were both naturally of a sedate turn of mind, and Young had a tolerable education. With untiring assiduity they applied themselves to the instruction of their little colony, teaching them the arts of civilized life, as well as the truths of the gospel, and establishing the observance of the Sabbath and regular public worship.

The death of George Young, in the year 1800, left Adams sole patriarch of the community. A blessing had evidently attended their labours; a large portion of the heathen women had hopefully become Christians, and the children were growing up an intelligent and civilized race.

Adams died in March, 1829, at the age of sixty-nine years, leaving a colony of nearly seventy persons, including five widows of the original mutineers, many of the others, young married people with rising families—a large proportion of the whole being intelligent, sober, religious.

Pitcairn's Island is still, as ever, the little speck on the bosom of the great Pacific, and its waves dash in vain

against the wall of adamant by which it is surrounded; but the roar of its waters is now heard by a Christian community, who, though the offspring of vile men, yet, by the blessing of heaven on the well-meant endeavours of two reformed mutineers, have been elevated in the scale of humanity far above many in positions of far greater privilege.—*Columbian Magazine*.

THE CHURCH POLITY OF THE NEW TESTAMENT.

FROM the concurrent testimony of the records handed down to us, we know that the early churches—composed only of believers, and wholly independent of each other, or of any foreign control—found their polity, under the simple ministrations of their elders and deacons, sublimely adapted to their circumstances and wants; presenting, with all their faults, such a spectacle of spiritual order and beauty as the world has never, either before or since, beheld. If there was a tendency, in such a polity, to check for awhile their numerical growth, it gave them a moral power which nothing could ultimately withstand. If it shut them out from the honours and emoluments of state favour, it equally saved them from its polluting and paralysing control. By closing against the ministry all the paths of earthly greatness, it kept the responsibilities and rewards of their heavenly calling more constantly before them; and while it saved the churches, by their independency, from impertinent attempts to oppress or even meddle with each other; it compelled them to seek their common centre, more exclusively, in Christ their common Lord. Like planetary stars, they shone apart, yet brightly; each radiant with the same light; a light borrowed from the Eternal Sun; enabled by their separate spheres, though often blending their beams, to diffuse them the more widely, and more effectively to shine upon the darkness of the world. Before any serious attempt to alter their polity was made, they had filled the world with their doctrine; while their wondering enemies exclaimed—‘See how these Christians love one another!’

Such, notwithstanding those occasional scandals which, from the imperfection of our nature no discipline can wholly cure, were the early churches; and if,

with this sublime spectacle of simple and heavenly beauty, we compare many of those monstrous abortions of human policy which now pass by the name of churches, how sad, how appalling is the contrast, which the accumulating changes of eighteen centuries have produced! It is like stepping at once from the suburbs of heaven into the valley of the shadow of death. An endless multiplication of offices, with the gradual substitution of a secular priesthood for a Christian ministry, has not only darkened the light of truth, but let loose upon the world swarms after swarms of spiritual locusts, which have eaten the green earth bare; and, powerless for good, have shown themselves mighty to destroy. By the removal of one barrier after another, which infinite wisdom had reared against the entrance of the ungodly, the Christian churches, no longer composed of ‘faithful men called to be saints,’ were soon overrun by a lawless rabble, ignorant of the purposes of church-government, and actuated by the worst passions of this world. The change, from independent government to that of synods and councils, consistories, conferences, and hierarchies, of every shape and name, has subordinated the laws of Christ to the commandments of men; enslaving the laity to the most dangerous confederacies of priestly power, against the rights of conscience and the intellectual freedom of man; while the union of church and state, perplexing, entangling, and jumbling together all the relations of life, has produced that universal confusion of things and ideas, under the cover of which civil and religious despotism are able, with the more deadly effect, to play into the hands of each other.

We envy not the man who does not see that, with every change of polity, there has been a loss of scriptural truth, and, consequently, a loss of power; that every innovation has been an inroad upon the order and beauty of the churches, as well as upon their freedom; and that, just in proportion to their loss of primitive form, has been their loss of adaptation to the place which their Lord intended them to occupy, and the work he designed them to do. In our modern Babylon, with its jumbled heaps of presbyteries, episcopacies, hierarchies, and anarchies, we see the accumulated changes of eighteen centuries; but where

are the improvements? Where, in point of symmetry, beauty, or adaptation to human wants, is the gain? Surely the man who, with the New Testament before him, can prefer these crumbling masses of modern rubbish to those temples of living stones, polished after the similitude of a palace, which were reared by the apostles, would exchange creation for a chaos—an unblasted paradise for the wilderness of sin.

These changes, however, had disorder been the only consequence, would have appeared much less deplorable than they really are. But, as in earthly states, every departure from a wise polity is sure to be followed by strife and division, so has it been with the church of Christ. That there have been other causes of disunion, we are well aware; but there has been none, which has operated with such deadly or lasting effect as the one we are now considering. With every innovation on the Christian polity, a new source of debate and discord has been opened, which has continued for ages to pour its streams of bitterness over the world; strengthening the enmity that previously existed, and producing it where there was none. How many hot controversies, how many bloody wars, how many cruel martyrdoms would have been saved, had the polity of the early churches been sacredly preserved! And how many parties, at variance upon other points, might have been reconciled, but for the different forms of government in which they have entrenched and fortified themselves against each other! At the present day, what multitudes of Episcopalians, Presbyterians, Congregationalists, and Methodists, essentially agreed in doctrine and morals, are kept in a state of hatred or jealousy of each other; who but for the barriers which their hostile polities have reared between them, would long

ere this, 'like kindred drops, have mingled into one.'

If, upon any point, to prefer the suggestions of human expediency to the institutions of Christ, is in itself a very great and presumptuous sin, and one from which disorder and discord necessarily rise; our readers will see, from what we have already advanced, that there can be no such thing as a departure from the inspired polity, without a root of bitterness, by which many will be defiled. The invasion of the Saviour's prerogatives respecting the offices, membership, discipline, and support of his churches, has opened the way for every other insult offered to his authority; and the corruption of the churches, in doctrine and practice, has been in proportion to their corruption in polity. The sinful encroachments of the early ministry on the rights of their brethren, fostered in their own bosoms a love of pelf and power which vitiated all their services, and laid the foundation for sacramental efficacy, and all those other fooleries with which an abandoned priesthood have maintained their power. The substitution of synodical and prelatical authority, for the independent government of the churches, supplied the machinery of church-despotism: and, while it destroyed the freedom of the churches and of individuals, taught them to devolve their personal responsibility upon the clergy, and to substitute their laws for those of Jesus Christ. The change from a spiritual to a ritual, and at length a national or geographical membership, threw open to their full width the flood-gates of apostasy; deluging the church with the errors and crimes of the world, and even with crimes and errors unknown to the world; while the union of church and state invested the demon of persecution with all the sanctity of law.—*Eclectic Review.*

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

We are again permitted to record several accessions to some of the Churches by baptism.

Calcutta, Lal Bazar.—A lady formerly connected with the Church of

England, was baptized on a profession of faith in Christ on the last Sabbath in September, and on the following Sabbath received to the communion of the Church.

Kalingah.—Three converted natives were baptized by the Rev. J. Wenger and added to the Church under his care, on the first Lord's-day in October.

Agra.—Two Europeans publicly professed their faith in the Lord Jesus Christ by baptism on the 1st October.

Chitaura, near Agra.—An African female was baptized on the 14th August, and an aged Hindu convert followed her example on the first Sabbath* in October.

From *Cuttack* we learn that two young men were baptized at *Choga*, on the 27th August; on the 3rd September a female convert was immersed on a profession of her faith in Christ at Cuttack, and two young men made a similar avowal of their love to Christ on the first Lord's-day in October.

Jessore.—In September Mr. Parry had the pleasure of immersing three believers, two of whom were young females belonging to Mrs. Parry's School.

We hope all who have thus been, in baptism, honored to follow the Lord Jesus Christ, will be enabled to walk worthy of Him.

CUTTACK.

(Communicated by *Shem Chandra Náth.*)

PURI is visited almost every year at the Rath festival, by the Orissa Missionaries. A month prior to the jātrá, Messrs. Lacey and Miller, with several of the native preachers, spent a month there, and proclaimed the Gospel message to many deluded souls. Consequently, they deemed it not necessary to visit it again. I, with one of the students of the Orissa Mission Academy, left Cuttack for Puri early on Friday the 30th June, and reached it the next day about 5½ p. m. and joined Mr. Buckley who had been there some days previously. The other students of the Academy and two Native preachers went to another festival, which was held at Kendra Puri, 32 miles east of Cuttack. It resembles in many respects that of Puri. Sabbath morning we commenced our work, and took our stand near to the car of Jagannáth. The main road being very crowded, we had a large congregation very soon. We preached and distributed hundreds of tracts and single gospels for nearly 3 hours almost without any opposition. There were two or three persons, probably Puri people, who showed a captious spirit: but they were soon silenced. The subjects of our preaching were of a miscellaneous kind, such as,

who is the true Jagannáth—sin and its remedy—and that there is no salvation in pilgrimage, and in partaking of the Maháprasád. We especially preached Jesus Christ—his compassion—his love and his propitiation. Most of the auditors seemed to listen very attentively. There was an up-countryman, who argued to this effect, that "faith is every thing, though this Jagannáth is made of Nimb wood, yet, if you would with faith and devoutness think it to be the representative of the true Jagannáth, that is of God, it would be so." In reply, I showed him a piece of a broken pot, and asked if he were to think this broken piece of a pot to be a rupee with all the faith and devoutness he could give, would it be a rupee? So, said I, your Nimb-wood Jagannáth can never be the all-creative God. There was a great demand for books, and many heard us, waiting from the commencement till the distribution, in order to receive them. The crowd was so dense that we had great difficulty in the distributing. In the afternoon we went out again at 4 o'clock and preached, argued, and distributed books till dark, and then our strength was quite exhausted and our throats quite hoarse. Idolatry was exposed in all its ways, and the love of God and Christ was preached from John iii. 16, and it was shown that there is no salvation except in Christ. Monday morning, as many of the Jātris were returning, we went to the Athúra Nálá bridge, and spent there about three hours in preaching the truth as it is in Jesus, and distributed hundreds of tracts, apparently to those who could read, many of whom would carry the heralds of salvation into their own countries, probably, many many miles distant from any Christian Mission. In the afternoon we were out again, and while the car of Jagannáth was going on with all its pomp and grandeur, and myriads of his infatuated votaries attending it, we three weak unworthy servants of the Lord, knowing the word of the Lord to be sharper than the two-edged sword, and to be able to pull down the strongholds of satan, made it known to the hundreds of those deluded souls, exalting Jesus and him crucified. In the afternoon after we had preached for some time the hearers became impatient, impudent, and captious, and would not have Jesus

but Jagannáth ; a few tracts were torn in our presence, besides which they shouted Huribol ! Huribol ! Yet, we thank God, that the gospel has been preached where satan reigns in full power : and we believe that He whose work it is to subdue the hearts of men, and who has promised the uttermost parts of the earth for his Son's inheritance, will cause the undying words of the gospel to be fruitful in due season. "We sow in hope." The Bengáli jâtriss were not so numerous this year as in other years. The attendants at the festival were estimated at 70 or 80,000 persons.

Foreign Record. GREAT BRITAIN.

PROGRESS OF POPERY.—Things in relation to Popery are advancing, it is said, with rapid strides in England. A gentleman has brought from Verona, what he declares to be a part of the skull of St. Thomas of Canterbury ; and this he intends to deposit in a magnificent reliquary in St. George's Roman Catholic Church, Southwark, in order that it may be "*occasionally exposed for the veneration,*" i. e. worship, "*of the faithful.*" An advertisement also appears, in connection with this Church, inviting the faithful to attend certain "devotions in honour of the *most holy Sacrament,*" in which we find the following :—

"The Church will be open the whole of Sunday and Monday for the ADORATION of the BLESSED SACRAMENT, when the faithful are invited to attend, as also to make offerings of candles, (which may be obtained adjoining the Church,) flowers, incense, &c. in honour of the Most Blessed Sacrament."

This is London in the nineteenth century, with its boasted enlightenment and intelligence. Surely these are omens of dire import ; more especially the open, undisguised blasphemous idolatry of a piece of bread—"the adoration of the Most Holy Sacrament !!"—Convents are raised by means of lotteries, and the bait held out is not only the "splendid prizes," but "the act of charity," of which the poor dupe is told "you will not lose the reward, either in this life or in the next."—A popish Cathedral has been opened at Salford, at which the usual imposing impieties were celebrated.—Men of judgment and observation declare that things are pressing rapidly on towards a preparation for union between

Popery and the Church of England. Rome is progressing towards recognition and endowment, and will not be satisfied until its prelates are seated in the House of Peers. "To this," says the Editor of the *British Banner*, "things are tending, and this it is perfectly possible the bulk of the present generation may live to witness and deplore."

THE REV. W. W. EVANS, whose constitution has suffered too much from his laborious exertions in Calcutta, as a Missionary, to render it proper for him to return to a tropical climate, has accepted a unanimous invitation from the Baptist Church at Malborough, near Kingsbridge, Devonshire.—*Baptist Magazine*.

NOTTINGHAM.—At the Annual Association (the 79th) of the General Baptists, which met at Boston in June last, the General Baptist Church at Nottingham reported the admission of 166 members during the year. The Church at the date of the report numbered 1,344 members.

BAPTISM BY IMMERSION IN THE ESTABLISHED CHURCH.—It may not be known to many of our readers that the new church at Trevethin is provided with a baptistry, in addition to the font, in order to accommodate those who may prefer going into the water to the now common mode of observing that rite. And on Sunday last, two female adults were publicly immersed by the Rev. Mr. Phillips, of St. Luke's Church, Pontnewydd. Previously to the ordinance being performed, the appropriate lessons were read ; and before the candidates left the water, the Rev. gentleman made the usual sign of the cross on their forehead. A space at the side of the baptistry has been provided for the clergyman, where he may stand and administer the ordinance without going into the water ; but in this instance he went with the candidates into the water and baptized them. The day being fine and the scene a novel one, a large number of persons presented themselves at the church to witness it.—*Reporter*.

PROGRESS OF TRUTH.—On Thursday evening, June 22nd, the church usually worshipping in *Buttesland Street, Hackney*, and of which Mr. J. Rothery is pastor, assembled with several friends in Providence chapel, Shoreditch, (Mr. Miall's)

kindly lent for the occasion; when the solemn ordinance of immersion was administered to seventeen disciples, who were anxious to obey their Lord's command, and to follow his example in this solemn institute. Ten of the candidates were a minister and nine members of an Independent church, who thus practically acknowledged their error, and renounced pædobaptism. Another was a widow, who had long been connected with the Wesleysans. The other six were three scholars, and three teachers, from the Sunday-school in Buttesland Street. Mr. Lewis, of Trinity Street chapel, Southwark, conducted the introductory services; Mr. Norton, of Dalston, preached from Matthew iii.; and Mr. Rothery baptized the candidates. —*Ibid.*

BAPTISM OF THE REV. C. B. PROBY.—The circumstances which led to the public baptism of the Rector of St. Peter's, Winchester, as mentioned in our last number, are given in the *Patriot* as follows:—

"The Rev. J. Branch, minister of the Baptist chapel, Waterloo-road, London, attended and took part, sometime ago, at a public meeting in Winchester, where Mr. Proby was present. After the meeting, a conversation took place, when Mr. Branch gave his views on the subject of baptism; he found Mr. Proby had been doubting for a long period upon the subject. Last Sunday, Mr. Branch again visited Winchester, to preach there in behalf of the Sunday school, when he received a request from the Rector of St. Peter's to baptize him, which he performed in a running brook in the presence of between one and two hundred persons, after the Rector had made a solemn and public profession of his faith."

FRANCE.—The French Protestants are complaining of the undue partiality evinced by their new rulers for the Romish priesthood and ritual. The ambassador sent to Rome is reported to have stated that his diplomatic mission did not apply to Rome as the capital of a state of three millions of Italians, but to Rome as the capital of the christian world, and to the relations which thirty-five millions of Catholics hold with the august chief of religion. This is doubtless the price at which the adhesion of the Romish clergy to the new order of things has been purchased, but the bargain may yet prove a more costly one

than the worldly wise-men of France anticipate.

PIEDMONT.—We learn from *Evangelical Christendom*, that the political changes which have taken place in the kingdom of Sardinia have ameliorated the lot of the Vaudois of Piedmont far less than was generally believed. The apparent concessions made to them are neutralized by the most arbitrary conditions. Thus, though the Vaudois may now take up their residence in any part of the kingdom, they may not celebrate public worship, except in the valleys! Even there they must obtain the authority of a Romish Magistrate. The press is declared *free*, but Bibles and religious books may not be printed without special licence from a Romish bishop. The old law is re-enacted, that "any person who by public teaching, whether by speech, writings, books or engravings, by him published or circulated—shall directly or indirectly attack the religion of the state," shall be punished by fine and imprisonment. So that controversy is absolutely forbidden to the Vaudois, while the state religionists may attack them with impunity.

TURKEY.—The Rev. Mr. Dwight, American Missionary at Constantinople, states that the number of Protestant communicants in Turkey is one hundred and thirty-nine, eighty-nine of whom are connected with the church at the capital.

AMERICA.—BAPTIST MISSIONARY UNION.—The operations of this society embrace the following missions: Maulmain, Tavoy, Arracan, Siam, China, Assam, Telogoo, Bassa, France, Germany, Greece, Ojibwa, Ottawa, Shawanoe, and the Cherokee. The whole number of missions in connexion with the Union is sixteen; of stations 52, and out-stations 87; of missionaries and assistants 105; of native preachers and assistants 158; churches 123, with 10,020 members, of whom 689 were baptized the last year; and forty-four schools with 1472 pupils. Receipts, year ending March 31, 98,576 dollars; expenditure, 94,184; debt 29,295.

CALCUTTA MISSIONARY HERALD.

DEHLI.

EXTRACTS OF A LETTER FROM REV. J. T. THOMPSON.

FROM the middle of March (not including the time of my journey to Hurdwar) to the time of my falling ill in the middle of this month, I have daily visited the people in a principal street of the city, with the word of God, and addressed some 1300 of them, reading out of the Scriptures and tracts, 1 to 3 chapters of the former and the same number of the latter stately: and have given to applicants single Gospels or tracts, and in very rare cases larger portions of the Scriptures. The Hindu pupils of the christian school have been large applicants for our Urdu Gospels, and on one occasion the European master applied to me for a dozen of each of the Gospels for his Urdu class. The christian services have been attended to by me as usual, excepting since my late indisposition, and from 15 to 20 or more, natives and Europeans, including

the members, have attended each season of worship, either at the chapel or at my house; while in the Drummers' lines some 8 or 10 have attended once a week. The result of all the labours has been some five applications to unite with us on the condition of being supported in idleness. The parties showed no inclination to examine for themselves the evidences of our faith, although three of them were very well able to read, and one man had read our books for some years. We must wait for those who show an impression of divine truth on their minds, and of a more disinterested character, and till such shall apply for admission we must labour in hope. The tracts distributed amount to about two thousand six hundred and twenty eight, and the Scriptures to about three hundred and seventy-nine.

CHITAUURA, NEAR AGRA.

FROM REV. J. SMITH.

Since my last every thing has gone on tolerably well with us. The two men I mentioned as having left us, have both returned; one has been re-admitted to Church fellowship and the other is very regular in his attendance on all the means of grace, so that we hope soon to see him reinstated in the Church. Their going away was most unexpected, and had a discouraging effect on us all, as we had never entertained a doubt of the sincerity, especially of one of them. We now rejoice in their repentance, and feel encouraged in our work; the seed sown is not thrown away; although it may produce no present visible effects; it shall accomplish that whereunto it is sent. One of the above mentioned individuals tried all means to shake off Christianity and forget what he had heard, but in vain. The more he strove to obliterate his convictions, the deeper

they became, and he could find no rest to his soul until he had returned to the Lord with weeping and supplication. I believe his repentance is genuine, and he now appears to be growing in grace and in that knowledge which maketh wise unto salvation. His wife also, who was the means of taking him away, and threatened self-destruction if he did not leave us, has come with him and is now amongst our most regular attenders at the Chapel and prayer-meetings. The lion has truly become a lamb. Who could hope that this violent opponent of the truth, should ever have become its admirer?

Two Persons Baptized.

On Monday the 14th August, I had the pleasure of baptizing one of our servants, an *ayá*, by birth an African; she has, I have no doubt, been admitted to the household of faith. I

have frequently found her in her little hut, engaged in prayer, and her walk is consistent, so that we hope she may be useful amongst poor women. On Sunday the 1st October I baptized another, an old man and convert from Hinduism. An enquirer for some time, he has become proverbial amongst us for simplicity and straightforwardness. I have every reason to believe him truly a changed character, a disciple of the meek and lowly Jesus. At my last interview with him before his baptism, on being asked, as to the state of his mind, he replied "I am very ignorant and very sinful, but I believe Christ Jesus came to save such."—During the address at the waterside, he appeared much affected; I saw he had repeatedly to wipe away the falling tears. May the Lord keep these two lambs of his flock faithful to the end. We look upon them as valuable additions to our little band. Having stability of character and a good deal that is amiable in a Christian, they will draw others to Christ, rather than hinder, as many native converts have done. My prayer is that the Lord may preserve us from empty professors, and make the little Church formed in this wilderness, shine on all around us a garden, though small, yet consisting of nothing but fruiters, without one cumberer of the ground.

Brother Williams informed you that I had got another labourer.—His name is Mohian, by which his character is not badly expressed. With a blessing on his labours, I trust he will be the means of drawing many from heathenism to God.—He is one of the most zealous native agents I have met with, and I think he possesses genuine piety. His advance in knowledge has been most rapid; in a comparatively short time, he has learned to read Hindi and Urdu, in Nāgri and Persian characters with fluency; he is also getting on with English. Since he joined us I have had the pleasure of marrying him to an excellent young woman, brought up with the greatest care, by our friend Mrs. Reed. Perhaps this of all others is the most valuable addition to our Mission; with her assistance Mrs. S. has been able to commence a prayer-meeting for females only, and so much interest has been taken in it by our poor women, that there is seldom one absent. A new day has I trust dawned on our female community

—a visible improvement has taken place, which augurs well for the future prospects of the Redeemer's cause, amongst a class of immortal beings, whose condition has hitherto appeared almost hopeless. She assists also in teaching the girls belonging to our people, so that our female school has been provided for, and now all our children are under tuition. Our boys' school consists of about 10 scholars—we have no heathen schools, having neither time nor means to spend on them.

Preaching among the heathen.

Our preaching to the heathen has been most regular; we daily form two parties, one on horses for the more distant villages, and the other on foot for those near at hand, and in this manner during the last three months we have preached in upwards of 200 villages to attentive crowds, varying in number from 5 to 60. There are numbers around us almost persuaded to be Christians; several have attempted to join us but have been induced to postpone the important step by the importunities of their friends and families. Caste is however by this means being undermined, as several men of high caste have been received into their families and former society again, notwithstanding its being well known that they had eaten with Christians, so that many readily acknowledge that there is no caste remaining in our neighbourhood. And several have refused to enter into marriage contracts with families totally unconnected with us, simply because they lived near to us. A banyú who was long connected with us has been again received into caste, and at a marriage in the village cooked *puris* for some hundreds of the most respectable zamindárs in the neighbouring villages. Another individual, a bráhma, after being with us some time, returned home and is now with his family in caste. A third, a Rajpút, being asked in the public market if he had not eaten Christians' food, replied—"Yes, I feasted with them on *Puris*, and what of that?" I give these examples to show that links in the monstrous chain have been severed, and that caste is not at least in our neighbourhood what it was some time since.

Christian Village.

Our services are better attended than ever. As the number of nominal Christian residents in our village increases,

so does our congregation, for none are admitted except on condition of their renouncing caste, sending their children to school, keeping the Sabbath and attending all our services. Our village contains about 50 inhabitants, and these form our congregations for the most part, and this is a most interesting feature of our Mission. In the midst of a number of villages, where the sound of the Church-going bell was never heard, and the Sabbath brought no smile, no rest—on that holy day, to see men, women, and children, neatly dressed, wending their way to the house of God, to celebrate his praises and hear of that Saviour of whom Moses and the Prophets spake—frequently drives away gloomy doubts, cheers our hearts, reminds us of the happy Sab-

baths of our own dear land, and filling us with hopes as to the future, enables us to go on our way rejoicing. Early on Sunday mornings our people meet for prayer, immediately after which we have morning service. Again at one o'clock I hold an enquirer's meeting in the form of a Bible class, at the same time Mrs. S. has the females' prayer meeting and in the evening we have service again; thus our Sabbaths are well employed; four meetings leave our people little time for worldly conversation, and tend to improve them in knowledge. During the week we have two prayer meetings, one on Monday evenings, and the other on Saturdays, besides a regular preaching on Wednesdays, and the remaining evenings our people attend family prayer in the Chapel.

MONGHIR.

FROM REV. J. PARSONS.

Missionary excursion.

You will, no doubt, wish to hear some little account of our late tour, in which Nainsukh accompanied me, and we were out from the 1st to the 30th of August. The district to the north and north-west of us is, conveniently for itinerating, intersected by streams, on the banks of which are lines of villages, and but few villages are to be found between these lines. There is the Gandak; more westerly, the Balán; then the Bayá; then the old bed of the Ganges, which is filled in the rains; then the Ganges itself, with numerous villages on either bank. The Ganges and Gandak have often been the scenes of Missionary labour; we made the tour of the Balán the rains before last, and have now been on the Bayá Sotá; and the old bed of the Ganges still remains to be visited. The visit of Missionaries was a novelty in most of the villages on the Bayá, so far as we could ascertain. Only in two villages we heard of a Missionary's having preached, whom we concluded to have been our late dear and excellent German brother Schorisch, of Mozufferpore. The Bayá takes its rise from the upper Gandak river, somewhere above Hájipur, and falls into the Ganges, nearly opposite Dáryápur, and about 18 kos above Monghir, but be-

tween these points, near the town of Mhow, the Ganges has cut away the intervening land, and what was the bank of the Bayá is now the bank of the Ganges, for about a kos in length. Of the thirty-four places which we visited, two are entitled to the name of towns, rather than villages, being some 3 or 4 kos in circumference, taking in all the hamlets of which they are composed, viz: Tegrá and Mhow, in the former of which is a tháná under the Monghir Magistrate, and where Government is erecting a nice building for a district school. These, and also Mahaddinagar, farther west, (which has a bazar, perhaps half a mile in length, but is not, besides the bazar, a large village) would be excellent stations for a couple of native preachers to reside for a month or so at a time, as they would have opportunities of meeting, in these marts, the inhabitants of villages for miles round. In most of the villages, we had large congregations and a good degree of attention paid. In the larger places, our hearers often amounted to 100 and 150 at a time, and we usually passed through the place and preached in every convenient spot we found. This occupied us in Tegrá two days, and in Mhow and the adjacent bazar of Bájitpur, 4½ days.

Our books were generally received with readiness by such as could read, who were but few in the smaller villages, but more numerous wherever a bazar existed. Only in two villages were we unable to gain attention to our message; in Barhaunâ, through the influence, I suspect, mainly of a proud, haughty brâhman, whose efforts to excite the people to disaffection we repeatedly witnessed. In spite of him, however, a large number sat and listened for a long time to Nainsukh's address, when we first landed on the ghât, but afterwards they were contentious and noisy. Again in Shâhpur, two servants of the Musalmân bâkîm of the village tumultuously forbade the people to hear, and repeatedly drove them away from us.

Towards the Monghir end of the Sotâ, many of the villagers recognized Nainsukh, from having seen and heard him in the Monghir Chapel, and one person addressed me also, with a salâm, by name, and said he had walked with me from Chapel, on some occasion, towards my house. And, again, in the villages further west, among which we proceeded to within about 15 kos of Hâjîpur, many persons told us they had received books at the Hâjîpur melâ. Some of them, however, complained they could not read the books. The

fact is, they are never accustomed to any thing but written documents, and printed letters, and the correct mode of spelling the words, are quite foreign to them. And let the printing be clear as it may, if quite intelligible to the villagers of one district, it would not be so to those of another, for the modes of writing vary as much as the dialects of speech. Hence the importance of itinerating, for the people hear of "Christians," and have Christian books, and ask the brâhmans about it, and they deceive and frighten them with numerous false representations, especially with this, which we have every where to combat, that the Missionaries are sent by the Company to induce all the people to renounce their caste. In three instances, we found individuals, who appeared to feel a particular interest in the word. O may the Lord the Spirit enlighten them to embrace it with love! We endeavour to make "Christ crucified," harmonizing divine justice and mercy in the salvation of the guilty, the burden of our discourses, and we cannot but rejoice in having been permitted to declare this soul-reviving doctrine so widely. We know the "word shall not return void," but, if to some a "savour of death," O may it be to others a "savour of life unto life."

JESSORE.

FROM REV. J. PARRY.

June 29th, 1848.—I returned home last week after an absence of upwards of three weeks. I visited Bâkaspuî, Sâtberiyâ, in both which places native christians reside, and Kesabpur. You will rejoice with me that I had the satisfaction of baptizing *five* converts at Sâtberiyâ. During my stay of nearly ten days, two or three Muhammadans expressed a desire to embrace Christianity. I hope and pray that ere long we shall be encouraged greatly in our work, by being blessed with an abundant success towards the South. Pray for us that we may have the influences of the Holy Spirit.

Khâlispur, 27th August, 1848.—Instead of going to Sâtberiyâ as I intended, I had occasion to visit this quarter, and

I am happy to say that to the Church in this place *two* members have been added who were baptized the Sabbath before last. One of them is an aged man upwards of ninety years old—he seems to be a simple and happy believer. The other is the wife of one of the members, and formerly belonged to Diguliyâ. I and Kâlimohan have been preaching in the market of Phultalâ, which is situated at some distance from this place. We also visited Nihâlpur, Sulpur and Khâlispur, which is occasionally visited by Kâlimohan. I am happy to say that he labours diligently and that the heathens in these parts listen with attention to the gospel. Yesterday at the market of Sulpur, our auditors from first to last

were attentive, and no one offered any objection—One of my auditors remarked that some one ought to dispute with me, but another replied, what can we

say against such just words as we are hearing? He seemed to approve of my instructions, and listened with great attention to them for some time.

DINAJPUR.

REV. H. SMYLLIE.

June 1st, 1848.—Generally speaking there has been a great sameness between the labours of the past and former month. The work at home in the mission house on the Lord's-day and week nights has been as formerly; the bazar has been daily attended and we have had nightly worship, while the school has had the forepart of every day. Twenty or thirty boys were withdrawn from the school, whose places are again filled up. A gentleman in this station, on learning something of the state of our school, sent me ten rupees with a promise of support for another school, as soon as another sirkár could be found to undertake the duties; numbers have offered their services, but after attending once or twice at the school, seeing the duties to be performed, the books to be taught, and "the pay offered," have refused to engage. One such attended to-day; a Musalmán, when he had seen what was to be done, very plainly said, No; to teach the faith and books of the Káfir, would be my ruin. I will however teach any Hindu shástra or the Qurán or any other book, but not these. The schoolmaster requested him to look over one of the books and point out what he found untruthful; this he would not do. They know not whether the books are good or bad, yet condemn them.

A very promising youth from Rangpur threw off caste and joined us some months ago; during last month his bro-

ther came over to this zillah, and while residing in the bazar met with the youth, Cuddoo, who has joined us. His brother used every argument he could contrive to prevail on him to return home with him, but in vain; having failed to persuade Cuddoo to leave this, he left without him. A few evenings after the brother's departure Cuddoo was missing and we have not been able to learn what has become of him. For some nights previous to his being missed, he spent a great part of each in reading and praying, from which, I entertained a hope he would become useful, but how vain! At present the school munshí continues to read the scriptures with me; when any one of the Hindus or Musalmáns speak against the word of God he always takes the side of Christianity and fails not to refute them. The other day a bold but ignorant fakir came into the school and sat down at my side and began to declare that there was no salvation but in believing on Muhammad. I asked him, if any one should bring an order, purporting to be from the magistrate to put him in gaol, yet without the seal of the court, which every one knows must be at the head of every such order, would he obey? Certainly not, was his reply; well, your Muhammad and Qurán have no seal, why obey them? I then showed him what seals were attached to the word of God, and to our Lord; the munshí called out with much joy, the Qurán has no seal!

AFRICA.—BIMBIA.

From M. Merrick.

"I have just been delivered from a heavy affliction in the restoration of my dear wife from one of the most severe fits of illness she has had since her

arrival in Africa, or indeed within her recollection. Our position for a whole week was truly distressing, in consequence of the absence of medical aid; but our good God appeared in our

behalf, and we at last obtained help from a surgeon of one of the palm-oil ships in the Cameroons River. By a letter which I have written to brother Newbegin, and which I have requested him to forward to you after perusal, you will find that Dr. Prince did all he could to come to our assistance, but without success.

The whole district has lately been put into ferment in consequence of a young man having been killed by a shark. The poor fellow went to bathe, and was seized by the back, and in a few minutes the greater part of his spine was torn out. This is the second event of the sort that has taken place since my residence here. The first happened a few days after my arrival; and on the death of the young man you will remember that brother Duckett's life was threatened. On this occasion three poor men, two of them slaves, were accused of having bewitched the young man; and on last Lord's day morning they were seized, and carried to King William's town, where they were put in chains. After the morning service brother Saker and I went to the town where the young man killed by the shark resided, and met there a large number of King William's slaves assembled in council. Our appearance was of course highly unacceptable; but after a little persuasion silence was obtained while I addressed them about twenty minutes on the folly of their superstitions, and the necessity of seeking happiness and peace in Christ. We then proceeded to King William's house, and made inquiries about the men who had been accused of witchcraft, when I heard that they were in chains, but that they were not to be murdered, as used to be done in former days, but to be transported to Rumby. I requested King William to let me take one of the men to our village to live, to which he readily assented; sent and released him, and delivered him to me. Brother Saker and I brought the poor fellow to our village, but fearing lest the other man whom we had left in chains might be secretly destroyed, I returned to King William's house to ask for him also. One of the men accused of witchcraft having gone to market early in the morning, was not yet apprehended. During my second visit to King William's house the man returned from

market, but on hearing that he had been accused of witchcraft, jumped out of his canoe, and running to our village, got into Mr. Christian's house. A large body of King William's slaves immediately entered the village, surrounded Christian's house, and would have forced their way in had not brother Saker, Joseph Fuller, and others, guarded the door. They even attempted to drag away Joseph Fuller from the door, but as soon as they laid hands on him, brother Newbegin's dog seized the man, and bit him on the foot, which alarmed them a little. One man was for firing his musket into the house. Just as I was leaving King William's house with the second man I had rescued, a slave ran up with the information that the slaves had entered our village, and were going to break into Christian's house to seize Moembe, who had secreted himself there. King William immediately sent off his hat, and as soon as his slaves saw it, they were pacified, and left the village. "Moembe" remained with us till Monday evening, when I sent him and another man called Ewan, on board Mr. Lynslager's galliot to be taken to Clarence. The other man, Ndi, is now in the village, and is quite happy. But King William is being persecuted for having delivered the men to us, instead of killing them. His canoe, which was sent to market last Monday, has been detained by the Bush people, with all his men; and they have sent him word that instead of giving us the men to send to Clarence, he should have sent them on to the bush to be killed, and that unless he pay 200 bars (forty double pieces of cloth), his men shan't return. How the matter will end I cannot say. May the great Head of the church cause it to work together for the glory of his great name.

Our inquirer, "Moinda," gets on well. She attends regularly for instruction. She and her husband were with me yesterday morning. King William told me on sabbath last that he purposes making a law to prevent sabbath breaking; and that he is determined now to come to chapel himself every Lord's day, and to fetch as many of his people as are willing to accompany him. I take his promises for what they are worth, yet I do not imagine that any thing is too hard for God.—*London Mis. Her.*

THE ORIENTAL BAPTIST.

DECEMBER, 1848.

Theology and Biblical Illustration.

ZACCHEUS.

LUKE XXI. 1—9.

THE history of Zaccheus is worthy of attention on account of the exhibition which it affords of the effects of real conversion. Here we have faith, and repentance, and love, and good works,—the things which are absolutely essential to the existence of the Christian character.

The *faith* of Zaccheus is indicated by the words, “forasmuch as he also is a son of Abraham.” It is not unlikely that the chief of the publicans was a son of Abraham by natural descent; but, in the phraseology of the Saviour, none were the children of the patriarch, excepting those who, in spiritual things, resembled the venerable man: and all who did so, whether Jew or Gentile, had him for a father. Thus speaks the Messiah: “If ye were Abraham’s children, ye would do the works of Abraham:” and thus speaks the Apostle: “And if ye are Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” The resemblance betwixt Abraham and the publican was, as far as it regards faith in Christ, complete. In this matter, it was truly like father, like son. Of the former the Redeemer has said: “Abraham rejoiced to see my day; and he saw it, and was glad.” And of the latter it is written: “And he made haste, and came down from the tree, and received him (that is, the Saviour) *joyfully*.” Christ, and not their own works, was the source of joy to both.

And as genuine faith is always accompanied by true *repentance*, so the latter was not wanting in the publican. “If,” says Zaccheus, “I have taken any thing from any man by false accusation, I restore him fourfold,”—words which imply a sense of sin too deep for even the “if” to render doubtful. Had not the chief of the publicans been guilty of perjury and of oppression, never would he have used such language as this. The guiltless never speak of crime unless when accused; and there was no accuser here. The truth of the matter seems to be, that “the rich man’s” conscience was at work; that extortion was lying heavily upon his mind; and that out of the abundance of his heart his mouth spoke. “Murder,” it is said, “will out;” and so will iniquity, when once the Spirit of uprightness has begun to operate. We may, therefore, regard, without any hesitation, the words of Zaccheus, notwithstanding their “if,” as a confession of sin; and also as a striking proof of his sincerity before God: for thoroughly and deeply must he have been humbled when he owned himself, in the presence of his fellow-creatures, to have been guilty of the odious crime of dishonesty. But this he did; and so ought many others who have never as yet done so.

But confession is not repentance unless when accompanied with reparation: and this also we have here. Zaccheus loses not a moment in declaring his

readiness to restore fourfold to all whom he had injured,—a course more honorable than was required of him even by the law; for such transgressors as he were commanded merely to restore the “principal with a fifth part more thereto,” *Levit. v. 2—5*. It is not often that any thing like this is beheld among those who have become rich by dishonesty,—no, not even when they profess to repent of their transgressions. They may have, it is true, their tears to shed; but they have seldom, even where it is practicable, a hand to give back their ill-gotten gains,—a circumstance which renders the sincerity of their repentance more than questionable.

Though deaths, removals, and other circumstances may have rendered it impossible for many of the injured to appear, and also for the injurer to make reparation, still Zaccheus determines to attempt all that is in his power. He makes over the unjustly acquired property to the poor and to the needy. What else could he do? The “goods” were not his; and how, therefore, could he honestly keep them? Did not the Spirit of God intend this as an example to all who have become possessed of wealth by fraud, by oppression, and by the seizure of the property of those who are either dead, or are far away, or have been lost from the view?

And reparation to man was all that was intended by Zaccheus in his doings,—not an atonement to God. Human legislation not only takes the stolen property from the thief, and consigns it to its rightful owner; but it, in addition, delivers the guilty over to punishment. In like manner, the law of God not only demands of the unjust that he should restore that which he hath taken away, but that he should himself suffer or find an atonement for the iniquity which he hath committed. And where is this to be found? Zaccheus found it in Christ. Had he imagined, that, by giving up such a quantity of his wealth to the poor and to the defrauded, he was thereby procuring for himself an exemption from the punishment of his sins, he would never have been honored by the omniscient Saviour with the epithet of being a son of the man who was justified by faith and not by works.

In addition to faith and repentance, there was also in Zaccheus their unfeigned accompaniment,—*love to Christ*. The publican had no doubt, previous to the present occasion, heard much of the Saviour; and being at this time in his neighbourhood, and wishing to know what sort of a person he was, “ran before, and climbed up into a sycamore tree to see him; for he was to pass that way.” Something more than a mere desire of seeing is required to account for such a course as this. Curiosity may indeed sometimes prompt to the doing of things which are strange; but we can hardly suppose that this passion was so strong in a man of keenness and of wealth as to have led him, in the face of a multitude, so far to forget the decorums of life, as first to run on, next to ascend a tree, and then to sit peering down from among the branches upon the passers below. This was to have made himself the object of sport to the whole of the people; and such, in all probability, he became. But whilst we should not think of ascribing such proceedings to curiosity, we have no hesitation in putting them down at once to love. The plan adopted by Zaccheus, in order to the realization of his desire, was perhaps the only expedient which was, at that time, within his reach. But what cares love about laughter, provided it can only obtain its object! The rich man wished to see him whom his soul loved; and in the accomplishment of this he regards not the mirth of the spectators.

Zaccheus having thus been the subject of faith, of repentance, and of love, we are quite prepared to learn that he, throughout the subsequent course of his life, *abounded in good works*. This is plainly told us by Him who knows the end from the beginning. “This day,” said Jesus to him, “is salvation come to this house,”—salvation from the dominion of sin in time, and exemption from punishment in eternity. Not another act of extortion does the publican therefore ever commit; and not another false affidavit does he ever make. Honesty is henceforward the motto of his life. And just such is the effect of salvation upon all to whom it comes. Let it but once enter the counting-house of the merchant, and every thing like falsehood and fraud instantly and forever

disappears. No son of Abraham can knowingly and wilfully indulge in lies, in dishonesty, or in any thing else which is opposed to the mind of the holy God.

But not only do the words of the Saviour imply that Zaccheus was himself a saved man, but they imply likewise that, in a certain sense, the people of his household were saved also. It is not indeed said, that they, equally with himself, were the children of Abraham; for this, in all probability, they were not: but it is affirmed, that salvation had come to them,—that is, they would now be delivered from a numerous class of evils to which they had up till then been subjected. The master of the house having himself become a pious man, it was now certain, that the members of the household would henceforward be instructed in divine things, and have true religion exemplified before them. And it was probably in direct allusion to this that the Saviour honored the publican with the name,—“a son of Abraham;” for hear how God speaks of the patriarch, and of his house: “I know Abraham,” says he, “that he will command his children and his household after him, that they shall keep the way of the Lord to do justice and judgment.” See you any where a father that is really a converted man: rest assured that he is one who endeavors to bring up his children in the nurture and admonition of the Lord. And see you any where a family, the youth of which are accustomed to do what they like, to go into what companies they like, to choose what associates they like, to read what books they like, and to enter into whatever places of amusement they like: make yourselves certain that though the head of the whole should be even an office-bearer in the church, he is any thing but a son of Abraham. Every really converted father is a man who feels deeply for the souls of his children; and with a view to their salvation he instructs them, he counsels them, he warns them, he prays for them and he prays with them, and he labours to keep them away from all companies, and from all places, and from all books, and from all amusements which have the least tendency to peril the concerns of their never-dying spirits. Can you think of a son of Abraham neglecting

the spiritual interests of his offspring? Or still more, can you think of sons and daughters of Abraham leading their children into the theatre, into the ball-room, and into the gay and worldly assembly, or giving them any encouragement to go there, or providing them with the means of going there? As well might you think of Abraham himself doing this: nay, as well might you think of Abraham's Lord doing this.

But once more: not only does the language of the Saviour,—“this day is salvation come to this house,”—imply that Zaccheus himself was a saved man, and that henceforth he would most diligently attend to the great matter of the salvation of his household; but it is not unlikely that the words have also in them a direct reference, in a certain sense, to the house itself, the material residence of Zaccheus and his family. It is not difficult to determine of some houses, the moment you enter them, whether salvation have taken up its abode in them or not. There are, it may be, certain pictures on the walls; there are, it may be, certain books on the table or on the shelves; and there are, it may be, certain articles in the form of billiard tables, of cards, and so forth, which instantly reveal to you, that salvation hath not visited the heads at least of such dwellings. And even without entering some houses, you can oftentimes come to the same conclusion. The sounds of boisterous and of unhallowed mirth; the words of the licentious song; the music and the footing of the dance; and, occasionally, the horrid language of the quarrel and of the oath:—these, and other things like these, lead you immediately to exclaim: “Salvation hath not come to this house.” But it is otherwise with the abodes into which salvation hath entered. There every thing is in unison with the morality of the gospel. There there is neither the improper picture on the wall, nor is there the licentious book on the table or on the shelf, nor in there any of the instruments of the gamester to be beheld around; but, on the contrary, there are volumes there, and there are other things there, all of which have a tendency instantly to remind you of God and of the eternal world. And, in addition to this, some of the sounds that are daily to be heard

in such dwellings are those of the reading of the words of eternal life, and the offering up of prayer to the God and Father of all. Yes; salvation not only makes a change in the man himself, but it effects a transformation in his very house. Zaccheus was the possessor of wealth; and no doubt his dwelling had often, in the days of his unconversion, been the place of many a sinful revel, and the resort of numbers who neither feared nor served the Lord. But it will be this no longer. Salvation hath come to his mansion: and such scenes as these will there be no more beheld; and such company as this will there be no more seen.

Reader, hath salvation thus come to you? If it have,—in your house it will appear. Your religion will not be confined to the church or to the chapel; but it will be with you at home, and with you wherever you may go. Let a man be but a son of Abraham, and it may safely be said of every house which he hath occupied, and of every room in

which he hath slept, that prayer hath been offered there. And recollect, too, that if salvation have not come to your house, something else has come there. If salvation have not come there, destruction hath come there. If God have not come there, Satan hath come there. If the sons and daughters of Abraham be not there, the children of the wicked one are there. And if the blessing of God rests not on your dwelling, the curse of God is upon it, and upon all that is in it. And is it possible for such a house to stand? It must come down: and great will be the fall thereof. O ye parents in particular, think of what will be your condition, when ye, with your children, will become houseless and friendless,—be banished from the earth as Adam was from Eden,—and be sent a miserable family to inhabit the regions of the lost, and to reproach and to curse each other while eternity endures.

A. L.

PRACTICAL REMARKS ON THE CREATION OF MAN.

By SHUJAATALI.

(Translated from the original Hindustáni.)

GLORY be to God, who created the angelic hosts! Blessed be the Almighty, who formed the sun and moon and stars! Adored be the Lord, who made the earth and mountains and all things, visible and invisible! Exalted be the Creator, who of his own good pleasure made man chief and honorable above all his works, and formed his soul immortal, and of inestimable worth!

In Genesis i. 26, we have the following account of the creation of man, "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Now, dear friends, reflect awhile on man's original formation, and consider the words before you, in which four things will be brought to your attention.

1. You will see in what an exalted and honorable rank God created man, that he gave him dominion over the whole world. 2. You will learn that God made man pure, sinless, and immortal. 3. You will remark the thought and care exercised by God in the formation of man. 4. You will discover a proof of the eternal Godhead of Christ.

1. Man is great and honourable above all the works of God, for the Lord gave him authority over the whole world, as we read in the verse before us, and also in the 28th verse of the same chapter, "And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Likewise in Psalm cxv. 16, "The heavens, even the heavens, are the Lord's; but the

earth hath he given to the children of men." Beloved reader, you see how dignified and exalted man is in the sight of God. Were a monarch about to assign his son a dwelling in a distant province, would he not first give orders that every preparation should be made for the convenience and accommodation of the prince, ere he dispatched him to his foreign abode? So God first furnished the earth with every comfort, then introduced man into it, and while God is Supreme Lord of all things, he gave man dominion over the earth. O man, how incumbent is it on thee to praise and bless the Lord for his grace, and for the elevation to which he hath promoted thee! "Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord; I will sing praises unto my God while I have my being," Psalm cxlvi. 1, 2.

2. How pure and sinless and immortal did God create man, even in his own likeness! So it is written in the verse before us, as also in Genesis v. 1, "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him," and in 1 Corinthians xi. 7, "For a man indeed ought not to cover his head, for as much as he is the image and glory of God," and in James iii. 9, "Men, which are made after the similitude of God." What is intended by the likeness or image of God is evident from Colossians iii. 10, "And have put on the new man, which is renewed in knowledge after the image of him that created him," and from Ephesians iv. 24, "And that ye put on the new man, which after God is created in righteousness and true holiness." O man, dost thou reflect that thy original formation was after the likeness of God? How imperative, then, is thy duty to be holy, for God is holy! So God commands thee, "Ye shall therefore be holy, for I am holy," Leviticus xi. 45. See also Leviticus xx. 7; Hebrews xii. 14; 1 Peter i. 15, 16.

3. What care was employed in the formation of man! He was not created without taking counsel, for in the text it is written that God said, "Let us make man in our likeness." When God created the sun, moon, and stars; when he designed to separate the dry land from the waters; when about to

form the mountains, seas, and living creatures of every kind, he did not say, "Let us make them," but he held consultation beforehand respecting the formation of man. Hence it is very evident that man was made with especial care and consideration, unequalled and unrivalled among the creatures of God.

4. Here is clear evidence of the eternal Godhead of Christ. Should any enquire where is any mention of Christ in the verse on which you are commenting, I will make it evident. It is there written, "Let us make man in our image," then let me ask, who is he to whom God says this? The word "we," clearly implies more than one, as if a king should say to his rival king, "We will make war with you." The king would not fight alone, but his army with him. Consider, then, with whom God was consulting. Will you suppose that he was consulting with the angels, as they were certainly in existence at that time? O man, do not suppose a thing so dishonourable to God as this. Were an earthly prince deliberating about the conquest of a country, think you that he would take counsel with a day-labourer. Would a poor, ignorant labourer be able to enter into the consultations of a monarch? And would it not be degrading to a sovereign to make one so mean his counsellor? When God, then, was about to colonize the world, a new province of his vast empire, and appoint over it a ruler in his own likeness, was it possible he should say to angels, "Let us make man in our likeness?" Angels, on the contrary, it is evident from the word of God, are unacquainted with his counsels and designs. See 1 Peter i. 12; Ephesians iii. 10; Daniel xii. 5, 6. Our text, then, leaves no alternative but to conclude that it was Christ to whom God was speaking. See Proverbs viii. 22 to 31. And this is an undoubted truth that the whole creation was made by Christ and according to his counsel. Of this the Scriptures afford abundant evidence, but not to proceed to a too protracted proof, refer to the following passages:—John i. 1 to 18; Colossians i. 16; Ephesians iii. 9; Hebrews i. 2. Nay, we read that all things were created for him, Colossians i. 16.

O man, it is true that thou wast

created after the likeness of God. But, alas for thee, O man, be ashamed, and hang down thy head, and blush! It becometh thee not to uncover thy face, or hold up thy head, or look up. O man, thou art exceedingly evil. No creature on earth, under the whole heaven, is so depraved as thou art. It is not surprising if some reader should remark "It is but a moment since you were praising and commending man so much, and now you speak of him as so corrupt, and appear to malign him, who was made after the image of God. Surely you are beside yourself." If thou say so, I will excuse myself from answering thee: there are many ready to give thee a reply. Open thy ears, O man, and listen. The heavens, as it were, address thee in these words, "From the time that God created us, we have remained in our original condition, and 'declare the glory of God,' (Ps. xix. 1) and 'his righteousness.' (Ps. xcvi. 6.) 'O man, who wast created in the image of God, declare unto us what thou art doing.' The sun, moon and stars demand of thee, 'O man, since the Almighty called us into existence, we revolve in the courses he marked out for us, and enlighten the world: though we can utter no audible voice, yet we celebrate the praises of God; and though we have no guide, yet 'day unto day uttereth speech, and night unto night sheweth knowledge.' (Ps. xix. 2). Say, O man, who wast created in the likeness of God, art thou walking in the way appointed for thee? Again, the earth asks of thee, 'From the day of my formation, I give my fruits in their seasons according to the will of God; say, O man, who wast created in the image of thy Maker, whence are the thorns and briars I produce?' The fowls and beasts inquire of thee, 'Since we were formed by the hand of God, we perform his will, and praise him from our various abodes: O man, whom God created in his own image, tell us whence it is that we are subject to such various maladies, and, at length, to death!' The earth, and all that is therein combine to charge thee, O man, with exceeding wickedness, for they sinned not, yet are accursed for thy sake. Woe unto thee! (See Jeremiah vii. 19, 20.) Now, O man, how wilt thou reply to all these? Wilt

thou say all these are beside themselves? Yea, through the hardness of thine heart, thou mayest even say so. Then hear the voice of God, "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." (Isaiah i. 3.) Thou art become so unwise, that thou must be sent to the ant to learn, "Go to the ant, thou sluggard; consider her ways, and be wise." (Proverbs vi. 6.) Truly, alas! "from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." (Isaiah i. 6), Hear again the word of God, "They have corrupted themselves; their spot is not the spot of his children: they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? Is not he thy father that hath brought thee? Hath he not made thee, and established thee?" (Deuteronomy xxxii. 5, 6). The word of the Lord convicts thee further, "Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgement of the Lord." (Jeremiah vii. 7). And again, thou art assured that "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy: there is none that doeth good, no, not one." (Psalm liii. 2, 3.) And it is a true witness, "Men loved darkness rather than light, because their deeds were evil." (John iii. 19). Now, O man, what wilt thou reply? Thou wilt not dare to say that God is beside himself. Rather take the mirror, that is, the word of God, in thy hand, and behold thy face, and say whether thou bearest the likeness of God or not. Without doubt, if thou candidly examine thy character by that rule, thou wilt thyself declare that thou bearest the likeness of evil, and art fallen.

But, O man, if thou art fallen, renounce thy pride, and turn away from carnal pleasures, for they cannot deliver thee from the wrath of God. And if thou renounce not thy pride, and thy enmity to God, then consider that all thy members witness against thee, for

they are all God's, having been formed for his glory, and is it right that thou shouldst apply what belongeth to God to thy own use and gratification? Moreover, the good things of this life, with which thou suppliest thy necessities, and ministerest to thy vanity, are not lawful to thee. Thou wearest fine apparel, yea, takest the feathers of birds, and the fur of animals to warm thyself, and feed thy pride, this also becometh thee not. Remember that thou must give an account of all things, and what account wilt thou render? Nay, thou wilt be confounded, and fall under the wrath of God. Bear with me, O man, while I set before thee another proof of thy fallen estate. See when man was in the garden of Eden, he gave names to all birds and beasts. (Genesis ii, 20.) Hence it is evident that man was master of all, and the inferior animals were all obedient to his command. But now, O man, call, I will not say, a lion, but a fox only,—not an eagle, but a crow, and will it come at thy call? Thou knowest it will not. Then, O man, art thou not fallen, since crows and foxes despise thine authority? Yea, O man, thou art miserably fallen, else God had not expelled thee from Paradise, nor set an angel, with a flaming sword, to prevent thy re-entrance. Alas! O man, how ashamed shouldst thou be of thy vanity!

But I will not dwell longer on thy sinfulness, lest thou shouldst be overwhelmed with shame. Think not that I delight in putting thee to shame and sorrow. Far from it. Rather do I wish that thou shouldst turn from thy wickedness, and seek thy real welfare, and from thy sorrow joy should eventually arise, and thou shouldst in the new birth regain the likeness of God. I have endeavoured to make thee sad for a short time, that thou mayest be for ever joyful. Hast thou seen, O man, thy state, thy unworthiness, thy enemy to God, thy exposure to hell? Art thou anxious to be reinstated in thy former condition, to be again the friend of God, and an heir of heaven? And dost thou ask, "What shall I do to be saved?" Then the word of God informs thee, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31) Despond not, O man, as yet there is hope of thy salvation, for

to-day doth the Lord address thee, "Come now, and let us reason together, saith the Lord; Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." O man, "to-day, if ye will hear his voice, harden not your hearts." (Heb. iii 7, 15:—iv, 7; Psalm xciv. 7, 8.) Recollect, O man, when thou wast made in the likeness of God, who was the associate to whom God said "Let us make man in our image." Has it not been proved that it was Christ? Christ himself is willing to be thy friend and helper now. When thou wert fallen, fallen in the sight of God and angels, fallen from heaven, degraded in the sight, as it were, of the sun, moon, stars, and all irrational creatures, fallen into sin, and exposed to the eternal pains of hell, Christ still stood ready to render thee assistance. As God took counsel about thy creation, so did he also about thy restoration from thy fall. (See Psalm xl. 6, 7; Hebrews x. 5, 6, 7). See, he came from heaven to save thee, he endured the cross to save thee, and descended to the grave, and ascended to heaven to save thee, and ever liveth to make intercession for thee. Although he was contemptible in the sight of the people, and there was no comeliness in him, that they should desire him, yet is he thy refuge. Read the 53rd chapter of Isaiah throughout, and learn what a helper he is. And yet, alas! how few regard this Saviour. As we read in Ecclesiastes ix. 14, 15, "There was a little city, and few men within it, and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city: yet no man remembered that same poor man;" so was this world besieged by Satan, to be destroyed; and invested by the wrath of God for sin, to be utterly destroyed, but Christ came into the world in "a very poor condition so that he had not where to lay his head, yet by his power and wisdom did he bruise the head of Satan, and bear the wrath of God on himself, and become thy Saviour. Alas! that so many should be unmindful of him! Now, O man, what reason canst thou allege that thou followest the road to hell? Not I alone,

but God also, demands of thee, as in Ezekiel xxxiii. 11 :—" Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live : turn ye, turn ye from your evil ways : for why will ye die ?" (See Ezek. xviii. 31, 32.) Thy Redeemer also, the Lord Jesus Christ says ; " Come unto me, and I will give you rest." (Matt. xi.

28 ; also Isaiah lv. 1. Now I beseech thee that thou destroy not thy immortal soul, but believe immediately on Christ thy Redeemer, then will thou be born anew in the image of God. May Christ the Redeemer have mercy on thee and on me, for I also am a man, and

Thy sincere friend,

SHUJA'ATALI.

APOSTOLICAL SUCCESSION.

THAT deadly heresy which confines the preaching of the Gospel to office conveyed by a certain succession is an infernal machine for destroying the souls of men. It is one of the great artifices of Satan to spike the cannon on the Gospel batteries. What can more effectually serve the kingdom of darkness than a conviction that it is a sin to proclaim the kingdom of light ? But it is as unscriptural as it is irrational. The scriptures know nothing of such a succession. It is the invention of the man of sin, calculated to extinguish the light, and promote the empire of darkness. And whatever may be the mode of conveying office, the preaching of the Gospel, either publicly or privately, is not confined to office. Every Christian has a right to preach the Gospel, and according to his abilities and his opportunity, it is

his duty to preach it. This vile dogma of Oxford is self-evidently false. If the Gospel is true, can there be any danger of sin in proclaiming its truths ? If the Gospel is salvation, and if God wills the salvation of men, can it be sinful to tell them of that which saves from hell ? What would you think of a Senator who should rise up in the British Senate-house, declaring that no watchmen ought to be employed in the city of London, but those who have a regular succession from the watchmen who lived at the foundation of the city, and that, though the city were fired at innumerable points, no man had a right to cry " Fire ! Fire !" but the legal watchmen ! It is only in religion that the effusions of folly and absurdity are dignified as wisdom.—*Dr. Carson.*

MODERN CORINTH.

OUR paper last month on Corinth led us to prepare a brief notice of its present condition. Dr. Hoffmeister's book having fallen into our hands in the interim we willingly cancel our own paper to make room for an extract from him as one of the freshest, and most recent accounts of modern Corinth we have seen.

" In the morning-dawn we already saw spread before us the harbour of ancient Corinth, the end of the Gulf, which resembles an inland lake, and on which is now situated the wretched nest called Lutraki. The ban rocks rise on either side to the height of a thousand feet, and shine with a reddish glare. The shores are treeless, but clothed with green tamarisks and lentisk shrubs. Besides the horses that had been ordered, we found a great number of others, which

the Consul, who had been sent from Athens to meet us, had provided. Thus we had great choice of them ; notwithstanding which, by some mistake, I had, instead of a horse, a humble mule, an exchange which, in spite of the chain that served as a bridle, and the high horse-saddle, I had no cause to regret. Our cavalcade, amounting to at least twenty persons, moved on at a quick trot over the sandy beach, among the green underwood. The bare mountains stretched high, and higher still, in front, and in half an hour the Acro-Corinthus, or citadel of Corinth, lay before us. The country became more and more barren, as we drew nearer and nearer to the seat of ancient splendour, till at last we found ourselves traversing fields of stones, and heaps of ruins without one single plant. The plain, which hitherto

had been verdant, became more and more bleak; at length several melancholy looking pieces of wall,—relics of ancient times,—obtruded themselves on us, against which were built up some windowless barracks. Six lofty and massive pillars are the only monuments which remain of departed beauty. This broad ruin-strewn plain was formerly covered with magnificent streets and palaces, from the hill of Acro-Corinthus down to the sea; now are seen only a score or so of miserable dwellings, crowded together on a little spot of ground; and about the same number of others, scattered here and there. Not a trace of agriculture is discoverable; yet large wine-casks, seen at intervals among the broken walls, betray the proximity of vineyards. We passed the Amphitheatre; Professor Ross, the celebrated antiquarian—sent to meet us by the king,—directed our attention to the fact; otherwise I should rather have imagined the hollow area, the sides of which are somewhat excavated, to be a dried-up pond; so few are the remaining traces of masonry; not even the seats or the steps can be recognised. We did not linger in the town, but immediately proceeded on a decayed Venitian road, (only occasionally marked as such by some remains of old pavement, and which was rather a hinderance than a relief to our climbing steeds,) up the mountain to Acro-Corinthus. The road goes through chasms and over rocks, and is often dangerous, for the mountain is very high and steep. After an hour's ride we arrived at the first gate. Here the fortifications are still tolerably well kept up; there is also a garrison of about 30 men. From this gate we proceeded on foot, halting, now at the ruins of a Turkish mosque built out of the remains of marble pillars,—now at a Grecian tombstone,—now again at a Venitian cistern, or the crumbling walls of a Christian Chapel: for there is no age that has not erected its memorials here; now indeed, they are lying low in rubbishy fragments, and those of the most beautiful period are buried the deepest. On the extreme summit, we seated ourselves on two pillars of the temple of Aphrodite,—mere broken pieces, requiring the skill of an archæologist such as Professor Ross, to trace their story,—and surveyed the Isthmus of Corinth,—the calm blue waters on either side—

death-like—without one vessel,—the two large and magnificent harbours of ancient Corinth. How narrow did the neck of land appear, when viewed from above;—how trifling the distance separating us from Helicon and Mount Parnassus on the opposite shore! These also are now but naked rocks;—these heights that once were crowned with groves of pines and oaks,—so lovely—so much sung. Fity it is indeed, that the death of all vegetation should produce in the mind so melancholy an impression; wherever one turns one's eye, trees are wanting—men are wanting;—one sees only inquisitive Englishmen, telescope in hand, searching out the traces of former grandeur. Notwithstanding the burning heat of the sun, the precious spring-water, collected in the ancient Greek subterranean water-courses which even the many centuries of barbarism have not succeeded in destroying—never fails to rise on the surface of this rocky summit.

“Under heat the most oppressive, our poor beasts scrambled like cats down these frightful roads, and soon we were all assembled to partake of a frugal dinner in a dirty inn.

“Among many other bad things the wine was altogether undrinkable. The careless treatment of it during fermentation would soon cause total corruption; therefore to preserve it, the natives add a great abundance of resin and of the needle-like leaves of the pine, so that it acquires a nauseous, resinous, rhubarby sort of taste. Having satisfied the cravings of hunger, we again mounted our steeds, to take, under the guidance of Professor Ross, a survey of the “Stadion,”—the great theatre of the Isthmus of Corinth,—and of the fir grove of Poseidon. In one hour, during which we travelled on a tolerably even road, a marvelous occurrence in Greece,—we reached the place. The theatre and the ruins of a temple lie pretty close to each other. These are gigantic monuments of ancient architecture. The stones which yet mark the circumference of the theatre, where of yore the Erinnyæ walked with slow and measured step, are blocks of from twelve to fourteen feet in length, by eight in height. That even such a work could be destroyed, and how that was accomplished, is clearly proved by the immediately adjoining ruins of a Turkish

lime-kiln; a similar tale is told on the Acropolis by the halves of bombs mixed up with fragments of the capital of pillars. Poseidons fir-grove now consists only of a few trees, at most fifty years of age; the trees which formed the grove in old times have probably been repeatedly burnt down, and the young ones are intentionally mutilated, for the sake of obtaining from them resin for the manufacture of wine. On the arena, which measured 600 feet in length, we found some pieces of Mosaic and a copper coin. Excavations are more rarely made

than one might imagine. Many tombs are still found in the vicinity: we witnessed the opening of one of them. We now quitted the ruins of the ancient city, and reached, in an hour from the theatre, the point of the Gulf of Corinth, where another steamer was to take us up to convey us to Athens. The place of departure, Kenkres, the ancient Cenchrea, consists of a row of mean cottages. We found there however, an almost inconceivable throng: all Greece appeared to have flowed together, as of old, to the "combat of the chariot and the song."

F. R. J.

Gleanings for the Young.

CONVERSATION ON THE LORD'S-SUPPER.

Father.—Well, my child, you have read this week, as I told you, the accounts of Christ's last night with his disciples, in the first three Gospels, and can answer a few questions. Why, then, did our Lord tell his disciples to eat the bread, and drink the wine?

Child.—Christ says, in Luke, Do this in remembrance of me; and it reads the same in 1 Cor. xi. 24, 25, which you told me also to look at.

F. Right. Do not forget, then, that the *true* use of the Lord's-Supper is to keep Christ in our memories. Now, what does he wish us especially to remember about him? What does he say the bread and the wine mean?

C. He says the bread is *his body* broken for us, and the wine is the New Testament in his blood, which was shed for the remission of sins. I can understand, papa, that the broken bread is like the body of our blessed Saviour, broken for us by the nails and the spears, and that the wine is like his blood being poured out for us; but why does he call it the New Testament in his blood?

F. The word Testament, my dear, should be *covenant*: and now if you turn to Exodus xxiv. 7, 8, I will make it plain to you.

*C. (reads).** "And he took the book

* Read also Heb. ix. 18—20, referring to the same thing.

of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."

F. A covenant means a solemn agreement between two persons. God called it therefore a covenant, when he gave the Jews the laws from Mount Sinai, contained in the four chapters before this one, and required them to agree to it; they did so, as you read. Well, sacrifices were offered, and their blood was shed and sprinkled on the people, and on the book containing the covenant, to show that the people *really* deserved to die too, instead of being received into this covenant or agreement with God. You remember what sacrifices for sin meant?

C. You have told me that they were to show that the persons for whom they were offered deserved to die, and to show that Christ was to be the sacrifices for our sins.

F. Right, my dear. Now the covenant which God made by Moses with the Israelites was the old covenant, and the blood of the old covenant was the blood of calves and of goats, which could not take away sin (Heb. x. 4). But the covenant which God makes with us through

Jesus Christ is the new covenant, which he commands us to agree to by faith in Christ, and the blood of the new covenant is the blood of Christ, "which cleanseth from all sin"

C. Then could not the Israelites be forgiven for their sins?

F. Quite natural for you to ask; their sins could not be forgiven for the sake of the blood of the *animals* slain as sacrifices, but they could for the sake of the blood of Christ, which those sacrifices foretold. The death of Jesus took away the sins of all good men before he came,* as well as after. Do you understand now?

C. Yes, much better than I did, papa.

F. A word or two more to make it plain. The old covenant which God made by Moses with the Israelites, said, "do all these commands, and I will bless you; break *one* of them, and you are accursed;" and the blood of the old covenant could not take away sin. The new covenant says, "believe in the Lord Jesus Christ and thou shalt be saved;" and "if any man sin, the blood of Jesus Christ his son cleanseth us from all sin." So you see, the man who committed *one* sin could not be saved by the old covenant; but the man who has committed innumerable sins can be saved by the precious blood of Christ.

C. I think I shall now, papa, feel what our dear Saviour meant, when he called his blood the blood of the new covenant. But is it not wonderful that Christ should shed his blood and die for our sins?

F. It is, my love, every way the most wonderful thing ever done on earth, or that ever can be done. Nothing you read of in all the Histories of Greece, and Rome, and England, and in the Bible itself too, is so wonderful as that God should love us so much as to give his only Son for us, and Christ love us so much as to die on the cross for us. Paul says it is "the love of Christ which passeth knowledge."

C. And why do not all people who are old enough, come to remember Christ by the Lord's-Supper.

F. Ah, my child! why, indeed! Too many, alas! "care for none of these things;" too many know it would be mocking him to come, for they do not like to obey him; when they remember him at all, it is only to wish they did not,

—for all who do not love Christ and *try* to obey him, are afraid to think of him. They know they must meet him at the judgment day. But there are a few who sincerely love the Saviour, but who are too timid before men to tell us what they wish, or so humble before God that they do not think themselves worthy of the privilege of joining in this service.

C. But can any of us be worthy enough, papa?

F. Certainly not worthy, my dear, of the wonderful love which we remember in it; no, we celebrate in the Lord's-Supper love of which we are utterly unworthy. But let me ask you a question as to the time when Jesus gave us this service?

C. Was it on the night on which he was betrayed, and while they were eating the passover?

F. It was; you recollect reading about the passover in Exodus xii.

C. Yes, I do, papa; it was begun when God saved the Israelites from their slavery in Egypt, by slaying all the first-born of the Egyptians, and the Israelites were to slay a lamb and sprinkle the blood on the doorposts, and the destroying angel passed over their houses, and did not slay their children.

F. Yes, and they were to slay and eat this lamb every year at the same time, to keep it in mind for ever. Now, why was this a natural time for our Lord to appoint the Lord's-Supper in remembrance of his death?

C. Oh, I see what you mean, papa. The passover supper of the Jews kept in mind God's saving them from being slaves in Egypt, and the lamb being *slain* to save their first-born; and the Lord's-Supper is to keep in mind our being saved by the blood of Christ, as of a lamb without blemish, and without spot; am I not right?

F. Quite, my dear; only that you have left out that we are slaves too, slaves to sin, a far worse slavery. I may add, that Paul says, "Christ our passover is sacrificed for us" (1 Cor. v. 7); for the lambs sacrificed at the passover pointed to Christ's death, like all the other sacrifices. So we may say, that the passover supper pointed forward to Christ's death and the Lord's-Supper points backwards to it.

C. And I read in the 11th chapter of Corinthians, it was that same night in which he was betrayed.

* Rom. iii. 25; Gal. iv. 5, Heb. ix. 15.

F. Yes, think of that, my child. There was no Lord's-supper *before* that night—there *has* been one ever since. Men have often used it very superstitiously, yet it always has spoken of *that* night. No other service by which we worship God *began* as this does with our Lord's own hands. He says by it, "remember your *betrayed* friend. Remember *that* night, betrayed by one apostle, deserted by all, sweating great drops of blood for you in Gethsemane, seized, tried by the Jews, by Pilate, by Herod, and by Pilate again, at last (about nine o'clock the following morning, and after such a night, in the hands of sinners) nailed to the cross! Remember that darkest of nights since the creation, the night in which I was betrayed."

C. Indeed, dear papa, it is a very solemn service. It ought to make us thoughtful of Christ; but I had almost forgotten to ask you why I have heard it called the "sacrament" and the "ordnance?"

F. The word sacrament I much dislike, and never use it; it has no plain meaning; that is reason enough for a sensible person to lay it aside; and it has been so superstitiously used, that all the meaning it has is bad rather than good. Ordinance merely means that Christ *appointed* it, which, however, is true of a great number of other things.

C. And I know I have heard of the clergyman taking it to sick people when they think them dying.

F. Yes, my dear. It is one of the superstitions of Popery to do so, and I am sorry to say it was left in the Church Prayer-book, as well as Infant Baptism, and several other things which the best people in the Church of England wish to see taken out. If ever the pious people in the Church become the most numerous, be sure they will put an end to all such things. I have known people who have lived all their lives without any care for religion, feel quite sure of going to heaven because the clergyman gave them the Lord's-supper just before they died.

C. Dear papa, what a mercy it is to be taught better, when we are children like me.

F. May God, my dear, hasten the time when every parent shall teach his children to love the Saviour, and every child shall sing hosannas to his name.—*The Church.*

A FAMILY TOMB.

ON a Tablet at the west end of St. James' Church, Colchester, is the following affecting Memorial:—

To the Memory of
WILLIAM MARSH REDE SEAMAN,
Obt. May 18th, 1841.—Æt. 12 years.

ELIZA ANNE SEAMAN,
Obt. March 8th, 1842.—Æt. 18 years.

JULIA ELIZABETH SEAMAN,
Obt. May 8th, 1842.—Æt. 16 years.
And of their devotedly attached mother,
ANNE,

The beloved wife of M. Seaman, D. D. Rector,
Obt. May 19th, 1843.—Æt. 48 years.

In the short period of two years and one day, "THESE ALL DIED IN THE FAITH, not having received the promises; but having seen them afar off, and were persuaded of them, and embraced them."

The following brief account of the first of these is copied from the "Children's friend," for Dec. 1844.

The dear, departed, the night before his death, laboured under the influence of strong temptation. Blessed with a tender and enlightened conscience, his apprehension respecting the future, had at times been very distressing; but at the period here alluded to, "the enemy came in like a flood," when he seemed bereft of all hope that he would be saved. The xxv. psalm having been read to him, his mind was relieved. He observed with a smile, "O, that is a beautiful psalm!" From this time his captivity seemed turned, and his remarks afterwards shewed that he had at length found peace with God, through Jesus Christ our Lord. But still suffering much in body, he observed, with much force of expression, "Mamma, it is hard; you told me it would not be!" It had been intimated to him, that the Lord might be pleased to favour him with an easy death. Few children were ever more active, amiable, and manly, *as children*; with all that was sweet and lovely, he possessed great superiority of mind and manner. This was very striking during his last illness, in the solemn, thoughtful and judicious disposal of his little property; and the great firmness and precision which marked all his little transactions. He testified his love to the Saviour by making several bequests to Christian Societies. Sweet testimonies of love to Christ uttered by the mouths as it were of "Babes and sucklings."

Happy, thrice happy was his end ! The last words he repeated audibly were, when lying on his bed in the rectory-garden :—

“ And, oh ! when I have safely past,
Through every conflict but the last,
Still, Lord, unchanging, watch beside,
My dying bed—for thou hast died,
Then point to realms of cloudless day,
And wipe the latest tear away.”

LINES SUGGESTED BY THE ILLNESS AND DEATH OF THIS DEAR CHILD.

DEATH ! Thou art come again,
Thy stealthy step I know ;
Thou openest me new springs of pain,
New floods of grief must flow.

Thou canst not me deceive,
Those sharpened features tell
A tale—this time I must believe,
I've learned the lesson well.

Those night exhausting dews,
That deadly morning cold,
Those ghastly looking wasted limbs,
Which thinnest films enfold ;—

DEATH ! I am sure thou'rt come,
To take my child from me,
Ah—well, it must be—'tis the doom,
Of man's whole progeny.

Thou art a sovereign king,
Cruel and dreadful too :
My tears could not a respite bring,
Were they in blood to flow.

Then let thy work be done,
Faith tells me, “ It is well,”
Cold be the clay—the breath be gone,
My child—a long farewell !

But DEATH take heed I pray,
Thou hast a charge to keep,
Ere long—ther'll be a reckoning day,
He will not always sleep.

There is ANOTHER KING !
Who wrestled once with thee,
Who dried the venom of thy sting,
And spoiled thy victory !

After the sad event had taken place, we knelt down in prayer around the bed of the dear departed child, praying the Lord to sanctify the dispensation to our souls ; to support us under the same ; and enable us to acquiesce in the divine will, saying, “ the Lord gave and the Lord hath taken away ; blessed be the name of the Lord.”

This dust is HIS—and Death !

He'll ask for it ere long ;
O watch thou well what lies beneath,
Thy bolts and bars make strong.

That hour will surely come,
When every saint set free,
Shall triumph in thy endless doom,
Thou last great enemy.

No more I'll grieve and sigh,
But tune my lyre and sing,
For GRAVE—where is thy victory ?
And DEATH—where is thy sting ?

SELF-EXAMINATION.

DID I this morn devoutly pray,
For God's assistance through the day ?
And did I read his sacred word,
To make my life therewith accord ?
Did I for any purpose try,
To hide the truth, or tell a lie ?
Was I obedient, humble, mild—
Such as becomes a Christian child ?
Did I my thoughts with prudence guide,
Checking ill-humour, anger, pride ?
Did I my lips from aught refrain,
That might my fellow-creatures pain ?
Did I with cheerful patience bear,
The little ills we all must share ?
To all my duties through this day,
Did I a due attention pay ?
And did I, when the day was o'er,
God's watchful care again implore ?

Penny Magazine.

Correspondence. *

HAS CIRCUMCISION BEEN ABOLISHED ?

To the Editor of the " Oriental Baptist."

DEAR SIR,—The question, whether circumcision has been abolished, has been answered by two of your correspondents whose opinions are diametrically opposed to each other ; the one

maintaining that circumcision will be binding upon the people of Israel throughout all time ; whilst the other thinks that as a divinely appointed ordinance it has been superseded by baptism.

It appears to me that neither of these views is correct. Circumcision was a sign intended by God to set forth three important truths of a spiritual nature and of universal importance; 1, that the Saviour should, according to the flesh, be a descendant of Abraham; 2, that justification was to be by faith exclusively; and 3, that every man stood in need of spiritual circumcision. From its very nature it is evident that the persons circumcised derived no further benefit from it than this, that it was a proof of their being descended from Abraham, or by purchase (or adoption) received among the number of his descendants. It was no proof either of their faith or of their regeneration; and it conveyed to them neither the one nor the other of these divine blessings. Now this view of circumcision at once shows that after Christ had come in the flesh, and after the plan of redemption, especially concerning justification and regeneration, had come into full operation, circumcision became unnecessary; for the important facts and doctrines which it set forth, had become too manifest in the Gospel to require its support any longer.

There are some persons who maintain that circumcision, besides the universal import ascribed to it above, had also a national import limited to Israel exclusively. I admit that ultimately, in the providence of God, circumcision became a mark peculiar to Israel, as the type of the spiritual people of God. But I cannot conceive that such was the original design for which it was commanded by God. According to the terms of its institution circumcision was obligatory on other nations besides Israel; and consequently the right of other nations to it was their birthright as well as the birthright of Israel. The other nations here referred to are the descendants of Ishmael, of the six sons which Abraham had by Keturah, and of Esau, all these having sprung from Abraham just as well as Israel did. Hence I conclude, and I believe the conclusion is inevitable, and must be admitted as correct by all persons of unprejudiced mind—that so far as circumcision is distinct from the Levitical economy, it forms no peculiar feature of Israel as a nation. Your first correspondent admits that the Levitical economy has been abolished; he will therefore also admit that so far

as circumcision formed a part of the Levitical economy, it has been abolished along with the rest. And so far as it forms no part of that economy, it cannot be proved to be binding upon any one under the Christian dispensation; in fact it has become impracticable, and is daily becoming more impracticable. Who can now trace the present descendants of Ishmael, or of Keturah's sons, or of Esau? Who can trace the descendants of the ten tribes, the lost tribes, of Israel? And who can trace the descendants of those myriads of Jews who in the first ages of Christianity embraced the Gospel? Who can trace even the descendants of those Jews who since that time have nominally become Christians? And if the Jews, now unconverted, are to retain circumcision when they become Christians, then surely those whose ancestors have for ages past been mixed up with nominal Christians, must retain it likewise. If by discontinuing circumcision, the former violate the law of God, then the latter are equally guilty for neglecting it.

The strong terms which appear to require the perpetual duration of circumcision, are not a whit stronger than those which are applicable to other parts of the Levitical dispensation. Among the duties enforced by a *statute for ever to their generations*, we may enumerate the daily lighting of the lamp, Ex. xxvii. 21; the washing of their hands and their feet by the priests, Ex. xxx. 21; the abstaining from eating either fat or blood, Lev. iii. 17; the law of the meat-offering, Lev. vi. 18; the priest's portion of the peace-offering, Lev. vii. 36; the law forbidding the officiating priests to drink wine, Lev. x. 9; the law concerning the first fruits, Lev. xxiii. 14, 21, concerning the day of atonement, *ibid.* 31, and the feast of tabernacles, *ibid.* 41. These various obligations, surely, are no longer binding upon Israel, although they were originally enforced as *statutes for ever to or throughout their generations*. Why then should circumcision continue to be obligatory?

Whilst I do not agree with your first correspondent in the principal view which he has advocated, there are several points, on which I differ equally widely from your second correspondent. Among these points I may mention, first, the view which the Apostles took

of the obligatory nature of the Levitical law, as far as Jewish converts in their days were concerned. Whilst I admit that no part of the Levitical (ceremonial) law was ever binding upon gentile converts, it appears to me equally certain that the Apostles looked upon the ceremonial law as being binding upon Jewish converts, until God should clearly abolish that dispensation entirely, which he did by the destruction of Jerusalem and its temple, and by the dispersion of the Jews through all countries. After the temple was destroyed, and Jerusalem razed to the ground, it was a matter of downright impossibility to observe the ceremonial law any longer, because sacrifices could not be performed in any other place than the temple, and yet sacrifices were absolutely necessary as an expiation for almost every violation, intentional or unintentional, of the ceremonial law. Now God does not require impossibilities; consequently when the temple was destroyed, every man who was not blinded by unbelief or fanaticism, must have seen that the Levitical dispensation was at an end. From that time circumcision, as a part of that dispensation, was *ipso facto* abolished.

But until that time came, the Apostles considered circumcision as binding upon Jewish converts. Your second correspondent appears to intimate that the other Apostles might have considered it in that light, but that the Apostle Paul did not. But I believe that the other Apostles were inspired as well as Paul, and that therefore it is impossible that he could have held, on a subject of so great practical importance, opinions different from theirs. In fact the point in question is settled by Scripture in a manner which leaves us nothing to desire. The last time that Paul was at Jerusalem, James and the other elders of the church there told him that it was absolutely necessary, for the satisfaction of the myriads of believing Jews, who were then at Jerusalem on account of the feast of Pentecost, that he should in some tangible shape manifest his views on the matter; for, said they, "they are informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs." (Acts xxi. 21.) And they advised him to adopt a certain line of conduct in public, in or-

der "that all may know that those things, whereof they were informed concerning thee, are nothing, but that thou thyself also walkest orderly, and keepest the law." (v. 24.) After such an appeal Paul had no other alternative left, than to speak out, either by words or by actions. We are not told what he said, but the line of action which he adopted, was intended to show, that he considered circumcision and the ceremonial law as still binding upon all Jewish converts. It cannot be supposed for a moment that Paul was either a coward or a Jesuit; what he did that he did honestly and fearlessly, and we may therefore be quite certain that in his opinion—which was an inspired opinion and agreed with that of the other Apostles—circumcision and the ceremonial law were at that time still binding upon Jewish converts. That it would not be always binding upon them, he well knew, and he clearly stated it in several of his epistles. "There is neither Jew nor Greek; for ye are all one in Christ Jesus."

This aspect of the subject is an additional proof, among many others, that baptism is an ordinance altogether independent of circumcision. That the Apostles never dreamed of any connexion between the two, may at once be seen from their comparing baptism—not with circumcision—but with the deluge and with the passage of Israel through the Red Sea. When Paul endeavoured to show that all baptized persons are not saved, he might easily have said, that the people of Israel had all been circumcised and yet perished in the wilderness. But this thought did not occur to him; consequently he said, they were all baptized in the cloud and in the sea, and yet with most of them God was not well pleased, for they were overthrown in the wilderness. (1 Cor. x 2, 5.)

But your second correspondent affirms that the late Rev. Dr. Yates, with the approbation of the whole Baptist body, not only in India, but also in England and America, has in his Hindustani version of Col. ii. 11, called baptism the *Christian circumcision*. Now even if our late friend had done such a thing, his authority would not implicate a single individual among the whole Baptist body besides himself. But Dr. Yates was too good a Greek scholar knowingly to commit such an egregious mistake: and in a passage where baptism is refer-

red to, he would naturally be on his guard against negligence. The passage, as printed in your correspondent's letter from Dr. Yates' version, at once shows that he did not call baptism the Christian circumcision. The full stop and the *Aur*, with which the next sentence commences, clearly prove that he did not. But the question, after all, is not how Dr. Yates rendered that passage, but what the Apostle Paul says in it. He says that the Colossian Christians had been circumcised by Christ himself, in the putting away of the body of the sins of the flesh. It is the putting away of the body of sin, which constitutes the circumcision of Christ. Baptism is performed by hands; (at least I have never seen Christian baptism performed without hands) but the circumcision by Christ, of which Paul speaks, was made without hands, and consequently it cannot by any possibility—short of a miracle—have consisted in baptism. That baptism was the outward evidence of it, and was intended to represent it, I admit. By receiving baptism, those Colossian Christians avowed that they had been circumcised by Christ, and those who witnessed their baptism, acquiesced in their avowal. And the putting away of the sins of the flesh, i. e. of their unconverted state, in regeneration, was fitly represented by their being buried and raised up with Christ in baptism. But unless we are prepared to admit that by baptism the pardon of sin and the regeneration of the heart are obtained, it is impossible for any impartial and competent person, who has studied the passage carefully in the original, to maintain that baptism is the same thing as the circumcision without hands, by Christ, which consists in the putting away of the sins of the flesh.

In order that your readers may see that in the interpretation of this passage I am not guided by denominational feelings, I beg to transcribe a few lines from Pædobaptist commentators :—

Macknight's Paraphrase: "Ye have received a more excellent circumcision from Christ, by whom also ye have been circumcised with the circumcision made without the hands of men, viz. the circumcision of the heart, (Rom ii. 29,) made by the putting off of the body of the sins of the flesh, even by the circumcision which Christ requires."

The same: "By the circumcision of Christ; that is, by the circumcision which Christ re-

quires and performs. For in the first clause of the verse, Christ is said to perform this circumcision on believers. And being the circumcision of the heart, it renders men more acceptable to God than the Jewish circumcision," &c.

Adam Clarke: "All that was designed by circumcision literally performed, is accomplished in them that believe through the Spirit and power of Christ. . . . By the circumcision of Christ, the operation of his grace and Spirit may be intended; the law required the circumcision of the flesh; the gospel of Christ requires the circumcision of the heart."

Dr. D. Wilson, Bishop of Calcutta. "Circumcision under the gospel is performed in a high and spiritual manner, not by the hands of man, but of Christ himself; not on the body of the convert, but on his soul and affections. . . . The circumcision of Christ upon the hearts of the Gentile sinners introduced them into the covenant of grace made to Abraham," &c.

"The meaning is plain. The circumcision of the true convert is made without hands, is performed in a more excellent and spiritual manner; not by the hand of man, but by the Spirit of God; not partially upon the body, but upon the whole soul," &c.

"It consisted in putting off, spurning, renouncing, casting away with disgust, the body of the sins of the flesh, of our fallen nature. . . . And it consisted also, in putting on the new man. . . . or as he says in the next verse, the being quickened with Christ, and raised from the tomb and death of sin by his grace, in virtue and after the example of his own glorious resurrection."

"This may well be called the circumcision of Christ, because it supersedes the external form of the circumcision of the law, and fulfils all its spiritual designs, in a far more perfect manner than even the spiritually minded Jew could adequately conceive."

Olshausen: "The circumcision of Christ, that is, the circumcision made without hands, which Christ performs by his Spirit; the circumcision of the heart." Deut. x. 16: xxx. 6; Jer. iv. 4.; Rom. ii. 28, 29.

Steiger: "You have received that circumcision which is essential, performed by God himself. . . . You have put off not merely a particle of the flesh, as is done in the Jewish circumcision; but the whole body of the flesh, in its spiritual acceptance."

Here we have the testimony of a Presbyterian, a Wesleyan, an Episcopalian, a Lutheran and a Continental Calvinist, all showing that something far superior to baptism is meant by the circumcision of which the Apostle speaks here. All of these writers, with the exception of one, endeavour to account for the introduction of baptism in the next verse in some way or other. Amongst them all Bishop Wilson is perhaps the most candid. He frankly says:

"The Apostle now expressly introduces, as the next important step in his argument, the initiatory sacrament of the New Testament. This he does without explanation. He seems to consider baptism as coming in the place of circumcision as a matter of course. Nothing need be said : it was a thing well known from the first throughout the christian churches."

This is Bishop Wilson's opinion, but it is not that of Baptists. They think that baptism is introduced in the next verse, because it took place very shortly after the circumcision of the heart, of which it was the profession and the outward or official evidence. Puseyites think it is introduced, because the circumcision of the heart is actually produced by or through the medium of baptism. I think either the Baptists or the Puseyites must be right here. Baptism must either be the tangible proof, or else the medium of conversion. All Pedobaptists who are not Puseyites, and who yet maintain that the circumcision of Christ spoken of here, means baptism, must do violence not only to grammar, but to the words, "*made without hands.*" And those who admit that it does not mean baptism, have nothing better to advance than what Bishop Wilson has advanced : "He seems to consider baptism as coming in the place of circumcision as a matter of course. Nothing need be said."

Would that all Pedobaptists were as candid in this matter as Bishop Wilson. If once they would admit, what is as clear as the light of the noon-day sun, that the circumcision of Christ (or by Christ), made without hands, does not mean baptism, but the circumcision of the heart in regeneration, then they would soon be led to acknowledge that the idea of circumcision having been superseded by baptism, or of baptism having come in the room of circumcision has originated in tradition alone, and therefore may be a mere figment after all. This is the only passage, or at least the principal passage, which is appealed to by those who hold that idea. If this is lost, they are driven out of their fortress, and must take refuge in some outpost, from which they are more easily dislodged.

Your second correspondent is acquainted with several outposts of this kind : but space will not admit of my endeavouring to show the weakness of them at the present time. I only beg

leave to refer briefly to one other sentence of his article. He writes :—

"I have not heard an argument advanced against infant baptism (properly performed) ; nor do I expect to hear one which does not bear with equal force against *infant circumcision* in the Jewish Church."

Perhaps the two following may supply the desideratum :

1. Baptism is the characteristic mark of those who are the spiritual seed of Abraham, and heirs according to the promise. (Gal. iii. 26, 27, 29.) Circumcision was the characteristic mark of those who were the natural seed of Abraham, and heirs according to the flesh. Consequently believers, even such as are babes in Christ, are proper subjects of baptism ; whilst the natural descendants of Abraham, even those who were mere infants, were proper subjects of circumcision.

2. The baptism of infants never was clearly commanded by God, but the circumcision of infants was.

J. W.

BAPTISMAL ADMONITION OF THE HINDUS.

To the Editor of the Oriental Baptist.

DEAR SIR,—I notice the following scrap going the rounds in many secular and religious papers in America. I have yet seen no reference as to *how* the papers got hold of it. The Chinese have no such custom, and if the Hindus have, perhaps you can inform us, as you dwell in their midst. It seems to me to be a bit of fabricated nonsense ; here it is—

A beautiful Idea. The baptismal admonition of the Hindus, is as impressive on the by-standers as it is beautiful.—"Little babe, thou enterest the world weeping, while all around you smile ; continue so to live, that you may depart in smiles, while all around you weep."

If addressed, not to an unconscious "little babe," but to a person who could understand it, the "*admonition*" would all be well enough. Although there are Missionaries in India who in the full blaze of the nineteenth century do sprinkle "little babes," yet I presume no such admonition as the above is employed. But, Mr. Editor, as an honest inquirer into the *facts* of the case, allow me to ask you if the Hindus really do baptize their little babes, and thus dedi-

cate them to their miserable gods? If so, the "idea" is not a very "beautiful" one, to say the least of it.

Yours, &c.
SIWEL.

Shanghai, March, 1848.

[NOTE.—The Hindus have no such "Baptismal admonition" as the above. The sentiment expressed is ascribed to a Persian sage, and is said to have been addressed to a person of exalted rank, whom he was congratulating on the birth of a child. The

"beautiful idea" has been translated by Sir William Jones, into English verse, from whence the above paragraph was probably manufactured.—Ablutions form an important part of most or all of the ceremonies of the Hindus, but they have nothing which bears any resemblance to what infant baptism professes to be—except perhaps the ceremony termed *Námakarana*, or giving a name to the child. But few Pædobaptists, we imagine, would consider this as a parallel to infant-baptism.—ED.]

Narratives, Anecdotes and Extracts.

THE CHRISTIAN AND THE TURK.

A GREAT many years ago, when the Turks ravaged the south of Europe, and threatened to conquer Germany, a young and noble christian, who had fought bravely against these enemies of his country and his religion, was taken prisoner by them, and carried captive to Belgrade, of which fortress they had then possession.

The governor, knowing that his prisoner was a brave and good officer, offered him rewards and honours if he would turn Mohammedan: "Forsake Christ!" cried the noble youth; "I would not desert my earthly king to be made your sultan; think you, then, I would desert the Lord of heaven who died for me, to embrace your false faith? not if I were to be flayed alive."

"Ha!" said the governor, "you speak proudly, young man. Perhaps this spirit may yet be brought down."

"I speak not from pride, but from faith," the other replied; "the faith which Christ gave, and Christ will maintain: the religion of Christ is humble, but it is firm."

"We will try if it cannot be shaken," said the governor: and he kept his resolution.

Every cruelty almost that could be threatened or practised, he made use of to persecute his prisoner into an apostasy from his faith; and he continued meanwhile to converse with him, and offer him inducements to embrace the

religion of Mohammed, the false prophet.

"Rather," said the christian officer, "do you turn to that of Christ; for in his faith alone there is salvation, and his doctrine and precepts are true, and pure and holy."

Finally, the Turk imbibed a most bitter hatred against this noble christian; he hated the truth he heard from him, as Cain hated his brother Abel. It would be hardly possible to tell all the cruel sufferings he laid upon him; and in the midst of them he would still ask, in language like that which Job's wife used—"Dost thou still retain thine integrity? Curse Christ and die."

But the christian knew that his God would not lay more upon him than he would give him grace to bear, and instead of yielding to the Turk, he went on constantly telling him of the excellence of christianity, and showing his persecutor that he tried to practise its holy precepts, and was sustained and comforted by its blessed power.

This christian officer was a man of rank, and of a country too whose nobles are naturally of a proud and haughty temper; so the Turk thought that to degrade him to a level with beasts of burden would crush his spirit in the way he wished, and be a trial he could not support: therefore he actually sent him out into the fields to draw the plough with the oxen. He was har-

nessed with them, and dragged the same plough with them !

What could then support him ? what could teach him to bend his neck to the yoke ? Nothing but the grace of God, nothing but the Spirit of Christ, who gave his back to the smiters, and his cheek unto them who plucked off the hair ; and in answer to all the revilings of his enemies, or the questioning of his tyrant, he replied, " If you knew the doctrine of Christ, you would not act thus. That doctrine is love, and bids men even to love their enemies. God is good to the unthankful and unholly ; and even for sinners Christ died, the just for the unjust, to bring us to God."

Thus spoke the christian ; but the Turk was hardened more and more, and still resolutely bent on breaking his spirit, and making him give up Christ. The friends of the young nobleman made great efforts to obtain his liberation, and after the custom of the time, offered a large ransom, but none would be taken. The Turk had set his heart on the accomplishment of his purpose. Suffering, toil, hunger, and uncleanness, were destroying his poor captive, but he still hoped to make him a disciple of his false prophet.

But as all hope of ransoming him failed, his friends formed a plan for his deliverance. A Turkish ambassador had been sent by his government on a mission of importance ; the friends of the christian nobleman watched his return, waylaid him, surprised and scattered his guards, and seized his person. They shed no blood, and took no booty, but they carried the Turkish ambassador away, and kept him confined safely. A ransom was offered by the sultan, but it was refused. A larger ransom was refused, and then the captors were asked what ransom they would accept ; and they answered that they would exchange the ambassador for the young officer whom the governor of Belgrade held in captivity. The Turkish government found the terms very easy, and ordered the young noble to be released. The cruel governor was obliged to have him conveyed to the frontier, where his friends met him with the captured ambassador, and the prisoners were exchanged.

But what grief as well as joy was it for the friends of the christian officer !

They first shrank from him ; then darted forward to embrace and weep over him. He was so changed ! His hair was long and matted, his nails were like bird's claws, his cheeks were pale and hollow, and his frame all worn and wasted ! He had suffered for Christ's sake.

But their joy was great in his father's hall when he returned, and great joy around them. Rich and poor rejoiced, for the christian soldier was loved. Home consoled him for his troubles, and he blessed God who had kept him in the hour of trial.

Then he was happy, for that change to him was something like what heaven will be after all the troubles of this life ; but it was not quite like it, for it was not sinless, and it was not eternal. However, as far as earthly happiness can go, he was very happy ; for past pain enhances present pleasure. And then he married one who had loved and suffered for him, and there was peace in his land, and he spent two happy years serving God, and having the good report of all men.

But alas ! for human joy : to rest on it is to rest on a reed which breaketh, and pierceth the hand. War came again. The Turks renewed it, and the christian soldier thought duty called for his help in repelling them. His old parents wished him to stay, and said he was the staff of their age ; and his young wife pleaded hard, and said her life would be worn away with weeping if he died or fell into the enemy's power. But he answered, " Our times are in God's hands ; duties are ours, events are God's. So he went to battle again, against the foe of his country and his faith.

This time the Lord covered his head in the day of battle : the christians were victorious, and took Belgrade from the Turks. The governor was a prisoner. Perhaps he had been thinking of getting back his young christian adversary, who had so well fought the good fight of faith, into his power ; but now he was a captive ; and, to his horror, he learned that he was to be delivered into the custody of his former prisoner, whom he had yoked with oxen to the plough.

That young officer had valiantly distinguished himself in the siege, and for his sole reward and prize he had demand-

ed the disposal of the governor's person. The leaders of the army knew how cruelly he had been treated, and believed that the desire of vengeance, so natural to a sinful heart, was the object of the request.

The former governor was confined in the fortress, and was informed that his fate was at the disposal of one who was once his victim. He was not, however, thrust into the inner dungeon, neither were his feet made fast in the stocks; but he was prepared for the alternative, which he was sure would be offered to him—either to worship Christ as God, or to undergo greater tortures than he had inflicted.

When the young nobleman went to see his captive, he found the Turk sitting on the ground; his arms were folded, and his countenance was stern; he seemed to expect the worst, and be ready to meet it. As soon as he saw his former slave, he cried, "Do your worst! My fate has given me into your power, but I will obey the law of our prophet."

"And I also will obey the law of my Lord and my God," the christian nobleman replied; "and the law of Christ is, 'Love your enemies, do good to them that hate you, and pray for them that despitefully use and persecute you.' Your life and liberty are in my power, and as the servant of Christ I restore them to you."

The Turk did not understand him. He thought he meant him to accept life and liberty on condition of becoming a christian. He shook his head and answered mysteriously, "That he was beyond his power,—that no tortures could now make him become a christian."

"The doctrine of Christ," said the young nobleman, "is one of love, and not of fear. No christian ever persecutes any one into his religion; for the persecution affects the body only, not the soul. I offer life and liberty freely, even as Christ offers to us his salvation; accept them, and they are yours."

The Turk looked earnestly at him.

"How," said he, "do I understand! You would give me life and liberty—do you recollect me? do you remember your sufferings?"

"Yes; and our Lord remembers his,

yet he forgave his murderers, and would save his enemies; he has taught us not to render evil for evil. His law is love, and his doctrine mercy, and his precept forgiveness. Come, you are free!"

"It is too late!" cried the Turk. "The religion of Christ is the religion of God; there is no other religion of love and forgiveness. But I did not know this. I expected evil for evil, and cruelty for cruelty. I have taken poison."

These last words were a great grief to the christian, and quite did away with the joy he felt at hearing the Turk confess that the religion of Christ was the religion of God, since it brought forth from the heart of man those sweet fruits of heaven, which earth so seldom sees—love, and forgiveness, and mercy. He stood amazed for a moment, thinking of the goodness of God, who had kept him from such a fearful sin, and giving him a nobler courage to endure and trust.

But the Turk spoke again. "I have taken poison," he repeated, "to save myself from your vengeance: it is certain, but very slow in its effect. Let me spend the time that remains to me in learning more of your religion; for surely that faith of which you formerly spoke so often, is better than mine. The religion which caused you to bear what you have borne, and to act as you have acted, must be divine."

The distressed yet happy christian instantly called for help. He had his former enemy removed to his own abode; the application of antidotes retarded still more the fatal effects of the poison; and the persecuted christian made use of the time in preaching to him Jesus. We cannot tell the result; that is known to God only; for a death-bed repentance or faith we should rejoice with trembling.

The story is not invented; it is recorded in the histories and annals of the time and country; and it is added, that the dying Turk requested to be baptized into the faith of Christ, which once he had despised.

"By their fruits ye shall know them," said our Lord, of his followers; and this historical anecdote illustrates the saying.—*The Tract Magazine.*

AN EXTRAORDINARY MEETING.

THE *Day-spring*, an American religious journal, publishes a letter from a missionary at Constantinople, dated January 4th, 1848, of which the following is a paragraph:—"Yesterday was the great monthly concert—the first Monday of the year, and a glorious day it was at Constantinople. Think of a great union prayer meeting, consisting of Armenians, Jews, Americans, English, Scotch, Germans, Catholics and Greeks; and all sitting down together at the table of the Lord—Congregationalists, Presbyterians, Episcopalians, Lutherans, Baptists, Methodists, Baptized Jews, and Protestant Armenians! The elements were distributed by a Jew, a German, and two deacons of the Protestant Armenians. Prayers were offered in three languages—Turkish, English, and Armenian. Remarks and exhortations were made in four languages—German, Armenian, English, and Turkish. And hymns were sung to the same tune, and at the same moment, in three different languages—Armenian, German, and English. The first tune was the Old Hundredth, and the second was Martyn. There was no confusion, no discord. No one was out of time or out of tune. The harmony was perfect; while each, with the spirit and the understanding, and with the greatest power and might, was singing in his own tongue, wherein he was born, or with which he was familiar, "the high praises of our God." The effect was overpowering. It was "the voice of a great multitude," redeemed out of many nations, kindreds, and tongues; and it rose on high, like "the sound of many waters." Our chapel was crowded with communicants,—and our hearts were filled with emotions too big for utterance."—*Reporter*.

INCIDENT OF THE FRENCH REVOLUTION.

WHEN the people of Paris were zealously engaged in planting "trees of liberty," they planted one in front of a Protestant Institution, and called upon the President, the Rev. M. Vermeil, to bless the tree. He replied, "it is not the manner of Protestants to bless an inanimate object, but I will pray for you, if you like." "Yes, yes," responded a thousand voices, "pray for us." M. Ver-

meil then read to them a portion of Scripture, and commended them and the nation to the care and grace of Jehovah. The multitude listened in silence and deep interest; but when the prayer was ended, they rent the air with shouts of *Vive M. Vermeil! Vive la Protestantisme! Vive la Republique!* And such was their enthusiasm that the worthy Pastor with difficulty prevented them from carrying him through Paris in triumph.—*Evangelical Christendom*.

THE WATERS OF THE NEVA.

It was formerly the custom to immerse infants in the stream on these occasions, as being more holy and efficacious than the usual form of baptism; but as many died from the effects, it is no longer permitted. I have been credibly informed that not a few infants perished on the spot, by slipping from the benumbed hands of the metropolitan, who, nothing daunted by the mishap, exclaimed, "God giveth, God taketh away, blessed be the name of the Lord—give me another child."—*Thompson's Russia*.

SERENITY IN DANGER.

IN rounding Cape Horn, a few months ago, a vessel, whose passengers and crew amounted to fifty persons, was brought into circumstances of extreme peril. An irresistible gale which had been blowing for some days, was driving them towards the shore, and at eight o'clock in the evening, the captain's computations assuring him that about three in the morning the ship would strike, and all aboard descend into the watery grave, he thought it right to inform the passengers of their danger. His own heart was heavy too: he had beloved relatives in England of whom he thought with emotion, while all on board was silence, and the wind continued to blow with unabated fury. "Never shall I forget the scene," he writes, "when at night Mrs. A—, one of the cabin passengers, kissed her children before they were put to bed, and then turning to me, with tears in her eyes, said, 'Captain, shall I ever kiss those dear children again?' He had no words of encouragement to offer: the prospect of speedy death for all on board seemed certain; but the language of the psalmist occur-

red to his mind,—“Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me: thy rod and thy staff they comfort me.” Entering his cabin, he sat down and wrote as follows :—

Shall I fear when I am dying ?
Shall I shrink from death's cold tide ?
Hark ! an angel voice replying,
Jesus Christ is at thy side.
Evil from thy path shall flee,
He is here to comfort thee.

In my heart his love I'll cherish,
Sinking in the swelling sea ;
Father, shall thy children perish,
Who have put their trust in thee ?
No ; thy Son has cross'd the flood,
And will bring them home to God.

Still my hope, my strength shall rally,
When I yield my farewell breath ;
Through the gloom of that dim valley,
Darkened by the shade of death,
Nothing shall my heart then fear,
Christ, my Lord, is ever near.

About eleven o'clock, however, the gale broke ; the wind shifted, and now the exertion made to avoid the shore was successful, and gratitude succeeded to fear. “Next morning,” says the captain, “when I saw the lines I had written the night before, I was led to shed tears over them : I found the Lord had indeed been with me, and had answered my prayers.”—*Baptist Mag.*

THE SIMPLICITY OF FAITH.

THE difficulties of religion are not in the understanding. The first problem, salvation by faith alone, is the simplest proposition that was ever placed before the mind of man. It reminds us of a pretty illustration of the child-like simplicity of a Christian's faith, which we once heard in the sermon of a French preacher, Adolphe Monod.

Two children were standing at evening on the summit of a hill, watching the setting sun as it seemed slowly to roll along the bright horizon. “What a way,” said the elder, “the sun has moved since we saw it coming from behind that tree !” “And yet you remember,” said the younger boy, “we learned in this morning's lesson with our father, that the sun never moves at all.” “I know we did,” replied the first ; “but I do not believe it, because I see it not so. I saw the sun rise there this morning, and I see it set there to-night. How can a thing get all that distance without moving ? You know very well,

that if we did not move, we should remain always just where we are upon the hill.” “But our father,” said the other, “told us it is the earth that moves.” “That is impossible too,” replied the elder, “for you see it does not move : I am standing upon it now, and so are you, and it does not stir : how can you pretend to think it moves, while all the time it stands quietly under our feet ?”

These simple ones might divide mankind between them, and carry the banner of their parties through the world from first to last, from the gates of Paradise to the judgment-seat ; there never has been, and there never will be, any other division, but they that take, and they that will not take, their Father's word. Every page of the Bible is a declaration of this truth ; every page of human history is a manifestation of it. The believing and the unbelieving, the righteous and the wicked, the happy and the miserable, the saved and the lost, the justified and the condemned, the dead and the living—we may take the Scripture definition of the two parties under what terms we please, explain them, discant upon them, write volumes on volumes to elucidate or to confound them, it comes to the one simple description at last—they that do, and they that do not, their Father's word. Can the youngest among us, the most ignorant, the most foolish, pretend to say, We do not understand it, we do not know what is meant by faith ? We are not sure if we have faith enough, if we have right faith or wrong faith, or any faith at all ; as if it were some strange, mysterious thing.—Let us never forget the simplicity of faith : it is the confidence which a little child puts in his father's word. And let us remember, too, that our eternal destiny hinges on our believing or not believing ; for it is declared by Him that cannot lie, “He that believeth not shall be damned.”—*Christian Treasury.*

A WISE CHANGE.

A FEW years ago, a gentleman of respectability, but by no means wealthy, subscribed twenty pounds per annum towards the support of the minister of the church he had recently joined. Many of his friends and fellow church members remonstrated with him on the extravagance of his subscription. His noble reply was, “You are mistaken, my

friends in supposing that I cannot well afford this amount to support the gospel, or that I am injuring my family by this liberality. I have tried it now two years, and find it a very profitable investment, even in a pecuniary point of view. I never laid up so much money as I do now. Formerly I attended the races with my family, and never at a less expense than twenty pounds annually. Formerly I found it necessary to run up a bill of thirty pounds annually, for old Jamaica rum, real Cognac brandy and genuine Holland gin. Formerly my sons and myself belonged to a Sabbath dinner club, which involved an expense of twelve or fourteen pounds more. These several items of expenditure I have lately concluded to lay aside, and employ the funds which they used to consume, in promoting interests which I esteem nobler, and securing advantages and gratifications which I greatly prefer. You thus clearly perceive that in this matter of paying twenty pounds annually for the support of public worship, I am realizing a clear gain of from forty to sixty pounds per annum, without any self-denial or sacrifice whatever."—*Ibid.*

HINTS FOR MINISTERS.

During the period of Mr. Housman's residence at King's College, he knew it was Mr. Simeon's invariable course to rise every morning, though it was the winter season, at four o'clock, and devote the first four hours of the day to private prayer and reading of the Scriptures.

In one of his pocket-books was found twice written in large characters:

"Talk not about myself."
"Speak evil of no man."

So congenial were the duties of the Lord's-day with his taste, that he generally appeared at the close of the day to be invigorated, rather than exhausted by them. "I am an eight-day clock," said he; "now I am wound up for another week!"

It may be generally remarked, that they who have been most honoured as the instruments "of turning many to righteousness," have been the persons who have been least grudging in their efforts to seek out or reclaim single wanderers from the fold of Christ.

To a monotonous preacher, who had asked him after sermon, his opinion, he replied, "Why, my dear brother, I am sure you will pardon me, you know it is all in love, my brother; but indeed it was just as if you were knocking on a warming-pan—tin tin, tin tin, without any intermission."

"A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to every body; and after it has been bound up, I am taking off the bandage continually, and examining the depth of the wound, and making it to fester, till my limb becomes greatly inflamed, and my general health is materially affected; is there a person in the world who would not call me a fool? Now such a fool is he who, by dwelling upon little injuries, or insults, or provocations, causes them to agitate and inflame his mind. How much better were it to put a bandage over the wound, and never look at it again?"

"I have never thought," he said, "that the circumstance of God's having forgiven me, was any reason why I should forgive myself; on the contrary, I have always judged it better to loathe myself the more, in proportion as I was assured that God was pacified towards me. Nor have I been satisfied with viewing my sins as men view the stars in a cloudy night—one here and another there, with great intervals between; but have endeavoured to get, and to preserve continually before my eyes, such a view of them as we have of the stars in the brightest night—the greater and the smaller all intermingled, and forming, as it were, one continuous mass; nor yet as committed a long time ago, and in many successive years, but as all forming an aggregate of guilt, and needing the same measure of humiliation daily, as they needed at the very moment they were committed."

"I feel, and have ever felt, that I have no talents for the world, no taste for the world, no time for the world; and, therefore, expect as an ambassador from the Lord, I have had for forty-four years almost as little to do with the world as if I had not been in the world."

RECENT BAPTISMS.

WE are again permitted to report a pleasing number of instances in which the ordinances of believers' baptism has been administered.

We hope during the coming year we shall be privileged to report larger numbers of believers following the example and obeying the command of the Lord Jesus Christ; may his grace enable all who have thus professed their attachment to Him to continue faithful unto the end.

Calcutta.—On the first sabbath in November the ordinance of baptism was administered in three of the Chapels in Calcutta.

At the *Circular Road Chapel* four believers were immersed in the name of the Divine Three. One of them had for a considerable time been a member of the Church meeting in Union Chapel, another had been a member of the Wesleyan body, the other two are young men of the East Indian community. While these were thus professing their faith in the Lord Jesus Christ, *two* persons were making a similar profession in the Native Chapel in *South Kalinga Street*. They were baptized by our native brother Shujáatali. About the same hour another native convert was in the same manner avowing his faith in Christ in the Native Chapel in *Intally*. He also was baptized by a native brother.

Dindjpur.—*Two* brethren belonging to H. M. 80th were baptized here on the 13th October.

Jessore.—At this station Mr. Parry baptized another convert over whom he hopes he will long have to rejoice.

Dinajpur.—Mr. Smylie writes that he baptized *two* young females on the 12th ult.; they were formerly scholars in Mrs. Smylie's School.

Maulmain.—The following report of baptisms at this station will be read with great interest; it is extracted from a letter from Rev. T. Simons, recently received:

"The monthly intelligence of additions to the Churches in India, given in the *Oriental Baptist*, is read with interest by many who are praying for the prosperity of Zion.

It affords me pleasure to give you information of additions made to the English Baptist Church here. On the 8th instant Miss P., sister of Mr. E. P., was baptized in the river Salwen by the Rev. H. Howard. Last Lord's-day

early in the morning *eight* young converts, five females and three males, were also baptized in the same place by Mr. H., assisted by Mr. Stevens, the father of one of the candidates, an interesting youth nearly ten years of age. He had given evidence of his interest in the Saviour for sometime, but was not encouraged by his parents to ask for baptism on account of his age.

We hope others are near the kingdom, and will soon come forward to tell of the good things the Lord has done for them. Most of the candidates recently baptized are pupils in Mr. Howard's school, two of them are his own daughters. They, with two others, it is believed, have cherished hopes of their interest in Christ for nearly two years.

There are signs for good among the natives. Next Lord's-day a Burmese woman will be baptized by the Rev. J. Haswell, pastor of the Burmese church. Among the Talings there are a few promising enquirers after truth. The Rev. J. G. Binney baptized on Lord's-day June 2nd, *twenty* Karens, men and women, and August 13th, *one* Karen man. We feel thankful for these tokens of the divine favor following our labours. May the Lord continue to bless us, and cause many around us to turn to Him with a full purpose of heart."

THE PROGRESS OF TRUTH.

An American Baptist periodical states that the reception of Baptist sentiments by Pædobaptists has become a matter of daily occurrence. Among the distinguished names recorded are those of Luther Rice, Dr. Chapin, Lattimer, Jewell, Fry, from the Presbyterians, and Dr. W. L. Stark, of Denmark, Tennessee, "for thirty or forty years an old school Presbyterian;" Dr. Hooper, Southwood, Nelson, Episcopalians; and recently Remington, Miller, Turrentine, and Wood, Methodists. During the last few years hundreds of distinguished Pædobaptist divines and classical scholars have embraced the principles of the Baptists. "Two of our preachers were conversing upon this subject a few days since in our hearing, and they found that they had, within the last 18 months or two years, in this state, (Tennessee) baptized between three and four hundred pædobaptists."

THE CALCUTTA MISSIONARY HERALD.

HAJIPUR FAIR.

HAJIPUR FAIR, OPPOSITE THE CITY OF PATNA, RIGHT OR NORTH
SIDE OF THE GANGES.

UNDER an impression that no other person will in all probability feel disposed to furnish you with an account of this Fair, whose fame has extended far and wide, I have thought that a short description of it and of missionary work there, might prove acceptable to some of your readers.

Why, it should be called *Hajipur* fair seems rather strange; as the river Gunduck, one of the tributaries to the Ganges, divides Hajipur from the place where the idol temples are, and where the vast assemblage of natives congregate, and where in fact the fair and all connected with it is held, and this place is called *Sonepur*. Formerly the whole of the European visitors pitched their tents on the Hajipur side of the Gunduck, where was their race course, and a large bungalow in which the votaries of the race course and those who visited the fair for pleasure assembled to pass the day in horse-racing speculations, and their evenings in parties of pleasure, feasting and dancing; hence this house was called by the natives the *Natch House*. Some few years ago in consequence of the race course at Hajipur having been injured by the rise of the Ganges, and I believe the Gunduck also, the racing was transferred to the opposite side of the Gunduck and a bungalow built for the accommodation of those who may emphatically be called "lovers of pleasure rather than lovers of God."

This fair, which happens generally in the month of November, is resorted to by natives from a considerable distance—to it are brought horses, elephants, bullocks, and all kinds of merchandize—the bazars exhibiting quite a splendid show, especially at night, when the shops try to vie with each other in exhibiting their commodities to the best advantage. For some days before the full of the moon, the people commence pouring into the place, securing places for themselves and whatever they may have brought to sell: horses,

elephants, camels and bullocks are bought and sold, and many rich natives, together with rājās, are to be found here adding to the vast assemblage in number and importance by their pomp and grandeur.

I cannot say when this fair first became honored by the presence of Christian gentlemen in the character of putronages of it, by instituting horse-racing, but certain it is that the attendance of Europeans for this purpose, adds not a little to the idolatrous assembly in point of numbers.

It has variously been computed that 3 to 400,000 people are to be found in attendance at this fair, out of which number a very small moiety are brought *solely* for bathing, but having come for other purposes, they invariably attend to the ceremonies of bathing, worshipping the idols, and making their offerings.

The fair consequently adds fuel to the idolatrous ceremonies, and every thing that is calculated to bring greater numbers together must keep up the importance of the place as a resort for idolators, and of perpetuating idolatry. Hence horse-racing, *that refined and pernicious system of gambling*, is most friendly to this system of Hindu delusion.

How astonishing that while gambling among the lower classes of society, is so justly denounced, this fashionable mode for obtaining our neighbour's money, should escape! the more fashionable the vice, the more dangerous; but this pernicious fashionable vice, is injurious beyond the loss of money,—persons addicted to horse-racing are always found neglecting public and private duties; for days before the racing commences the owners of racing-horses are at the race-course, training their horses, while their Cutcherries are openly neglected, and in many instances business is at a stand. We are often told of the thousands of money squandered away at native matches, festivals, &c. but are seldom told of the thousands of

rupees that are squandered away (gambled away) at horse-racing.

To this fair missionaries have been in the habit of resorting every year, for years past, and here for upwards of 25 years at least the Gospel has been faithfully and extensively preached by missionaries of the Baptist and other denominations. On the present occasion there were four European and four Native Preachers, who daily for five days addressed hundreds of the people, many of whom appeared to listen with great attention. There are two particulars worthy of notice: 1st. On the present occasion, very little opposition was evinced, and I think no bitterness, a circumstance that has probably never before happened. 2d. Not one third of the pure worshippers or bathers were present that have been present on former years.

Tracts and portions of Scripture as formerly were asked for and given to

a very great extent, and yet nothing seems to have been accomplished; not a single convert do we recollect to have heard of, as owing his conversion to any thing he heard at this fair, or to any tract he had received. Idolatry was not defended this year, but why, does not appear; one cause may be that the Gospel may have been more *exclusively* preached without reference to the Hindu or Muhammadan systems. One thing however is certain and in that the apostle rejoiced—"the Gospel was preached" and another thing we are assured of on divine authority, that that Gospel shall prevail, and its blessed fruits exist

"When Victors' wreaths and Monarchs' crowns,
Shall blend in common dust! !"

ALIF.

Nov. 17, 1848.

JESSORE.

FROM REV. J. PARRY.

Three persons baptized.

October 3rd, 1848.—I had the satisfaction of administering the sacred rite of baptism to *three* disciples, two of whom are attached to Mrs. Parry's girls' school. The other individual had been sprinkled in her childhood owing to her having been married to a man who was a member of brother Lacroix's church. I never urged upon her to be baptized, but she from her own conviction, produced, I hope, by the influences of the Holy Spirit, was constrained to solicit initiation into the Church of God, by undergoing the rite of baptism by immersion according to the laws of Christ.

I spent upwards of a month with the little church at Khálispur, and a kind friend at Khulná. I daily conducted worship in Bengálí with the former, and in English with the latter. During this period I had opportunities almost every day of visiting the several markets which take place within eight or ten miles around Khálispur. Phulsholá, 10 miles from Khálispur, we visited twice. A very large number of people congregate here, and those who attended to our publication of the Gospel, seemed to be in general disposed to venerate the truth, and to

acknowledge that the religion of the two sects, viz. Hindus and Muhammadans, comprehended no sure way of salvation. A few men went so far as to say that ere long Christianity would prevail in this country. Some rejected our message, and preferred the false religion of their forefathers, to Christianity.

The Gospel leaven is secretly progressing, of which we obtain evidences occasionally. I shall mention two instances which have come to my knowledge, tending to prove that there are many here and there who seem to be almost Christians. A munsif stationed at K., whenever he meets with any native Christians, shows them much kindness. A native preacher called on him some time ago, and he conversed with him about our religion, and openly declared that he had renounced Hinduism, and conformed as far as he could under present circumstances to the precepts of the Gospel. He also did not feel ashamed to accompany the native preacher to the bazaar for the purpose of aiding him in preaching the Gospel. He spoke a few words and distributed some tracts, which he commended to his countrymen, as containing divine truths tending to salvation.

Another munsiff stationed at Kesabpur, wrote to me some time ago and requested a copy of the Bible in English, which I gladly sent him. I have since ascertained that he was educated in Dr. Duff's school, and the people consider him to be more a Christian than a Hindu.

One of the native preachers some months ago while preaching in the Kesabpur market was sent for by the salt dārogah with a very polite message, that as he was very desirous of hearing the Gospel, he hoped the native preacher would kindly call. He did so, and told him of the love of God in sending his Son to save sinners, and of the

great atonement made by him, of his miracles and resurrection. The salt dārogah and his servants and a great many other people, listened to the important truths delivered by the preacher, and he frankly declared that he approved of every thing he had heard, and felt convinced that Christianity was the true religion, and nothing hindered him from embracing it, but the sacrifice of caste, relatives and friends he would have to make by taking such a step. We may hope that the Lord will convert his heart by the influences of the Holy Spirit, when he will gladly count the things which were gain to him, loss for Christ.

CHITTAGONG.

REV. J. JOHANNES.

Sept. 18th, 1848. I really believe a good number who have listened to the terms of peace are christians at heart. The effect that is silently wrought by the Spirit of God we know not, nor can understand now. We see through a glass darkly. We know only in part. None will however deny that we see enough to redouble our zeal and perseverance. At Chāndgān our little band is increasing in humility and knowledge. I rejoice over them and earnestly thank God for their sincerity, although they are not wholly without their imperfections. A poor sister said to me, "I wish, Sir, I was a missionary and was sent out to preach the Gospel to the poor who are perishing around." My heart leaped with joy, and I could bless God for making a poor woman thus evince her love to her crucified Saviour. Ano-

ther member of my church said, "Sir, don't you think you have done wrong in not baptizing at once all the weavers who offered themselves for baptism before? Now they have hardened themselves." I told him it was the will of God that they should not be received in their unconverted state, as their incorrect walk afterwards would bring upon the church heavy affliction. The last time I visited this place I found the weavers very friendly. They sat for hours and listened to us. We are not without hopes of them. Our school there is getting on pretty well. The Scriptures are always read.

We have three candidates under instruction.

Our Town Meeting House was blown down the other day, but through the assistance of friends it is put up again.

DINAJPUR.

FROM REV. H. SMYLIE.

October 4th, 1848.—I think it will no longer be doubted by those who have the opportunity of knowing, that in the minds of many of the natives there is a great change for the better, and which is leading them into the truth of the Gospel. But there are tens of thousands who have not yet seen a missionary, or heard the sound of the Gospel, and that merely because we have no one to send to tell them that the

Son of God died for sinners. Repeatedly during the past months, individuals came forward, and showed by their conversation that they had read odd tracts or gospels; and understood the ground work of salvation, and were seeking for further information.

This afternoon in the bazar, a respectable looking man with several others in his company, came forward and asked,

'How can my sins be pardoned?' To which it was answered, 'by a proper substitute and not by your own merit.' 'And who is that proper substitute?' 'Jesus Christ.' 'How is my heart to be cleansed from sin?' 'By God's Holy Spirit.' 'How can I get the Holy Spirit?' 'By asking God for him for the sake of Jesus Christ. He is procured without money and without price, ask and ye shall receive.' 'True,' he replied, 'if I wish to go to the city, some one must show me the way, or I shall never arrive there. I know something of Jesus Christ,' so saying, he smiled and immediately withdrew. I could have liked to talk more with him;

to know his residence and how he came by his knowledge of Jesus Christ, but at the time, there was a crowd of people, one pressing upon another, so that I could not well enter into such discourse.

Such men are not to be met with every day, but during the past month I have met with several men who had read and knew what Jesus Christ has done for sinners, and were willing to continue their inquiries, and for that purpose called on me for books. They were all of the middling class of society, and some of them bráhmans. These however, are not conversions, but are a great advance in the right direction.

SIAM.

FROM MR. J. H. CHANDLER.

Bankok, Siam, July 4, 1848.—I continue to read with much interest the 'Oriental Baptist,' and hope all our Baptist brethren in the east, who are able, will patronize it. If my time was not so fully occupied I should be happy to furnish some items of missionary intelligence from Siam. There is nothing peculiarly interesting in our missionary labours, still events sometimes occur which interest us and possibly might some others. You have probably heard of the return of brother Jones to this field of labour. His return has relieved me very much in

the various labours which I endeavoured to perform alone during his absence. Mr. Goddard of the Chinese department of this mission left us for Singapore last March. His health had been failing for sometime, and we feared when he left, that he would never recover. We hear rather favorably from him and hope he may yet be restored to health and again resume his missionary toils.

We are expecting one missionary family to join us about the close of the present year.

ENGLAND.

DESIGNATION OF A MISSIONARY FOR INDIA.

On Wednesday, July 26th, Mr. John Sale was publicly set apart, at Wokingham, for missionary labour in India.

In the afternoon a large company assembled for tea in the British School Rooms, when the Rev. C. H. Harcourt presented Mr. Sale with a copy of Bagster's Hebrew and English Lexicon, Horne's Introduction to the Study of the Sacred Scriptures, and Dr. Pye Smith's Scripture Testimony to the Messiah, as a testimonial of the high esteem and sincere affection of his Christian friends. Mr. Sale briefly returned thanks for this expression of his friends' kind-

ness, and the meeting was addressed by the Revs. E. Carey, Dr. Acworth, and J. J. Brown.

In the evening the designation service was held in the Baptist chapel. The Rev. J. J. Brown, of Reading, commenced it by reading the scriptures and prayer, the Rev. E. Carey described the nature and sphere of the missionary's labours, the Rev. C. H. Harcourt asked the usual questions, and offered the designation prayer; and the Rev. Dr. Acworth (Mr. Sale's tutor) delivered the charge to the missionary, founded on Galatians i. 15, 16.—*Missionary Herald.*

